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.

The Catholic Afro Mass and the Dance of Eurocentrism in Brazil

John Burdick

Since the late 1970s, the progressive wing of the Catholic Church in Brazil has worked in solidarity with that country's black movement to formulate practices to advance the cause of anti-racism. In particular, the Church has sought to dismantle white supremacy and Eurocentrism.
by creating an inculturated liturgy, known as the “Afro-Mass,” inspired by the Afro-Brazilian religion of candomble. This chapter assesses this effort at cultural politics and concludes that it unwittingly reproduces the very structures of Eurocentrism it seeks to destabilize. The essay thus contributes to the literature that evaluates the outcomes of social movements.

Beyond the White Negro
Kimberly Chabot Davis

Critics often characterize white consumption of African American culture as a form of theft that echoes the fantasies of 1950s-era bohemians, or “White Negroes,” who romanticized black culture as anarchic and sexually potent. This book claims such a view fails to describe the varied politics of racial crossover in the past fifteen years. The book analyzes how white engagement with African American novels, film narratives, and hip-hop can help form anti-racist attitudes that may catalyze social change and racial justice. Though acknowledging past failures to establish cross-racial empathy, the book focuses on examples that show avenues for future progress and change. Its study of ethnographic data from book clubs and college classrooms shows how engagement with African American culture and pedagogical support can lead to the kinds of white self-examination that make empathy possible. The result is a book that challenges the trend of focusing on society's failures in achieving cross-racial empathy and instead explores possible avenues for change.

Learning about Racism: White Socialist Feminism and Bread and Roses
Winifred Breines

in The Trouble between Us: An Uneasy History of White and Black Women in the Feminist Movement

Rejecting male sexism in the primarily youthful white antiwar and new left movements, radical white women left to build their own autonomous movement, feminism. Socialist feminists, like Bread and Roses in Boston,
were anticapitalist and antiracist, and hoped to build an interracial movement. They tried to organize working class and women of color but were not successful. Starting from a position of abstract anti-racism, white women learned, primarily from women of color, how race and class shaped gender. While they had originally believed that sisterhood is powerful and that gender is an overriding category, they learned that solidarity between women of different races and classes was not as simple as it appeared.

Northern Ireland and the Crisis of Anti-Racism

Chris Gilligan

This book makes a contribution to the discussion on the crisis of anti-racism and the need to rethink anti-racism. The author argues that rethinking anti-racism necessitates clearing up some important confusions regarding racism and anti-racism. The author argues that capitalism creates the conditions for both racism and anti-racism. The author argues that anti-racism and racism express the contradiction between the ideals of liberty, equality and fraternity on the one hand and the reality of restrictions on human freedom, inequality and ‘racial’ division on the other. The book illustrates the argument through an in depth analysis of racisms (and anti-racisms) in Northern Ireland. The book places the development of anti-racism in the region in the wider context of the development of anti-racism globally and in the UK. The author argues that the failure to include Northern Ireland in broader discussions about racisms in the UK has had a detrimental impact on emancipatory anti-racism in the UK. The author argues that rethinking anti-racism needs to involve an examination of the whole of the UK, not just the UK minus Northern Ireland.

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.

Introduction 1
Sally Haslanger

in Resisting Reality: Social Construction and Social Critique

This chapter introduces the main themes of the book and provides summaries of background ideas in feminist theory and analytic philosophy that are helpful for understanding the material that follows. Discussions cover issues concerning the sex/gender distinction, externalism in philosophy of language, the methodological aims of critical social theory, and feminist epistemology with an eye to showing how feminist theory contributes to and draws upon debates in metaphysics, epistemology, philosophy of language and related areas of analytic philosophy.
Social Construction

Sally Haslanger

in Resisting Reality: Social Construction and Social Critique

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DOI: 10.1093/acprof:oso/9780199892631.003.0006
Item type: chapter

This chapter develops an account of social construction and defends a broad critical social realism according to which certain entities and kinds are socially constructed; however, the claim that they are socially constructed, on this account, provides no basis for concluding that they are anything less than fully real. The question arises how to distinguish natural and social kinds, if not by their reality. The chapter argues for a broad naturalism and a minimalist notion of kind which together allow us to include the social within the natural world. The natural world is all there is and we are part of it.

