

‘Interculturality’ and ‘Transculturality’ in Recent & Contemporary Anglo- American Literature & Culture

Seminar: Aufbaumodul / Ergänzungsmodul

Professur für Anglistische & Amerikanistische
Kulturwissenschaft

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Wintersemester 2023-24

Key seminar details

- **Seminar name on the VC:**

PS Interculturality and Transculturality in Recent & Contemporary Anglo-American Literature and Culture

- **Access code:**

Hybridity

Course aims & objectives

- To learn about and/or familiarize yourself with the history & historical contexts of contemporary British (and, secondarily, US-American) multiculturalism.
- To develop a working familiarity with recent and contemporary theories of multiculturalism, interculturality, and transculturality.
- To examine and interrogate the ways in which a selection of essays and literary texts reflect, embody, and critique some of these ideas.
- To consider the question: what do 'transcultural' literary texts have to tell us about the ways in which *all of us* negotiate and construct our identities?

Organizational information

- **VC password: Kureishi**
- Please consult the 'Modulhandbuch' on the Website for *Anglistik und Amerikanistik* (relevant section: 'Aufbaumodul Britische und amerikanische Kulturwissenschaften').
- Your final grade will depend on the quality of your 'Seminararbeit', combined with the quality of your seminar presentation (**for the Aufbaumodul & for Erasmus students**). It is based on the quality of your oral examination (**for the Ergänzungsmodul**).
- If you are absent for a particular session (due to illness or an unforeseen family emergency), I would be very grateful if you could let me know.

Reading & contributing

- It is very important that you manage your time carefully this semester, making sure that you read *The Buddha of Suburbia* by 20 November at the latest. Our discussion of the novels begins with *Buddha* on 4 December; and I would strongly recommend that you have at least **started** on *The Namesake* (which we will begin to discuss in the session before Christmas) by then. Aim to read *Girl – Woman – Other* over the two-week Christmas break.
- Read each essay, story, or novel with the discussion questions in minds: either making notes or labelling/highlighting relevant passages. Using the **Ethernet pad** for each week, I want **each of you** – using a pseudonym (if you wish) and in colour coding – to note down 2-5 particularly interesting questions that **you** have and/or would like to discuss about each of our texts/topics. You can also record your own thoughts and respond (constructively and helpfully) to others' questions and thoughts.

Participation expectations

- Provided you contact me in good time, you can expect me to offer guidance on both your presentation and your term paper. You can also expect me to respond promptly to your emails (within reason!). We are a small seminar group, which means that each of you will benefit from more individual attention than would be the case in a larger class.
- But this also comes with responsibilities on *your* part. I expect everyone to do the required reading, and I expect everyone to present in this seminar. When you sign up for a presentation, you **commit to giving that presentation**. While plans can change in the course of the semester, this means that you will need to give me **at least two weeks' notice** before your presentation 'due date' if you have decided to drop the course. Within the two week period, you can of course still drop the course; but you will still have to give the presentation.

Presentations (i)

- **Please read & make notes on the set texts in advance of each session.**
- This is a course for both cultural and literary studies: we shall be looking at literary texts, but using them to analyze themes in contemporary and recent culture. Please keep that in mind as you prepare your presentations.
- Consult the 'Powerpoint' guides on the VC) **before** preparing your presentation.

Presentations (ii)

- **Please aim to present for around 20 minutes.**
Suggested structure:
 - i. **Brief introduction** to the author and the text (and its context).
 - ii. An **interpretation** of the text. Try to make close reference to the questions of cultural and transcultural identity; and make **close reference** to specific passages.
 - iii. If presenting on a theoretical text, please be sure to summarize the overall argument first!
 - iv. Questions for class discussion: **we will discuss these in our group meetings prior to the session.**

Presentations (iii)

- My student appointments take place on Mondays between 16:00 and 18:00, either in person or on Teams.
- Please arrange an appointment with me around a week before your presentation in order to discuss the contents of the presentation and the questions you hope to address.
- Make sure you have already done plenty of preparatory reading before the appointment so that we can have a meaningful discussion.
- Please send your presentation (either a final version or a draft) to me by **6pm on the Saturday before the seminar session in question.**

Term papers

- Word-limit: **3,000-4,000 words**, in English, including footnotes, but without contents page and bibliography. You should not write either significantly **less** or **more** than this word-range.
- Please choose your topic and a draft title (and email it to me with a plan of action) by **2 February 2024 at the very latest.**
- Final deadline for term paper hand-in: **18:00 on 29 March 2024.**

General guidelines (I)

- **Your topic and title should be something you can cover satisfactorily within the word-limit.** It should not be too broad: in other words, don't go for something like: 'British or Pakistani? Living across two cultures'; or 'Literary representations of Diaspora identities'.
- Your title needs a clear focus and a clear 'Problemstellung' or 'Fragestellung': you should focus on a theme relating to colonialism, postcolonialism, and their cultural and literary legacies.
- You may also approach one of our set texts from a different thematic angle to that of 'transculturality' and 'transcultural identities'.

General guidelines (II)

- Your essay should focus on one novel, 2-3 novels or films in comparison or a cultural (or cultural-historical) theme viewed through the lens of cultural theory.
- Whether you are doing this course for either literary and cultural studies, I will be expecting you to combine literary with cultural-theoretical analysis.
- I would very strongly advise you to stick to the texts and themes we discuss; but if you can make a very good case for it, you may also focus on texts from outside the course.
- **N.B. Literary writing is of its nature ambiguous: it *disturbs*, *disrupts*, and radically *questions* categories rather than simply reinforcing them.**

General guidelines (III)

- You **must** engage in close reading: i.e., don't simply provide summaries of plot or character or pile up 'textual evidence'.
- You **must** engage with relevant theoretical and secondary literature in order to **develop your own argument**.
- You should select **specific passages** which shine interesting new light on your topic and analyze them in detail in your essay.

