

Multiculturalism (2nd edition)

Tariq Modood

Polity Press

208 pages

£14.99 (pbk)

ISBN 9780745662879

This book provides a robust defence of multiculturalism against its prominent antagonists on the left, right and centre in Britain and Europe. Many of us are now lining up with Tariq Modood, Stuart Hall and Bhikhu Parekh to applaud multiculturalism's contribution to making Britain a more tolerant country, with a degree of equality of opportunity.

It wasn't always so. Noisy, self-righteous radical anti-racists (like me) spent much of the 1970s and 80s denouncing the multiculturalists as soggy liberals who deluded the country into thinking that more saris, somas and steel bands would eradicate racism.

In a journal article in 1988 Tariq Modood infuriated the social movements around 'race' by contradicting their foundational argument that 'black' was not a colour, but a political category. Modood was simply describing what those of us who lived in the multicultural inner city had observed to be taking place: ethnic particularism was on the rise. Lots of 'Asians' rejected the view that they were black, in colour or in politics. After Al-Qaeda's assaults on the USA in 2001 and London in 2007, the moral panic about alleged Muslim separatism and hostility to (imagined) 'British values' boiled over.

The first edition of Modood's work came out when the panic was at its hottest, but his basic argument was temperate: "there is an understanding of civic equality that offers a core vision of multiculturalism that is not only coherent and relevant to the twenty-first century but is also attractive and should be a basis for civility, political reform and social research".

One of the two new chapters in this edition elaborates on the case made in the first edition for 'moderate secularism' of the type practised in the UK being implied in multicultural equality. Far from there being a crisis of secularism posed by the religiosity of Muslims, Modood points out that Muslims simply want to be placed on an equal footing with Christians and Jews. Support for moderate secularism, and rejection of fundamentalist secularism, is of crucial importance.

The other new chapter is titled 'The strange non-death of multiculturalism'. He witheringly dismisses those who have pronounced its death, using Banting and Kymlicka's multicultural policy index: it is actually alive and growing. Then he elaborates his important line of thought about integration. Where its critics have argued that multiculturalism has legitimated the separation of ethnic groups, Modood states that integration is multiculturalism's 'over-arching' concept.

To my surprise, I find myself admiring Roy Jenkins' statement that sharply distinguished integration – multiculturalism's goal – from assimilation. Modood's important caveat is that integration is a two-way street, where all Britain's ethnic groups (including the varieties among the white-skinned) have to change in relation to each other. But when he goes on to compare multiculturalism with cosmopolitanism my inner utopian pushes me towards the latter.

In the polite world of social science, the clash between the utopians – who want to hasten the emergence of egalitarian global



Books

citizenship – and the empiricists – who note that most people seem to want hang on to their version of their traditions – is in the sub-text. This excellent book provides a good basis for a debate, hopefully without the rancour of the past.

It is interesting to compare Modood's approach to that of Ali Rattansi's in his 2011 book *Multiculturalism – a very short introduction*. In this Rattansi crisply demonstrates that multiculturalism is not 'bad for women', nor does it create or promote 'parallel lives'.

Rattansi is convincing in showing that globally Muslims (diverse as they are) align themselves with democratic and egalitarian values, with only 7% in a 2007 survey holding 'extremist' views, while 78% of UK Muslims regarded themselves as British in a 2009 survey (Modood cites a 2011 survey where this figure rises to 83%). So the 'national question' becomes less tricky than the pundits make out.

■ **Professor Max Farrar**
Leeds Metropolitan University

Sociology Themes and Perspectives (8th edition)

Michael Haralambos and
Martin Holborn

Collins
1100 pages
£39.99 (pbk)

ISBN 9780007498826

This edition of Haralambos and Holborn introduces some of the classical works of sociology through their themes rather than talking about specific thinkers. Each colourful chapter would attract the attention of young undergraduates new to the discipline. The book has very informative, clear and concise explanations of all sociological concepts and theories – the explanations help one to engage in the subject with an easy-to-follow format that makes understanding sociology easier for any student.

The authors have presented a wide selection of theoretical approaches to important issues and illustrated empirical

studies with great examples. The chapters include discussion of relevant issues from several theoretical perspectives. The book uses British official statistics and institutional history to provide context where relevant. The statistics are fine, but some of the institutional descriptions may be difficult for international readers to relate to.

This book delivers new and completely up-to-date sociological teaching, with the latest empirical research and studies. The book makes clear that sociology attempts to explain human behaviour, institutions and societies in their broader context rather than through individual psychology. It

Reviews of recent books in social science and sociology

ends

The DSM – the Diagnostic and Statistical Manual of Mental Disorders – is a major text published by the American Psychiatric Association (APA). It contains the names and descriptions of all the forms of mental ill-health recognised as legitimate and diagnosable by the APA.

