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A general outline of the book goes as follows. Chapter One sets out what Goldberg calls his main thesis. Most race and state theory sees race as a mechanism for determining who should qualify for the benefits of the modern state. Those who qualify are likely to be seen as possessing some of the characteristics associated with the ethnicity most closely associated with the maintenance of the modern state. An example is those primarily of the lowest social class, thought to be the group most amenable to the influence of the state. In contrast, Goldberg argues that race in its modern forms is far less amenable to this kind of simple instrumentalism. The modern state is something more than an instrument of class domination. For the modern state itself constitutes one of the key mechanisms which facilitates the dominance of a given ethnic group over others. This analysis of the state, however, is then complicated by Goldbergs recognition of a number of competing, as well as complementary, understandings of race. The nature of these understandings has often been discussed in debates on cultural theory, where there has been much debate about how to conceptually construe and relate matters of race to matters of culture, such as. Yet, Goldberg seeks to make explicit the diversity that exists within the debate on race and the state. In a sense, this is his main accomplishment. He does so not only by allowing for the understanding of race within the state which is (1), but also by reflecting on the fact that theories of race, race talk and race identity have long been in close relation to debates about culture, culture talk and the sense of culture as a felt quality. Indeed, as Goldberg puts it, The question is not which of these views are true, but rather what their relation is. In relation to the concept of modernity, he argues that the latter, modernity, is not a uniform one. It consists of a set of mutually compatible, but sometimes incomplete, discourses. Each such discourse, by definition, privileges some aspects of the so-called modern world over others. A key element in Goldbergs account is to make explicit the contingency of the relation between modernity and race. For Goldberg, the symbolic differences which modernity has made between races are not inevitable or eternal. They are a product of the circumstances in which they come into being. Goldberg argues that it is possible to understand things in non-modern ways. Hence, it is more than timely that, in a multicultural age, we are becoming more aware of the fact that the sense of a modern world is a product of its historical ontology.

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if the modern state is coextensive with racial order and racism, it can only be a front for that order and a charter for the exercise of its power. Here, then, lies the importance of the re-cognition thesis, the sense that modernity, for all of its complexity, lies at the roots of racism and its associated oppression. It is this argument that makes theorizing the history of racism a useful tool in the struggle against it. But, as argued at the outset, the thesis that what we can call 'modernity' lies at the roots of race is a problematic one. For instance, the very notion of 'racism', whose etymological roots lie in the ancient Greeks, is a nineteenth-century invention. Therefore, insisting that modernity is responsible for the birth of racism requires of us a further question. It is not a question of whether 'modernity' lay at the heart of the creation and growth of race or not, it is a question of whether one believes that it is so, or whether it is possible to do without it. That race resides at the heart of 'modernity' is one of the core insights of the Enlightenment, and race theory's understanding of the modernity as a precondition of, and a result of, racism suggests this (see essay entitled 'Black' British and Modernisation in Developed Asia by John Clarke). The fact that 'race' is an expansion of the word 'nationality' (or that, more simply, the word 'nation' itself has an etymological root in the Greek ethnos), offers a neat gloss on the relationship between race and 'modernity'. Nationality, whose emergence is framed by the French Revolution and the French Revolutions Versailles Treaty, holds more than simply a 'nation' in the purely geographic sense. More important, nationality is 'the politics of the social' Sec8ef588b

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