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Multiculturalism, social cohesion and immigration: shifting conceptions in the UK

Ramazan Erdağ

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studies gained a wider audience across the continent since a decade. Beyond these personal reservations, this book will constitute a well-structured introduction in the Moroccan case for most readers. It is still essential to read for anyone interested in the debates around integration, Islam and multiculturalism in Europe.

Antoine Dumont
Migrinter, CNRS, University of Poitiers, Poitiers, France
antoine.dumont@ac-nantes.fr

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Multiculturalism, social cohesion and immigration: shifting conceptions in the UK, edited by Martin Bulmer and John Solomos, London and New York, Routledge, 2015, xi + 207 pp., £85.00 (hardback), ISBN 978-1138861022

The globalization process brought a new era in world politics in which it has mainly been argued that interstate borders have become symbolic. At the same time, people began to more mobilize in the new period due to economic, social and security reasons. The unfavourable economic conditions, unemployment, wars and conflicts also led to immigration flux to developed countries. Becoming 'symbolic' of the borders, increasing social mobility, human crises depending on wars, conflicts and economic inadequacy raise the question of immigration in the context of social integration and cohesion in addition to political considerations. In this sense, the UK is one of the important cases which has different cultures and identities. The edited volume of *Multiculturalism, Social Cohesion and Immigration: Shifting Conceptions in the UK* analyses the social aspects of the immigration in the UK. The book is a part of Routledge Ethnic and Racial Studies book series, and the chapters of the book were previously published in a special issue of the journal of *Ethnic and Racial Studies*, in Vol. 37, Issue 8, July 2014.

The book contains remarkable field analyses to unveil the effects of the immigration on British social structure and to test the viability of different cultures. Alana Lentin introduces a conceptual framework about culture based on 'post-race' and 'post politics' beyond multiculturalism following the editors' outline in introduction. She draws attention the rise of culture in which playing a significant role in analysing social, ethnic and economic disparity; moreover, she also argues that both the 'culturalization of politics' and over multiculturalism led increasing extremism. Chapters from 2 to 5 test the dynamics and effects of the ethnic diversity and segregation on social cohesion based on field work and data collection analysis in selected societies and neighbourhoods in London, the most ethnically diverse city in the world (27), and other cities. Data and analysis from these empirical field works illustrate that interaction among ethnically diverse society

determines the social cohesion. The more society interacts and live together the more social cohesion exists. In other words, in particular, the case of London, 'ethnic diversity does not, in and of itself, drive down community cohesion and trust' (41).

The September 11 attacks in the US (9/11) and the 7 July 2005 London bombings (7/7) brought a debate on global terrorism mostly increases in doubt on Muslims caused the announcement of 'the failure of multiculturalism' by the UK Prime Minister David Cameron (23). Both 9/11 and 7/7 led to rising of Islamophobia both in the USA and European countries includes the UK. Thomas Fletcher and Karl Spracklen's article interestingly surveys British Pakistani Muslims' status in cricket team in which alcohol consumption is highly popular and symbol of social interaction after the games. They highlight the cultural differences between white British and British Pakistani Muslims that white British perceive drinking alcohol as a socializing tool, whereas in terms of most British Pakistani Muslims it is religiously forbidden. In the case of British Pakistani Muslims' drinking alcohol and joining after game activities produces a social dilemma that it allowes British Pakistani Muslims' integration with white British on the one hand, excluding from British Pakistani Muslims society on the other. As Frank Bechhofer and David McCrone stress in the case of the English and Scots 'national identity' remains as 'determining factor' in British society (101).

Chapters 7–9 focus on race and diversity in workplaces and the complexity of 'diversity management'. For instance, Lani Russell examines the class conflict between white and black and minority ethnic employee and points out that '[d]iversity management represents a new form of surveillance whereby middleclass people invested in the objectification of poor whites wield etiquette as a weapon in a conflict about belonging' (122). On the other hand, Bin Wu and Hong Liu make a comparative analysis of Chines workers' class consciousness in Italy and the UK's Chinese bosses' enterprises. Wu and Liu's work demonstrates the limits of constituting the class and common reactions to inequality and injustice because of language, social integration problems and foreignness. In the next chapter, Marco Giudici represents relatively successful immigration example of Italians in Wales. He focuses on Italian immigrants to Wales and stresses Italian's hardworking in service sector; also pays attention the role of positive image of Italians in media in which reinforced social integration and cohesion. Following this chapter, Tom Vickers develops an asylum rights organization model in composing an association-based shared norms and values opposing and independent of state (179). In the last chapter, Charles Leddy-Owen analyses the relation between Englishness and racialization in terms of English identity. He points out the difficulty of being English contrary to general opinion that 'anyone can be English' (184).

Finally *Multiculturalism, Social Cohesion and Immigration: Shifting Conceptions in the UK* provides an empirical, conceptual and multi-dimensional analyse of multiculturalism, social cohesion and immigration for the UK. In this regard, the book makes a novel contribution to the ethnic and racial studies. Moreover, it also discloses the need for more theoretical and empirical analysis about immigration both in the UK and in the asylum-accepting countries in the post-Arab Spring era.

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I advise the book scholars, graduate students and researchers who are interested in ethnicity, immigration and racism.

Ramazan Erdağ
Department of International Relations, Eskisehir Osmangazi University, Eskisehir, Turkey
ramazanerdag@yahoo.com

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The color bind: talking (and not talking) about race at work, by Erica Gabrielle Foldy and Tamara R. Buckley, New York, NY, Russell Sage Foundation, 2014, xvi + 194pp., $37.5 (paperback), ISBN 978-0-87154-472-8

Foldy and Buckley wrote a very interesting book that challenges the conventional color blind practice in handling racial relations in the workplace. They argued that color blindness can lead to undesirable outcomes in the workplace. Giving up racial and ethnic identity implies abandoning an important aspect of social identity that may be perceived as a threat by the minority. In addition, by not acknowledging the importance of race, the color blindness principle suggests that race is a problem. It also frames whites handling things as the norm or standard. Thus, people are expected to learn and follow the practices of whites and to preserve whites as the privileged group.

Foldy and Buckley argued that a good racial-cultural practice in the workplace is that at least a few team members acknowledge color cognizance.

> Color cognizance explicitly recognizes the impact of race and culture as well as the presence … of racism. It is marked by our self-awareness of our own racial and ethnic categorization and identification and their consequences, and is an acknowledgement of race as a defining element of American society. (20)

The advantage of color cognizance is that it can be a source of strength and pride in one's racial and ethnic group. Recognizing group diversity leads to higher group identification and generates greater trust and engagement among employees.

The authors found support for their arguments in an in-depth study of teams in a child welfare agency. They also found that not everyone has to agree with the practice of color cognizance in the workplace. Instead, it is important to have a few members, ideally with different racial backgrounds, committed to the practice to form cross-racial partnerships. To foster the practice of color cognizance in the workplace, it is important that employees feel safe to discuss and argue with others without any consequence. A safe environment, according to Foldy and Buckley, should include a sense of both psychological and identity safety. Second, it is critical that the working environment should foster integration of diverse ideas and opinion so that groups can move forward in new directions.