Language, Politics, and “The Folk”

Sally Haslanger

in Resisting Reality: Social Construction and Social Critique

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Much of the contemporary discussion of race employs a “semantic strategy” according to which one first determines the ordinary meaning of “race,” and then inquires whether there is anything in the world corresponding to that meaning (see Glasgow 2009, 12). Although some inquire into the meaning of “race” a priori and others empirically, the strategy seems to assume an internalist approach to meaning. The chapter favors an externalist approach to meaning. This chapter explains why, while also exploring how the “jazz model of meaning” (suggested by (Schroeter and Schroeter 2009; Schroeter and Bigelow 2009)) might be particularly useful for theorizing race and other social categories.

Manifestly Haraway

Donna J. Haraway

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Item type: book

Page 5 of 11
Manifestly Haraway brings together for the first time two popular and controversial multi-world and multi-disciplinary tracts, “The Cyborg Manifesto” and “The Companions Species Manifesto.” Accompanied by a wide-ranging conversation between colleague friends Donna Haraway and Cary Wolfe, this book ends with the germs of a tentacular, ongoing, feminist “Chthulucene Manifesto,” in tension with the teleologies of the doleful Anthropocene and the exterminationist Capitalocene.

Beyond Representation
Geraldine Harris

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Item type: book

This book poses the question as to whether, over the last thirty years, there have been signs of ‘progress’ or ‘progressiveness’ in the representation of ‘marginalised’ or subaltern identity categories within television drama in Britain and the US. In doing so, it interrogates some of the key assumptions concerning the relationship between aesthetics and the politics of identity that have influenced and informed television drama criticism during this period. The book functions as a textbook because it provides students with a pathway through complex, wide-reaching and highly influential interdisciplinary terrain. Yet its re-evaluation of some of the key concepts that dominated academic thought in the twentieth century also make it of interest to scholars and specialists. Chapters examine ideas around politics and aesthetics emerging from Marxist-socialism and postmodernism, feminism and postmodern feminism, anti-racism and postcolonialism, queer theory and theories of globalisation, so as to evaluate their impact on television criticism and on television as an institution. These discussions are consolidated through case studies that offer analyses of a range of television drama texts including Big Women, Ally McBeal, Supply and Demand, The Bill, Second Generation, Star Trek (Enterprise), Queer as Folk, Metrosexuality and The Murder of Stephen Lawrence.

The Abbe Gregoire and the French Revolution
Alyssa Goldstein Sepinwall

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Item type: book

In this age of globalization, the eighteenth-century priest and abolitionist Henri Grégoire has often been called a man ahead of his time. An
icon of anti-racism, a hero to people from Ho Chi Minh to French Jews, Grégoire has been particularly celebrated since 1989, when the French government placed him in the Pantheon as a model of ideals of universalism and human rights. In this biography, based on newly discovered and previously overlooked material, we gain access to the full complexity of Grégoire's intellectual and political universe as well as the compelling nature of his persona. His life offers an extraordinary vantage from which to view large issues in European and world history in the late eighteenth and early nineteenth centuries and provides provocative insights into many of the prevailing tensions, ideals, and paradoxes of the twenty-first century. Focusing on Grégoire's idea of “regeneration,” that people could literally be made anew, the book argues that revolutionary universalism was more complicated than it appeared. Tracing the French Revolution's long-term legacy, it suggests that while it spread concepts of equality and liberation throughout the world, its ideals also helped to justify colonialism and conquest.

Introduction
Chris Gilligan
in Northern Ireland and the Crisis of Anti-Racism: Rethinking Racism and Sectarianism

This chapter introduces the main themes of the book. It notes that, since the 1980s, there has been a crisis of anti-racist theory and practice. It also notes that sectarianism in Northern Ireland has been largely excluded from attempts to rethink anti-racism. The chapter argues that, as part of the attempt to rethink anti-racism, there is a need to clear up confusions. The author suggests that the contradictory uses of ‘race’ and ethnicity is one of the key confusions in the literature on racism and anti-racism.

Breaking the Consensus
Adrian May
in From Bataille to Badiou: Lignes, the Preservation of Radical French Thought, 1987-2017
This chapter turns towards the political concerns of Lignes during its first series, largely focusing on changing immigration policies and the adoption of economic liberalism as the pensée unique of both the right and the left. It situates the early years of Lignes as dominated by the legacy of World War Two, as a rise in holocaust denial, anti-Semitism and racism is accompanied by a resurgence of the far-right and the Front National. Pierre-André Taguieff provided a useful analysis of heterophilic neo-racism early on, but, as Taguieff drifted towards the New Right and showed sympathy to Alain de Benoist, Étienne Balibar’s class based analysis of structural nationalism becomes favoured by the review instead. Turning its attention to the French left, Lignes is frustrated by the tightening of immigration policy suggested by changes to the nationality code, and also by the government’s support for the Gulf War. As the new social movements erupt in 1995, the review takes a firmer position on the side of the radical left, keen to foment social solidarities between the sans papiers and the unemployed, and to forge a more consistent critique of the economic liberalism now adopted by both the Parti Socialiste and the Rassemblement pour la République.