General Guidelines (IV)

- **Structure:** your introduction should clearly 'set up' and justify your topic; your conclusion should tie everything together and perhaps pose further questions.
- Your essay needs a clear structure: see the following slide for more guidelines.

Term paper structure

- A term paper should have the following basic structure:
- Title page
- Outline/table of contents
- Introduction: This contains the problem, objective and research question; furthermore, the research methods, i.e. the approach, as well as the structure of the paper are presented here.
- Body: This is where you address your topic, i.e. answer your research question.
- Conclusion: In this section, you revisit your thesis; summarize the results of the paper and briefly refer to whether your thesis – your main argument – could broadly be substantiated or not (with justification!).
- Bibliography
- Appendix, if applicable (not necessary for all papers)

Avoiding plagiarism

1. Plagiarism rules apply to both Seminararbeiten and Referate: you must strenuously avoid it in both.
2. Plagiarism apply not merely to the unacknowledged use of other people's work but **also to any use of AI such as ChatGPT** to write either your presentations or your Seminararbeiten.
3. Keep very careful and accurate notes, ensuring that you differentiate very clearly between your ideas and quotations from other authors, **in order to avoid plagiarism.**
4. Pay attention to detail! You should make sure that you follows the footnoting guidelines on the VC precisely.
5. Be consistent! Once you've selected a particular system or convention (ideally following the 'Äußere Form' document), **make sure you stick to it!**

NB. I use the (very effective 'Turnitin' plagiarism software to check all Seminararbeiten for traces of plagiarism: **so don't be tempted.**

Plagiarism & AI statement (I)

“I hereby declare according to § 10 para. 4 APO that this paper is the result of my own independent scholarly work and that in all cases, material taken from the work of others is acknowledged. Quotations and paraphrases are clearly indicated, and no materials or tools other than listed have been used. This written work has not been submitted at any university before. I understand that the use of sources whose authenticity cannot be verified is a serious violation of the principles of good academic practice (cf. <https://www.uni-bamberg.de/studium/im-studium/studienorganisation/quellen/> and <https://www.uni-bamberg.de/forschung/profil/gute-wissenschaftliche-praxis/>; only available in German).

Plagiarism & AI statement (II)

“Furthermore, I declare that I have used text- or otherwise content-generating artificial intelligence (AI) software (e.g. ChatGPT) only after consultation and with the permission of my instructor/examiner and that I have noted this under “Tools”. I am prepared to provide detailed documentation of my use of AI software (e.g. chat transcripts) if clarification is required.

I hereby also declare that I have handed in an identical electronic version of my paper as required.

I am aware that this digital version can be subjected to a software-supported, anonymized check for plagiarism.”

Sample titles (past semesters)

‘The Vampire as a metaphor for social desires, anxieties and problems at the fin-de-siècle and the 21st Century: Comparing Bram Stoker’s *Dracula* and Alan Ball’s *True Blood*’.

‘Modernity in Bram Stoker’s *Dracula*: Functions of Technology’

‘Chivalry in Bram Stoker’s *Dracula* as a way of identifying the boundaries of fin-de-siècle gender roles’

‘A Freudian look at the Uncanny in Oscar Wilde’s *The Picture of Dorian Gray*’

Ergänzungsmodul oral exam

- If you are taking this module as part of the ‘Ergänzungsmodul’ please let me know **as soon as possible**, so that we can arrange a meeting about the oral exam over the course of the semester.
- Full information about the Ergänzungsmodul in Kulturwissenschaft can be found here:

<https://www.uni-bamberg.de/anglak/ergaenzungsmodul/ergaenzungsmodul-ba/>

- Full information about the *Literaturwissenschaft* Ergänzungsmodul requirements can be found here:

https://www.uni-bamberg.de/fileadmin/uni/fakultaeten/split_lehrstuehle/englische_literatur/Pruefungen/Info_u_Anmeldeformular_Ergaenzungsmodul_Mdl_EngLit_AmLit.pdf

Programme

- **23.10.2023**

Organizational introduction

- **30.10.2023**

Historical & contextual introduction (I)

- **06.11.2023**

Historical & contextual introduction (II)

Programme

- **13.11.2023**

Multiculturalism, Interculturalism, Transculturality:
Wolfgang Welsch & Afef Benessaïeh

- **20.11.2023**

Culture, diaspora, and identity:
Stuart Hall & Salman Rushdie

- **27.11.2023**

Hanif Kureishi
British-Pakistani identities

Programme

- **04.12.2023**

Hanif Kureishi, *The Buddha of Suburbia* (1990)

Part I: Humour, Stereotype, and Ethics

- **11.12.2023**

Hanif Kureishi, *The Buddha of Suburbia* (1990)

Part II: Hybridity & performativity

- **18.12.2023**

Jhumpa Lahiri, *The Namesake* (2003)

Part I: Narrative form & cultural characterization

Programme

- **08.01.2024**

Jhumpa Lahiri, *The Namesake* (2003)

Part II: Origins & originality

- **15.01.2024**

Term paper writing: hints & tips

- **22.01.2024**

Bernardine Evaristo, *Girl, Woman, Other* (2019)

Part I: Deconstructing stereotype & prejudice

Programme

- **29.01.2024**

Bernardine Evaristo, *Girl, Woman, Other* (2019)
Part II: Identity, fluidity, and performativity

- **05.02.2024**

Concluding discussions

Bradford: a city 'between' cultures?



Source: <https://www.englishuknorth.com/location/bradford/>

Bradford: a city 'between' cultures?



