Politicians, scholars, and pundits often disagree about whether race has been injected into a political campaign or policy debate. Some have suspected that race sometimes enters into politics even when political elites avoid using racial cues or racially coded language. Anger and Racial Politics provides a theoretical framework for understanding the emotional conditions under which this effect might happen.

Banks asserts that making whites angry—no matter the basis for their anger—will make ideas about race more salient to them. He argues that anger, and not fear or other negative emotions, provides the foundation upon which contemporary white racial attitudes are structured. Drawing on a multi-method approach, he demonstrates that anger plays an important role in enhancing the impact of race on whites’ preferences for putting an end to affirmative action, repealing health care reform, hanging the confederate flag high, and voting for Tea Party-backed candidates.

This book presents a new framing of policy debates on the question of racism through a discursive critique of contemporary issues and contexts, drawing on a program of new European research carried out between 2010 and 2013, with a central focus on the UK. This includes analysis of the discursive construction of Muslims in three contexts: the workplace, education and the media. Informed by a fundamental critique of both the “post-racial” and the limitations of human rights strategies, it identifies the ongoing significance of contemporary raciality in governance strategies and develops a new radical agenda for addressing these processes, advocating strategies of “racism reduction.”

What does it mean to talk about everyday racism, and why should we do so? Racism and Everyday Life brings together the sociologies of racism and everyday life in a new way in order to reflect on these questions. Smith argues that racism and everyday life are not just ‘act’ and ‘context’ respectively, but rather they are part of the making of each other. Using a variety of historical and contemporary examples, this book draws on the pioneering insights of W.E.B. Du Bois and other writers in order to explore the interwoven relationship between racism and the everyday.

Proceeding from the bold and provocative claim that there never has been a comprehensive and systematic theory of race, Mustafa Emirbayer and Matthew Desmond set out to reformulate how we think about one of the most vexing and central aspects of American life. Magisterial in scope, yet empirically grounded and engaged with some of the defining problems of our time, The Racial Order offers piercing new insights into the inner workings of race: its structures and dynamics, institutions and insurgencies, culture and psychology. Animated by a deep and reflexive intelligence as well as a normative commitment toward multicultural democracy, this work articulates how—and toward what end—the racial order might be reconstructed.

The result is not only a rich new theory of race in America, but also an elegant work of social theory that engages with fundamental problems of order, agency, power, and justice.
Racial Theories in Social Science

Racial Theories in Social Science: A Systemic Racism Critique provides a critique of the white racial framing and lack of systemic-racism analysis prevalent in past and present mainstream race theory. As this book demonstrates, mainstream racial analysis, and social analysis more generally, remain stunted and uncritical because of this unhealthy white framing of knowledge and evasion or downplaying of institutional, structural, and systemic racism. In response to ineffective social science analyses of racial matters, this book presents a counter-approach—systemic racism theory.

The foundation of this theoretical perspective lies in the critical insights and perspectives of African Americans and other people of color who have long challenged biased white-framed perspectives and practices and the racially oppressive and exclusionary institutions and social systems created by whites over several centuries.

Emotional Politics of Racism

With stop-and-frisk laws, new immigration policies, and cuts to social welfare programs, majorities in the United States have increasingly supported intensified forms of punishment and marginalization against Black, Latino, Arab and Muslim people in the United States, even as a majority of citizens claim to support “colorblindness” and racial equality. With this book, Paula Ioanide examines how emotion has prominently figured into these contemporary expressions of racial discrimination and violence. How U.S. publics dominantly feel about crime, terrorism, welfare, and immigration often seems to trump whatever facts and evidence say about these politicized matters. Though four case studies—the police brutality case of Abner Louima; the exposure of torture at Abu Ghraib; the demolition of New Orleans public housing units following Hurricane Katrina; and a proposed municipal ordinance to deny housing to undocumented immigrants in Escondido, CA—Ioanide shows how racial fears are perpetuated, and how these widespread fears have played a central role in justifying the expansion of our military and prison system and the ongoing divestment from social welfare. But Ioanide also argues that within each of these cases there is opportunity for new mobilizations, for ethical witnessing: we must also popularize desires for justice and increase people’s receptivity to the testimonies of the oppressed by reorganizing embodied and unconscious structures of feeling.

Biopolitics of Race

Many political figures insist that their anti-immigration sentiments have nothing to do with race and racism. Americans seem largely unconvinced, which is why politicians must protest so loudly and often. In order to deflect accusations of racism, public figures evoke the neo-liberal principle that calls for protection of state health and resources.

Yet contemporary philosophers such as Hanna Arendt, Michel Foucault, and Giorgio Agamben argue that neo-liberal ideology is racist. Sokhan Yeng applies their analysis to the debate over immigration policies to show that neo-liberalism not only recodes traditional racist rhetoric but also expands systemic racism. Politicians can say that their anti-immigration policies are meant to protect the nation’s economy and strength.

It is no coincidence, however, that the populations most affected by these regulations are ethnic and cultural minorities such as Mexican and Muslim immigrants. The analysis presented in The Biopolitics of Race will be valuable to philosophers and other scholars or students interested in critical race theory, feminism, and queer theory. It also has implications for anyone working in public health, bioethics, or migration studies.

Asylum Seekers, Social Work and Racism

This book analyses social work through the concept of ‘xenoracism’ to challenge the outdated concepts of racism that still pervade social work. It illustrates how, through their discursive practices, social workers are able to counteract the dominant anti asylum seeking discourses.