Introduction
Michael J. Monahan

in The Creolizing Subject: Race, Reason, and the Politics of Purity
Published in print: 2011 Published Online: September 2011
Publisher: Fordham University Press
Item type: chapter

W. E. B. Du Bois famously said that “the problem of the twentieth century is the problem of the color-line.” To be sure, the racial climate of the United States in 1903 was quite different from that of 2003, and while the author would not wish to deny the real progress toward racial justice that has been achieved in the last hundred years, including the election of a president of African descent in the United States, it is clear that there remains much room for improvement. This book explores some of the central themes, and central sites of confusion, in contemporary discourse on race and racism as well as the role of history in dealing with such questions. The specific historical focus of this inquiry is the Caribbean island of Barbados during the latter half of the seventeenth century and the status of the Irish during this historical period. The book also examines the politics of polity and the relation between whiteness and anti-racism.
Much of the discourse on the relation between race and biology is mired in positivism. Phenomenology, from Edmund Husserl on, has been characterized first and foremost by a commitment to placing human consciousness at the center of philosophical investigation. If human subjectivity is understood in this way as a process situated and conditioned by embodiment, history, and sociality, then race must be understood as a significant aspect of identity, at least within the contemporary context. Because the politics of purity tends toward an atomistic ontology of the human in which the ideal of liberty is expressed in terms of the purity of an internal self free of external and unchosen impositions and constraints, it tends toward a rather generous definition of coercion. Anti-racism demands the struggle to participate fully in the ongoing negotiation of racial meaning — it demands, in other words, the assertion of our own fully human (and thus embodied and even raced) agency and that of others.
humanity. This chapter offers an account of the creolizing subject and the creolization of philosophy.

**Politicising social work**
Kenneth McLaughlin

in *Social work, politics and society: From radicalism to orthodoxy*

Published in print: 2008 Published Online: March 2012

This chapter examines the politicising of social work in the United Kingdom from the 1970s onwards, from the class-based critique of the radical social work movement to the influence of feminist and anti-racist writers, to the contribution to the debates and practices from disability activists as well as gay and lesbian campaigners. It highlights the influence of such perspectives on social work training and development and discusses the emergence of radical social work, standpoint theory, anti-racism and anti-oppression. It also explores how the overt politicisation of social work provoked much debate, hostility, policy and personnel changes, and led, according to some, to a dilution of social work's commitment to an egalitarian society, in effect leading to a depoliticisation of social work. Finally, the chapter considers the growth of social services departments and the politicisation of many within social work, along with the emergence and growth of trade unions in both size and importance.

**‘Depoliticising’ social work**
Kenneth McLaughlin

in *Social work, politics and society: From radicalism to orthodoxy*


This chapter discusses the depoliticisation of social work in the United Kingdom. It challenges the notion among many of the proponents of anti-racism and anti-oppression that there has been a sustained backlash against their project. It argues that what were seen at the time as radical, progressive movements were in fact the outcome of political defeat, and in the intervening years they have become institutionalised in ways that are problematic. Anti-racist/anti-oppressive social workers, rather than being an empowering force combating inequality, on the
contrary may find themselves at the forefront of enforcing a new moral code of behaviour on the public, themselves and their clientele. This chapter focuses on three main areas: first, that anti-oppressive practice was ideologically driven and was itself oppressive; second, that it emphasised ‘trivial’ issues of language and terminology; and third, that it was a top-down divisive approach that was detrimental to the struggle against racism. Finally, the chapter discusses the role of social work in immigration and asylum.

Racial Discrimination
Mark Bell
in Anti-Discrimination Law and the European Union

Published in print: 2002 Published Online: March 2012
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This chapter traces the evolution of the European Union (EU) law and policy on racism with the objective of identifying the factors that led the Member States to extend the Union's role in this field. It examines how anti-racism policy progressed given the market integration model of European social policy. It explores the influence of various political events in the development of anti-racism policy. These include the establishment of the European Economic Community in 1957, the Treaty of Amsterdam in 1991, and the issuance of the Racial Equality Directive.