Source: <https://www.flickr.com/photos/thebluehouse2/4339193038>

Round of introductions

Where are you 'from' (you may interpret that question however you like)?

What motivated you to take this seminar?

Session 2: Multicultural Britain?

An historical overview

'Multicultural' Britain?



<https://www.youtube.com/watch?v=BhgVfoawlls&t=917s>

Trevor Phillips, 'What British Muslims Really Think', Channel 4 Documentary, April 2016

Discussion questions

How does this documentary aim to encourage a particular kind of attitude in its viewers? And what attitude is that?

Consider:

- the documentary's choice of words & language;
- its presentation of its 'evidence';
- its visuals and use of sound (i.e. its 'production qualities').

Discussion questions

Is there *cultural misrepresentation* at work here – and if so, then what form(s) does that take?

Is this the sort of documentary that *should* be shown by a major public service broadcaster in a majority-white country?

Pre-1945 immigration

- **The British Isles have always been a site of immigration.** The populations that would constitute the ethnic majority originated in movements from continental Europe and beyond: Celts, Romans, Angles, and Saxons came to make up the 'people' of England, a people celebrated for their supposedly 'ancient' – and 'authentic' – ethnic roots by C19 historians and myth-makers (up to the present day). Like most European regions & states, Britain's majority population was shaped decisively by the 'great age of migration', which took place between c. 375 and 568 AD, a period spanning the fall of the Western Roman Empire and the Early Medieval period.
- The Irish have always been present – in greater or smaller numbers – on the British mainland. Religious persecution on the European continent in C16 and early C17 saw an influx of people fleeing the Counter-Reformation, esp. from France, the German-speaking lands, and the Low Countries: these are the first identifiable group of refugees in Britain.
- Relatively small numbers of Black people found their way to Britain during the period of the Transatlantic Slave Trade: i.e., between C16 and C19.
- End of C19 and start of C20: growing popular demands for immigration control, esp. after an influx of relatively poor Ashkenazi Jews from Russia and E. Europe in the wake of the pogroms that followed the assassination of Tsar Alexander II in 1881. Such laws as the Aliens Act of 1905, however, proved ineffectively at curtailing foreign entry into the UK.

The British Empire, 'on which the sun never sets'



A map of all those territories at one time or another part of the British Empire

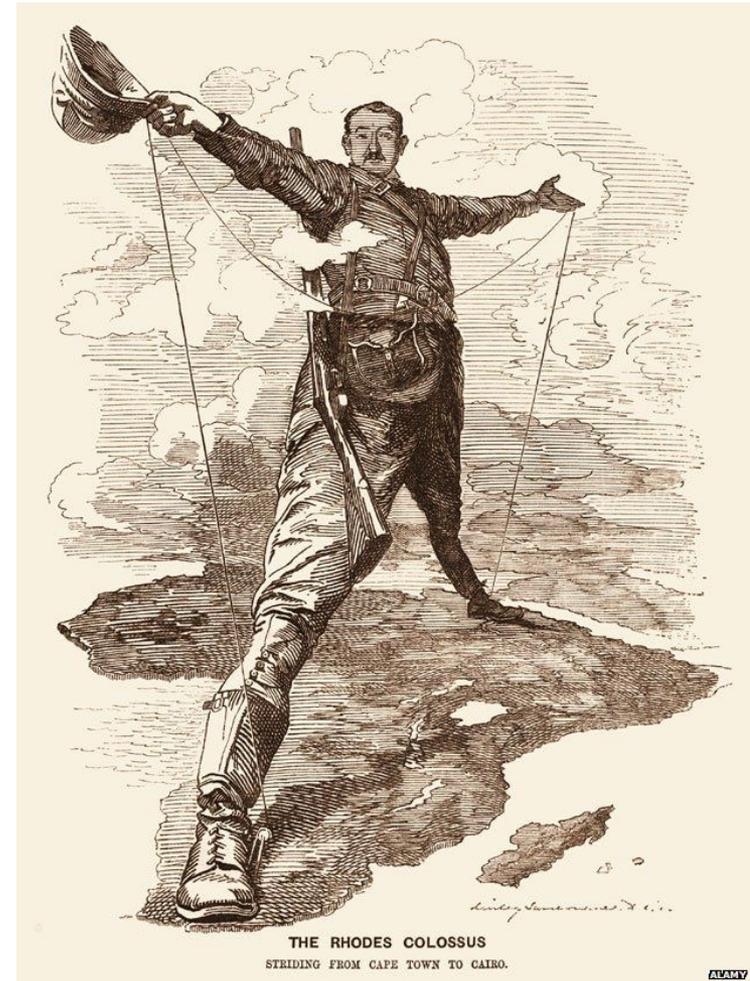
Source: https://en.wikipedia.org/wiki/British_Empire#/media/File:The_British_Empire.png

The British Empire

- In 1757, Britain became the dominant force in India after conquering Mughal Bengal at the Battle of Plassey. The American War of Independence (1775-83) led to Britain losing some of its oldest and most populous colonies in North America (acquired in a series of wars in C17 and C18); after this, British attention turned to Asia, Africa, and the Pacific. Following the defeat of France in the Napoleonic Wars (1803-15), Britain emerged as the principal imperial and naval power of C19.
- The period of (relative) global peace from 1815-1914 – during which Britain became a global hegemon – was later termed ‘Pax Britannica’, its political & economic influence extending far beyond (merely) its own territories. **Increasing degrees of autonomy were granted to white settler colonies, which were known as Dominions – e.g., Canada, New Zealand, Newfoundland, South Africa, and the Irish Free State.**
- By the start of C20, Germany and the US began to erode Britain’s economic primacy. By 1913, the Empire held sway over some **412 million people – 23%** of the then-world population – and by 1920, 24% of its land area. WW I & WW II → disintegration of the Empire at an increasing rate in the late 1940s and 1950s.

