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Multiculturalism and Integration: A Harmonious Relationship

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In the fourth chapter, 'Threatening Bodies, Dangerous Knowledge, Legal Interventions', the tone of the book changes completely to concentrate on the changes that affect intellectual migrants in a post-9/11 society. The author portrays a crude picture of the university environment through the stories of different academics who were detained because of their studies on colonialism and imperialism, sometimes regarded as anti-American. To the added struggle of the constant surveillance and the terror imprinted on American society, these intellectual migrants must face up to the fear of becoming non-citizens. Thus, the US university, once considered as a space for freedom where alternative thought could be upheld, has become a place under watch where academics must embrace a unified, single discourse.

Chapters five and six change discourse again and, this time, the author provides her own insider's account of being a migrant. In a diary-style prose, Dutt-Ballerstadt recalls experiences common to migrant subjects which have been analysed by post-colonial scholars.

Although this volume could be read as three separate books, it provides a general view of migration at an academic, sociological and creative level. Chapters two and three make this book particularly useful for students or scholars interested in post-colonial studies, trauma theory and intergenerational adaptation. The rest of the book would be particularly useful for those interested in sociology, and especially in the new order that 9/11 established and enforced on US universities.

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Multiculturalism and Integration: A Harmonious Relationship
James Jupp & Michael Clyne (Eds)
Canberra, Australian University E Press, 2011
252 pp., ISBN: 9781921862144

While multiculturalism as a public policy has been developed in Australia since the 1970s, the Howard conservative Government (1996–2007) tried to reduce its influence in federal politics. His government was very reluctant to use the word 'multicultural' in official discourses and so replaced it with other terms such as 'cultural diversity' and 'citizenship'. The contributors of this book, which is the result of an interdisciplinary project conducted by the Academy of Social Science in Australia, shared a concern for such a tendency and tried to revitalise researches and collaborative works on multiculturalism and ethnic diversity in Australia. In addition, this book was dedicated to the three pioneers in the study of ethnic diversity in Australia: the late Michael Clyne (also one of the editors of this book),

Jerzy Zubrzycki and Charles Price. Collaborating with them, the authors of this book have also, respectively, led multiculturalism and immigration studies in Australia since the 1970s. This book, therefore, can be interpreted as a statement by the exponents of multiculturalism to revitalise studies on multiculturalism and ethnic diversity in the post-Howard era.

This book is a product of interdisciplinary collaboration of the studies on multiculturalism and ethnic diversity in Australia, and therefore is a very balanced reader for students beginning to study multiculturalism in Australia. The geographic analysis by Graeme Hugo emphasises the importance of focusing on the changing spatial pattern of immigrant settlement (Chapter 1). James Jupp overviews the development of Australian multicultural policies (Chapter 2). Michael Clyne examines language policies and multilingualism in Australia and its implication for multiculturalism (Chapter 3). From the viewpoint of political philosophy, Geoffrey Brahm Levey examines the relationship between multiculturalism and national integration (Chapter 4). Andrew Markus analyses the changes in public opinion on multiculturalism in Australia (Chapter 5). Siew-Ean Khoo focuses on the issue of intermarriage (Chapter 6), while Kim Krisner examines the relationship of fluency in language and integration (Chapter 7). Jupp's analysis on the religious aspect of multiculturalism (Chapter 8) is important to understand Australian society in the 2000s, as well as the analysis by Christine Inglis on the incorporation of youth in Australian multicultural society (Chapter 9). The longitudinal study of a group of Greek immigrants and their descendants by Reg Appleyard provides important findings on how immigrants are involved with multiculturalism and national integration (Chapter 10).

The political discourse on multiculturalism in Australia seems to have shifted recently. In 2011, the Gillard Labor Government insisted that Australia's multicultural policies have been remarkably successful and that therefore it should be continued. Many pro-multiculturalists may think that the situation is much better than the Howard era. However, in spite of the Prime Minister's statement for promoting multiculturalism, there seems to be few changes to multiculturalism as a public policy. Actually, as James Jupp implicitly suggests in this book, there has not been a drastic change in the realm of multicultural policies in Australia since the end of the 1980s when 'economic rationalism' was adopted as a key concept. This means that we have to reconsider politicians' words and attitudes on multiculturalism: why was John Howard able to blame multiculturalism in the 1990s and 2000s, and by contrast Julia Gillard to praise multiculturalism in 2011, while multiculturalism as a public policy in Australia has not changed much since the 1980s? A hypothesis can be proposed: politicians can blame or praise multiculturalism anytime they want because the discourse of multiculturalism in Australia has been 'domesticated' by the government to such an extent that it could not prevent the government policies of neoliberalism and economic nationalism. In other words, the principle of multiculturalism in Australia has lost its power to criticise government policies.

If the hypothesis is correct, students of Australian multiculturalism studies need to seek an alternative version of the theory of multiculturalism which has the power to criticise government policies and to transform problematic social structures into a fairer and more inclusive multicultural society through detailed academic researches as the contributors of this book do, not fluctuating between hope and despair on politicians' fashionable words and attitudes. Since the mid-2000s, as the contributors of this book hoped, academic studies on multiculturalism and ethnic diversity in Australian society have increased again and many of them seek to shed light on different aspects from current discourses on multiculturalism. Therefore, this book is an important contribution because it provides a basis for further understanding on the new direction of Australian multiculturalism studies in the 2010s.

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Zuma's Own Goal: Losing South Africa's 'War on Poverty'
Brij Maharaj, Ashwin Desai & Patrick Bond (Eds)
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432 pp., ISBN: 1592217966

Brij Maharaj, Ashwin Desai and Patrick Bond have edited an incredibly compelling compilation of perspectives on the factors that have maintained poverty in post-Apartheid South Africa. In their co-authored introduction, 'Poverty Eradication as Holy Grail', the editors demonstrate their capacity to present trenchant critiques creatively. Through consistently linking their account of the weaknesses and threats associated with the Government's War on Poverty back to the story of the Quest for the Holy Grail, the editors adopt a highly original and entertaining tone that balances their serious analyses and occasionally cynical stances. The playful presentation style of the introduction is a unique contribution to the global literature on poverty, and could serve as a useful guide to other scholars who seek to bring some levity to the field. In the context of this volume, this light-hearted approach effectively sets the stage for the numerous stern and hard-hitting analyses of immiseration, marginalisation and oppression presented in subsequent chapters. The bulk of these chapters are derived from papers originally presented by high-level scholars and practitioners working in this area at a landmark conference on poverty held at Durban in 2007 that was organised by the South Africa–Netherlands Research Programme on Alternatives in Development. Contributors to the volume include Franco Barchiesi, Jackie Cock, James Ferguson, Ben Fine, Gillian Hart, Fred Hendricks, Mark Heywood, Lungisile Ntsebeza, Greg Ruiters and other prominent senior and up-and-coming scholars and activists based in South Africa.