

## **Critical Reflections on Migration, "Race" and Multiculturalism: Australia in a Global Context by Marsha Boese and Vince Marotta (Eds.)**

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## Book Reviews

### *Critical Reflections on Migration, “Race” and Multiculturalism: Australia in a Global Context*



Edited by Martina Boese and Vince Marotta  
London: Routledge, 2017, 277 pp.

Martina Boese and Vince Marotta’s edited volume *Critical Reflections on Migration, “Race” and Multiculturalism: Australia in a Global Context* is composed mostly of sociological approaches and analyses. In fifteen chapters written by different researchers, it engages in and reflects on major theoretical and methodological orientations of Australian scholarship on migration, race and multiculturalism, feminism, social change, guest-workers and mobility, economic multiculturalism and methodological nationalism, refugee settlement, racism and post-nationalism, cosmopolitanism, migrant families and transnationalism, cultural identity, practices, and public participation.

The volume is divided into five parts, each with three chapters. In part 1, “Theories and Methodologies in Migration Research,” the first chapter is by Stephen Castles, “Understanding Global Migration and Diversity: A Case Study of South Korea.” Castles focuses on social transformation of South Korea and neoliberal globalization and investigates perceptions of the economic contribution of migrant work, the impact of migration on the local economy and industry, the ability for migrants to use their education in their work, migrant occupations, business and issues of precariousness, unemployment and marginalization, as well as the work of non-migrants. Georgina Tsolidis, in her chapter 2, “Multiculturalism and Feminism: Women and the Burden of Representation,” examines the relationship between gender and ethnicity, the role women play within families, communities in the context of belonging, work and family, culture and policy development, and anti-racist feminism. In chapter 3, “New Australian Ways of Knowing ‘Multiculturalism’ in a

Period of Rapid Social Change: When Ibn Khaldun Engages Southern Theory,” Andrew Jakubowicz investigates Southern Theory and early engagements with political and social power in diverse societies developed in the Muslim Maghreb to explore the cultural diversity of Australia.

In part 2, “Migration, Settlement and the State,” in chapter 4, “Australia’s New Guest Workers: Opportunity or Exploitation?,” Jock Collins examines the life experiences of Australia’s guest workers with focus on Korean working holidaymakers, the size and characteristics of temporary migration, and their work experiences and communities, as well as issues of exploitation. In chapter 5, “Theorising Migrant Work beyond Economic Multiculturalism and Methodological Nationalism,” Martina Boese examines key themes in the theorization of migrant work in Australia, tracing the shift from neoclassical to historical-structural analyses, and discusses the influences of the cultural turn, feminism, and transnationalism on studies of migrant labour. In their chapter 6, “Producing Knowledge about Refugee Settlement in Australia,” Klaus Neumann and Sandra Gifford examine the trends in scholarly literature on Australian refugee settlement, relate them to broader changes of the discourse on refugees, and briefly place them within a global context, via comprehensive bibliography.

Within part 3, “Race, Racism and Post-Nationalism,” in chapter 7, “(Not) Doing Race: ‘Casual Racism,’ ‘Bystander Antiracism’ and ‘Ordinariness’ in Australian Racism Studies,” Alana Lentin examines studies that unsuccessfully engage on colonialism and black subjugation and minimize racism in Australian public life. Chapter 8, “It’s the End of the World as

We Know It ... and I Feel Fine': Considering a Postnational World," by Farida Fozdar, discusses limited acceptance of the notion of open borders and world citizenship, and illuminates the arbitrariness and discrimination of current immigration policy and the future on Australians' engagement with the idea of borderlessness as an aspect of cosmopolitan thinking. Karen Farquharson, David Nolan, and Timothy Marjoribanks in their chapter 9, "Race' and the Lived Experiences of Australians of Sudanese Background," explore how Sudanese and South Sudanese migrants to Australia view and experience their portrayal and representation by Australian news media, and how this affects their life.

Part 4, "Cosmopolitanism and Transnationalism," contains Loretta Baldassar's chapter 10, "Australian Migrant Families and the Transnationalisation of Care," which examines the growing interest and analysis of women, migration, transnational family relations, and caregiving across distance, and the role of new technologies in these processes. It also considers recent changes in contemporary Australian migration policy on temporary migration visas, that shift from family reunion migration, cohesion, and settlement, to family separation and mobility. Val Colic-Peisker in chapter 11, "Capitalism and Cosmopolitanism: A Very Australian Juxtaposition," while examining contemporary Australia as a "cosmopolitan" but also intensely "capitalistic" country, focuses on the Australian juxtaposition of capitalism and cosmopolitanism in the context of the latest wave of globalization and Australia's place in the globally dominant "Anglosphere." Chapter 12, "Public Spaces in the Context of the Networked Citizen and Multicultural Societies," by Nikos Papastergiadis, Paul Carter, Scott McQuire, and Audrey Yue, addresses the new conditions of public culture emerging via urban design, cultural practices, public participation, and digital and media platforms.

Part 5, "Multiculturalism and Constructions of Cultural Identity," begins with chapter 13, "Sociology of Youth and Migration Research," by Anita Harris, in the context of globalization, diversity, and mobility, with a particular focus on Australia, reflects on the ways one has to construct migrant background youth as a unit of inquiry within the fields of youth sociology and migration studies. Vince Marotta and Paula Muraca in their chapter 14, "Transnational Otherness and the Paradox of Hybridity in Singapore and Australia: A Critical Realist Approach," examine the conceptualization of hybridity and its relationship to the discourse of multi-racialism and multiculturalism in Singapore and Australia. Chapter 15 by Greg Noble and Paul Tabar, "The 'Career' of the Migrant: Time, Space and the Settling Process," centres on the question of how migrants settle, based on a case study that examines the settling experiences of Lebanese migrants to Australia. It argues that settling is not an event but a trajectory whose temporal and spatial dimensions need to be explored.

Martina Boese and Vince Marotta's book fills important gaps in the study of migration, race, and multiculturalism and brings important analyses on theoretical and research levels of prominent scholars in the field while offering rich materials. It may serve as an extremely useful guide for academics, researchers, students, NGO and aid workers, human rights professionals, social workers, asylum service workers, public organizations, and those working on refugee and migration policy, migration, and race.

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### *Deport. Deprive. Extradite: 21st Century State Extremism*



Nisha Kapoor

London: Verso, 2018, 240 pp.

In *Deport, Deprive, Extradite*, Nisha Kapoor shares the plight of Muslim men suspected of terrorism-related offences in the United Kingdom. Positioned in a discussion of racism, state violence, and injustice, Kapoor talks of their detention and deportation as part of a burgeoning security regime. Her principal focus, however, is on extreme cases of extradition. Extradition, "in its starkness, makes

more visible what may be obscured in less extreme forms, and so brings to light broader trends of securitisation and dispossession" (6). Kapoor uses these cases to address two research questions: "[1] What can the stories of those criminalised as terrorism suspects and expelled reveal about shifts in the state of security? [2] How do these cases help to further the agendas of securitisation, marginalisation and racial