Immigration after 1945

- **Massive industrial expansion** in the UK after World War II = massive need for workforce expansion.
- **The Commonwealth of Nations** (formally est. 1949) is an intergovernmental organization of 52 member states, many of which are former territories of the British Empire, and which share certain cultural and political values. Elizabeth II is the Head of the Commonwealth.
- **British Nationality Act of 1948** recognized that each Commonwealth country could grant its own people national citizenship, while also giving them (**800 million people!**) the right, as British 'subjects', to live and work in the UK.
- **22 June 1948: the ship 'The Empire Windrush' docked at the port of Tilbury, carrying 492 Caribbean immigrants.**
- **Result:** more and more people came from poorer, non-white territories (India, Pakistan, West Indies) came to Britain, sometimes at invitation of gov't agencies, to fill vacant manual and low-paid jobs.



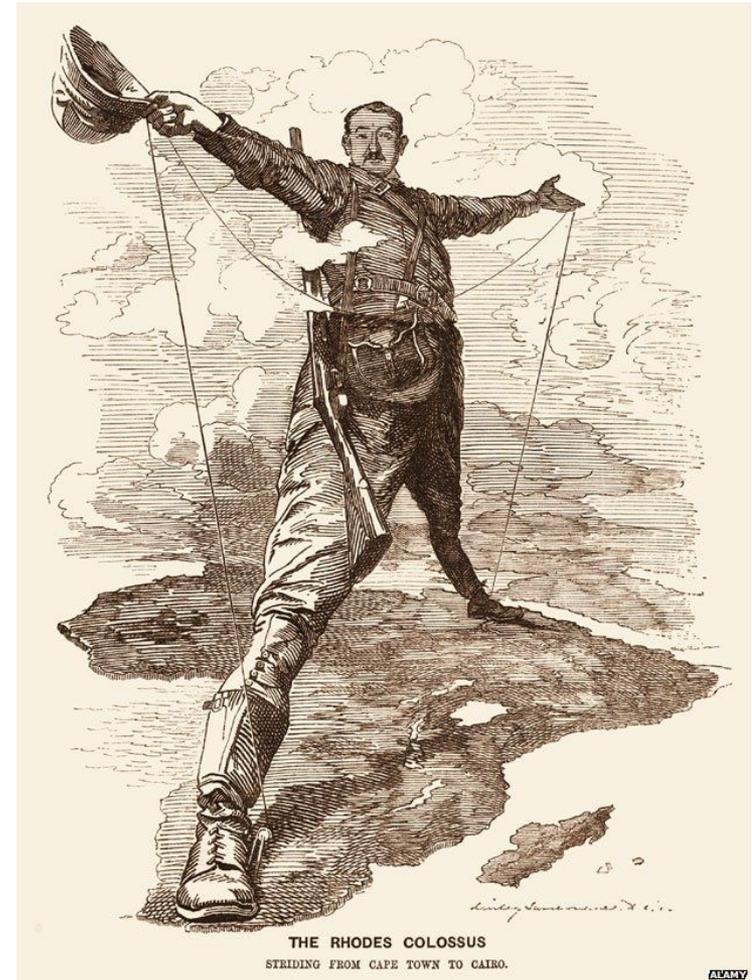
'The Rhodes Colossus Striding from Cape Town to Cairo', *Punch*, 10 December 1892. Source: https://upload.wikimedia.org/wikipedia/commons/thumb/e/ec/Punch_Rhodes_Colossus.png/1200px-Punch_Rhodes_Colossus.png

Ambivalences of identification

- The reality of both explicit and implicit – structural and institutional – racism in Britain sharply contrasted with an idealized colonial myth.

‘The majority of Britons at home have very little appreciation of what that intangible yet amazingly real and invaluable export – the British Way of Life – means to colonial people; and they seem to have given little thought to the fantastic phenomenon of races so very different from themselves in pigmentation, and widely scattered geographically, assiduously identifying themselves with British loyalties, beliefs and traditions. [...] **Yes, it is wonderful to be British – until one comes to Britain.**’

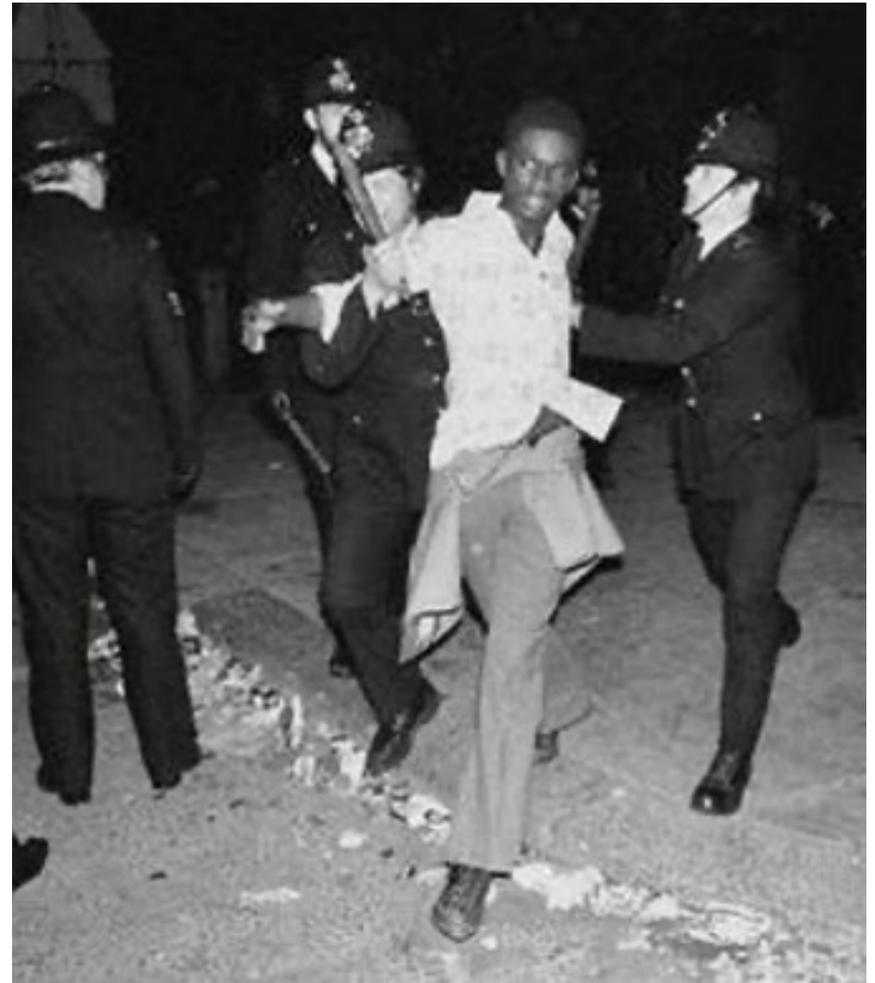
-- E. R. Braithwaite, *To Sir, With Love* (1959), p. 35.