As such, the DSM plays a major role in clinical practice and biomedical research, as well as in healthcare law, insurance and service planning. In May 2013 the APA released the fifth edition of this text (the first edition was published in 1952). The 'DSM-5' had been in development for many years, and along the way attracted criticism for proposed changes (especially to the category of major depression), secretiveness on the part of the manual's developers, cultural bias, and financial conflicts of interest.

Drawing partly from the sheer volume of critique, as well as the authority of the key critics (e.g., leading US psychiatrists such as Allen Frances), the news media in the US and abroad began to pick up on the story of the DSM-5. As such, many people who may not previously have come across acronyms

suggests that a great sociologist should look beyond the question of whether sociology is a scientific or a non-scientific subject and overcome these differences.

The different chapters on various themes bring out recent social debates in a finely-nuanced way. The chapter on sex and gender, for instance, reflects on the position of women in society, and how gender issues are related to problems such as war and environmental damage.

The book brings out the fact that while the nature of division and conflict in society changes over time and varies between societies, the existence of divisions seems remarkably persistent. The chapter on

Making the DSM-5: Concepts and Controversies

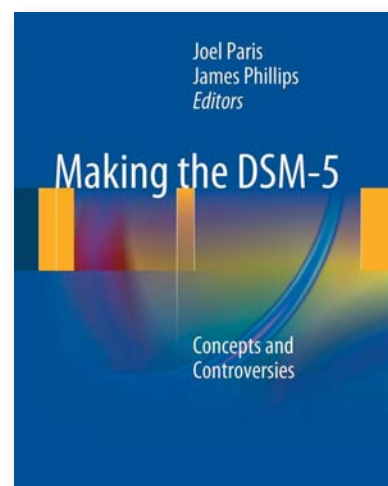
Joel Paris and James Phillips (eds)

Springer

180 pages

£26.99 (pbk)

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like 'DSM' and 'APA' came to engage with writing on the politics of knowledge production and the intransigent complexities of demarcating normality and pathology.

Sociologists of mental health have, of course, long been interested in the DSM. Many other social scientists are also familiar, at least in part, with some of the controversies and practices associated with this text. It is for these scholars that *Making the DSM-5* will be of most interest. Many of the debates and summaries presented will be familiar to specialists, whilst some of the chapters assume more background knowledge than the casual reader might be expected to possess.

Contributions revolve around historical and conceptual perspectives on DSM-5, including its economic dimensions, the professional criticisms it has been subjected to, the validity of its contents, and enduring concerns regarding medicalisation and over- and under-diagnosis. Particularly interesting to readers of *Network* will be a chapter on the origins and development of the DSM project by historian Edward Shorter, and a contribution from the excellent sociologists Owen Whooley and Allan V. Horwitz, 'Grand ambition, furious resistance, and the derailment of the DSM-5 revision process'.

In spite of the appeal of this book for those looking for a primer on some of the main debates about DSM-5, there are nevertheless some gaps. In particular, every

author is based in North America (and, incidentally, they are all men). The DSM has attracted controversy in a range of geographic contexts, perhaps most prominently in countries such as Argentina and France, where local psychiatric cultures have a more psychoanalytic emphasis than the conceptual underpinnings of the DSM tend to allow. It would have been interesting to see a contribution focussing specifically on the issues that arise when the DSM is transplanted into clinical regimes beyond the US and Canada.

Further, in spite of the growth of 'mad studies', and of patient, service-user and survivor research, there is a deficit of attention to non-professional perspectives.

Nevertheless, the fact that the majority of authors have held clinical appointments is indicative of a sociological point that can all too easily be omitted: many psychiatrists and psychologists are just as, if not more, critical of the DSM and the kinds of practice it encourages as other commentators. This underscores the heterogeneity of the mental health professions, presenting challenges (but also inviting conceptual innovation) for sociologists who seek to map and engage with the contested terrain of psychopathological practice.

■ Dr Martyn Pickersgill

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poverty, social exclusion and the welfare state talks about various perspectives which agree that society must find some way to look after the welfare of its members and to avoid excessive poverty, but disagree about the balance between the state and informal private and voluntary provision.

The chapter on religion talks about how it continues to have an important social role for many individuals and most societies and why it is very important for understanding the nature and direction of social changes in the world today.

This book sets out the latest theoretical developments in social science, making clear how they are breaking the boundaries

between different perspectives and paradigms. It brings out the fact that different theories concentrate on different level of analysis, but also talks about the goal of an integrated sociological perspective, which provides exciting opportunities to create new perspectives out of the multiplicity of theories available to sociologists today.

■ Dr Jyoti Sinha

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