‘The Rhodes Colossus Striding from Cape Town to Cairo’, *Punch*, 10 December 1892. Source: https://upload.wikimedia.org/wikipedia/commons/thumb/e/ec/Punch_Rhodes_Colossus.png/1200px-Punch_Rhodes_Colossus.png

1950s-1960s:

- **Different ethnicities → different regions.** West Indians → London & Birmingham: public transport, NHS, catering. Indians and Pakistanis → textile & iron industries of Leicester, Leeds, and Bradford.
- By the 1950s, there had emerged a campaign against the arrival of West Indians in Britain, culminating in the 1958 Nottingham and Notting Hill riots.



A black man is restrained by the police during the Notting Hill Riots of 1958. Source: <https://popularresistance.org>

1950s-1960s:

- This led to the passage of the Commonwealth Immigrants Act of 1962: withdrew the right of those with Imperial or Commonwealth citizenship to reside in Britain *unless* they obtained a work permit. The Commonwealth Immigrants Act of 1968 and the Immigration Act of 1971 further restricted settlement rights.
- The Race Relations Act of 1965 aimed to protect the rights of those already settled in Britain: it outlawed discrimination in public places and incitement to racial hatred. An ever-stricter legal stance towards outsiders was combined with extended legal protection to UK residents & citizens: a '**Janus-faced**' **set policies** which has endured to the present day.
- This 'settlement' = product of a political & legal legacy which intertwined race, citizenship & immigration policy *with* a search for definitions of 'Britishness'.



A black man is restrained by the police during the Notting Hill Riots of 1958. Source: <https://popularresistance.org>

Enoch Powell, 'Rivers of Blood' (1968)

'We must be mad, literally mad, as a nation to be permitting the annual inflow of some 50,000 dependents, who are for the most part the material of the future growth of the immigrant descended population. It is like watching a nation busily engaged in heaping up its own funeral pyre.

[...]

'As I look ahead, I am filled with foreboding; like the Roman [Virgil], I seem to see "the River Tiber foaming with much blood".'

-- Enoch Powell, 1968



Enoch Powell, Shadow Defence Minister,
Conservative Party

1970s-1980s

- In 1968, the neo-fascist **National Front** was formed as a far-right fascist party.
- It probably only had about 5,000 members by the end of the 1970s; however, in the mid-70s, it briefly became the UK's **fourth-largest party**. It espoused the ethnic-nationalist and biologically racist view that only white people should become British citizens.
- The ethno-nationalist **British National Party (BNP)** was founded in 1982 after a separation from the NF: the BNP became particularly prominent in the 1990s and early 2000s.
- These movements served to push Margaret Thatcher's Conservative Government (1979-1990) towards forms of what Paul Gilroy has called '**cultural racism**' (1987, pp. 49-50) – not least under the influence of the thinkers of the British New Right.



A National Front march in London in 1975

The Rushdie Affair (1988-1989)

- Indian British author Salman Rushdie first published *The Satanic Verses* in the UK in September 1988.
- Perceived insults to the Prophet Muhammed led to accusations of blasphemy, followed by riots, book burnings, and the fire-bombing of bookshops in the UK & US.
- In 1989, the Iranian Ayatollah Khomeini issued a *fatwā* (an order of assassination) against Rushdie, which has never been formally lifted.
- 'The fatwa is one of the most significant events in postwar literary history. It reminds us that words can be dynamite, and that in other parts of the world, particularly in the Muslim world, writers who spoke freely could be in great danger.' (Hanif Kureishi, *The Guardian*, September 2012)
- The *fatwā* still stands.



14 January 1989: a copy of the novel is ceremonially burned in Bradford, Yorkshire.
Source: <https://kenanmalik.wordpress.com/2014/02/18/hullabaloo-over-the-satanic-verses/>

The Rushdie Affair (1988-1989)

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– Hanif Kureishi, *The Guardian*, 2014

'The Rushdie affair was the opening chapter in a new unhappy book of modern history. The issues haven't gone away. For some of us, one lesson is that the novel as a literary form is among the highest expressions of mental freedom and must be treasured and defended. **But the difficult questions remain: how does an open, pluralistic society accommodate the differing certainties of various faiths? And how do the enthusiastically faithful accept the free-thinking of others?**'

– Ian McEwan, *The Guardian*, 2014



Multiculturalism: origins

- As a concept, 'multiculturalism' emerged at the end of the 1980s to describe the relationship between the ethnic majority and ethnic minorities in Britain.
- Along with 'multiracialism' or 'multi-ethnicity', it gradually replaced the concept of 'race relations'. Implicit was the *idealistic* idea that migrants of the early post-war years had escaped their life of endemic discrimination, achieving supposed **equality of opportunity**.
- Legal bases for multiculturalism in Britain have deep historic roots, which reach back both to the 1829 Catholic Relief Act and the enfranchisement of Jews (i.e., the bestowal of the right to vote) between the 1830s and 1850s.

Multiculturalism: definitions

- **Multiculturalism** is a difficult, ambiguous, and polyvalent term. It is used **descriptively** to signify the presence of more than one culture, and **normatively** to refer to a theory about how political communities should be dealing with differences of both culture and identity.
- Stuart Hall has proposed a distinction between the adjective ‘multicultural’ and the noun ‘multiculturalism’. The adjective refers to what Hall calls “the social characteristics and problems of governance posed by any society in which different cultural communities live together and attempt to build a common life while retaining something of their ‘original’ identity” (Hall 2000, p. 209).
- This **descriptive** sense of ‘the multicultural’ covers a broad range of socio-cultural phenomena tied up with the challenges faced by ordinary people in their endeavours to live together and respect their mutual diversity & variety.

Multiculturalism(s)

- **Second, *normative sense*:** the term ‘multiculturalism’ covers ‘the strategies and policies adopted to manage and govern the problems of diversity which multicultural societies throw up’ (Hall 2000, 209). I.e., the ways in which societies and governments both respond to the struggles and challenges of living together in a multicultural society.
- ‘Multiculturalisms’ – in the plural – evoke the **many different** strategies, policies, models, and theories have been developed to explain how cultural diversity should be managed and governed.
- **Four common features of theories of multiculturalism:** first, a sense of anxiety over the homogenizing tendencies of democratic societies, as implied in the assimilationist idea of the ‘melting pot’; second, an anxiety over majorities’ tendencies to disregard the (legitimate) fears of minorities over institutional neutrality and fairness etc.; third, the ongoing struggle against marginalization and exclusion; and finally, a desire to respect a diversity of distinctive identities and practices.

Multiculturalism(s)

- A common thread: a common goal in ‘resisting the wider society’s homogenising or assimilationist thrust based on the belief that there is only one correct, true, or normal way to understand or structure the relevant areas of life’ (Parekh 2000, p. 1). But: much disagreement beyond this ‘lowest common denominator’. Contrary to many caricatures, ‘moral relativism’ is endorsed by very few multicultural political theorists. Relativism **on its own** can imply mere *tolerance*, hence a *lack of respect* for – & recognition of – cultural difference.
- A number of (different yet overlapping) underlying principles:
 - The Canadian political philosopher Will Kymlicka argues for a principle of ‘autonomy’: all human beings – and individual groups – have an interest in living **autonomously – i.e., being able to choose & live out their own plans and principles for ‘a good life’**.
 - A philosophy of ‘toleration’ (cf. Chandran Kukathas): states should refrain from interfering in other people’s practices, customs, traditions, and cultures – *despite* possible disapproval of them from other groups.
 - Charles Taylor’s ‘politics of recognition’: both the state *and* its members should recognize & affirm cultural differences. Great psycho-social damage can result from a refusal to recognize diversity within different communities.

Discussion questions

- What do you see as the challenges of multiculturalism: i.e., the difficulties in finding the right balance between the overlapping and competing values of ‘autonomy’, ‘tolerance’, and ‘recognition’? Try to come up with some specific examples of the challenges.
- Does granting a particular racial or ethnic ‘group’ autonomy necessarily amount to granting its *constituent members* autonomy as well? Why/why not? Try to come up with 2-3 specific examples.

Multiculturalism: policies & attitudes in the 1980s and 90s

- The 'Janus-faced' quality of British multiculturalism endured throughout the 1980s and 90s. After their election victory in 1997, New Labour combined a commitment to devolved national (and regional) governance with an emphasis on pluralism and a revitalized sense of community.
- This support led to the publication of the report by the **Commission on the Future of Multi-Ethnic Britain**: often seen as the high-point of postwar British multiculturalism. But after race riots in the North of England (most notoriously in Bradford) in summer 2001, as well as the 9/11 terrorist attacks, hostile public & press reaction, the Labour Gov't turned to an **assimilationist** policy, introducing (for example) a new nationality test, and tightening both immigration & asylum laws & anti-terror legislation.
- In 2011 Conservative PM David Cameron asserted that the 'state doctrine of multiculturalism' had failed. This shift *away* from an emphasis on the *integration* characteristic of the postwar period has continued and **intensified** throughout the post-Brexit era, as exemplified in a number of increasingly right-wing Home Secretaries.

Multiculturalism: myths and realities

- While (for example) Black sportsman have helped to transform British sport, and Bangladeshi immigrants have substantially reshaped eating habits, the majority of African-Caribbeans and Bangladeshis remain underprivileged even now, decades after the arrival of their ‘pioneer members’.
- Institutional, systemic, and structural) racism – as identified, for example, by the Macpherson Report of 1999, following on from the murder of the Black teenager Stephen Lawrence in 1993 – remains deeply embedded in British legal, political, and societal structures, even *despite* recent – markedly political – attempt in the Sewell Report of 2021 to deny the existence of institutional racism and (superficially) focus primarily on the signs of progress. **See, for example, the racist policies enacted against asylum seekers over the past 30 years.**

Multiculturalism: myths and realities

- **Nonetheless**, we can point to evidence of a **contemporary** society which is both increasingly diverse and (in many respects) broadly tolerant. Self-identifying Asians, Asian British, or Asian Welsh people make up c. 5.5 million (9.3% of the population of England & Wales) in the **2021 census**. Self-identifying blacks, African-Caribbean and African Brits number c. 1.5 million (c. 2.5% of the pop.): **all increases on 2011. 6.5% (3.9 million) of the population in England & Wales identify as Muslim**. The UK has the highest rate of mixed-race marriage in Europe: **although 81.7% of residents in England & Wales identify as 'White', more than one child in eight, under five, in the UK, has parents from different ethnic backgrounds**.
 - Countless examples of postcolonial **fusion**, even '**hybridity**' through which the 'original' cultural constituents/ingredients have lost their original, supposedly 'authentic' forms and combine to form something *new*, irreducible to the sum of its original parts... E.g.: curry; through the influence of Indian dress on British women's fashion; to **Grime** in the 2010s: originally a predominantly UK-originated genre, distinct from hip-hop, which has been shaped by the influences of UK garage, jungle and (originally Jamaican) dance hall; jungle, by dub, reggae, and dance hall. See: <https://www.youtube.com/watch?v=xQKWnvtg6c> .
- **Metonyms, metaphors, or simply *idealized projections* of postcolonial fusion / creolization?**

A screenshot from the April 2023 study, 'Love thy neighbour? Public trust and acceptance of the people who live alongside us'.

This was Wave 7 of the so-called 'World Values Study' (1981–), covering data from 2017–2022.

The question: "On this list are various groups of people. Please select any that you would not like to have as neighbours."

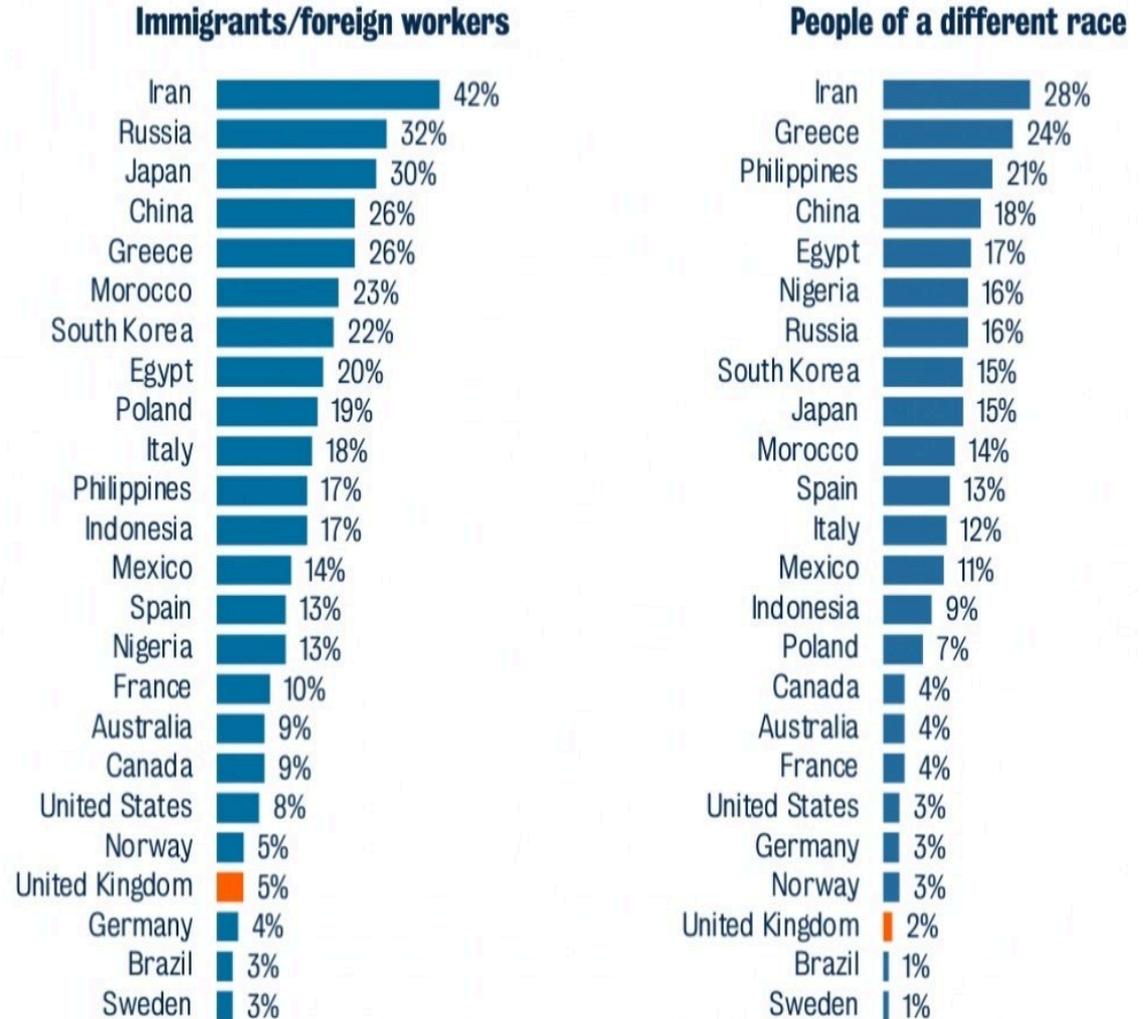
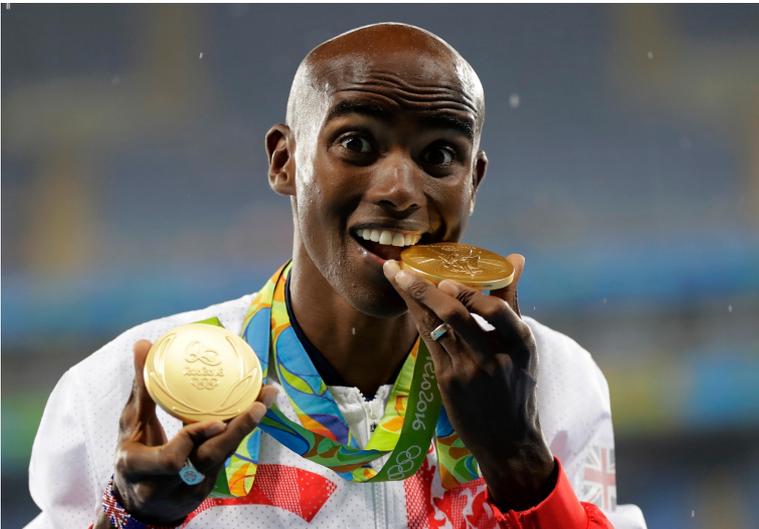


Chart from 'Love thy neighbour? Public trust and acceptance of the people who live alongside us'

Modern Britain: 'super-diverse'?



Modern Britain: 'super-diverse'?



The beginnings of true multiculturalism... or its end?



6 July 2005: London announced as 2012 Olympic Host: a triumph for New Labour's celebration of social and cultural diversity?



London 2012 Opening Ceremony: a 'healthy' form of patriotism?

'The Hostile Environment'



The Home Office's 'Go Home' vans (London, summer 2013)

Hall and Kureishi on multiculturalism

‘Since cultural diversity is, increasingly, the fate of the modern world, and ethnic absolutism a regressive feature of late-modernity, the greatest danger now arises from forms of national and cultural identity - new or old - which attempt to secure their identity by adopting closed versions of culture or community and by the refusal to engage - in the name of an “oppressed white minority” (sic) - with the difficult problems that arise from trying to live with difference. **The capacity to live with difference is, in my view, the coming question of the twenty-first century.**’

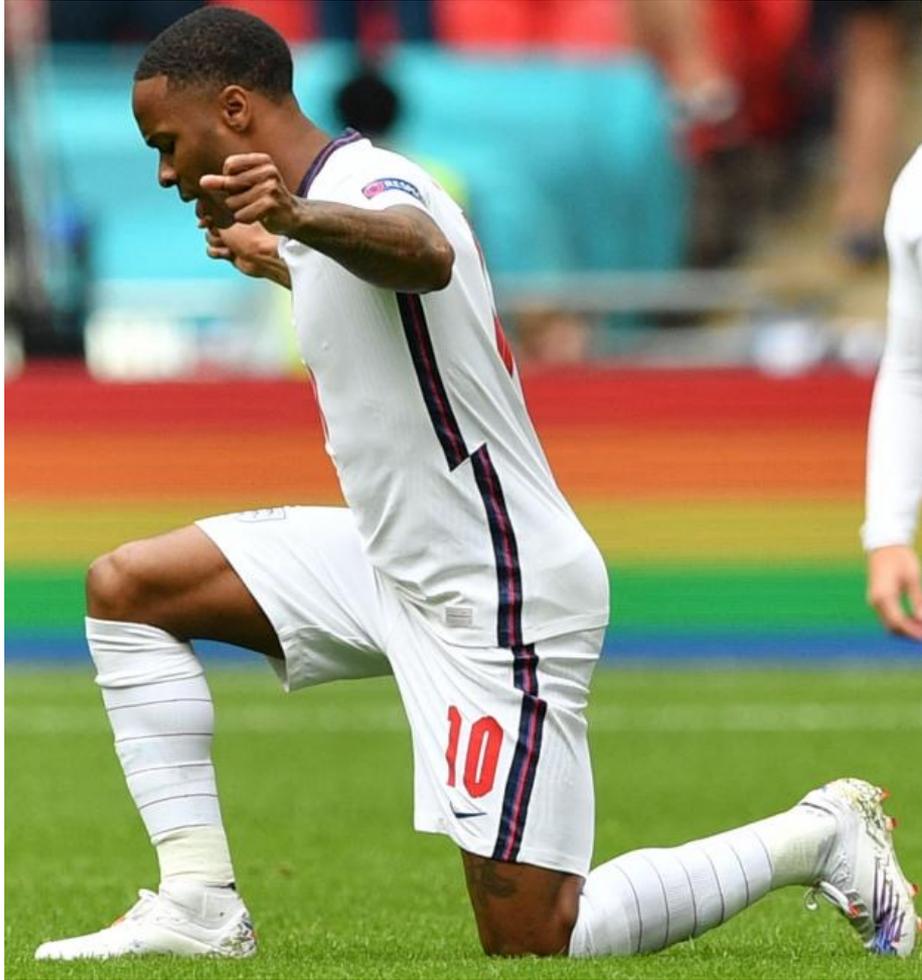
– Stuart Hall, ‘Culture, Community, Nation’ (1992), p. 361.

- Hall heavily criticizes **hegemonic** attempts to make **civic** rights and entitlements as British citizens dependent upon a **cultural** adherence to a particular idea of ‘Britishness’.

‘Religions may be illusions, but these are important and profound illusions. And they will modify as they come into contact with other ideas. **This is what an effective multiculturalism is: not a superficial exchange of festivals and food, but a robust and committed exchange of ideas** - a conflict that is worth enduring, rather than a war.’

– Hanif Kureishi, ‘The Carnival of Culture’, *The Guardian*, 2005.

Faces of 'diverse' Britain?



Raheem Sterling, one of England's star strikers, 'taking the knee' at Euro 2020.



Suella Braverman, the UK's highly right-wing Home Secretary (= 'Innenministerin'): an opponent of 'multiculturalism'.

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