Remembering Brian Barry
Femi Folorunso

For anyone with hands-on experience of the current ‘war on equality’ in the UK, and who finds in it evidence of liberal guilt, the death a year ago (March 10th 2009) of the political philosopher Brian Barry (born in 1936) must have been a huge loss. Barry was one of a breed of British academics and public intellectuals who, sometimes belatedly, sought to rescue the public understanding of intellectual and bureaucratic activism and intellectual game playing.

While it would be grossly unfair to suggest that the idea of ‘equality’ is still largely a matter of institutions publishing empty statements concerning their commitments to the promotion of equal opportunity, diversity, and social inclusion, it is still largely true that there are no acceptable minimum standards of what should constitute measurable equality in practice.

It seems that large sections of the British public are eager to accept that there may be a connection between the lack of presence of disabled or non-white artists in major cultural venues and prejudices among the elite of the arts professions. Nonetheless, this same public is less inclined to defend its own right of access, when for example, Gurpreet Kaur Bhatti’s play Behti, critical of her own religion, was suddenly made the cause of a potential public disorder by Bhatti’s co-religionists. This begs the question, what constitutes the secular and the sectarian communal/private interests? Equality cannot be defended without addressing this faultline. It’s clear that arriving at such an understanding is always going to be difficult.

As far as one can gauge from opinions in the popular press, admittedly not a reliable source, it seems that the British public embraces the idea of ‘equality’ as a reflection on the workings of “causal chains which run back into the past, which is another way of saying that the majority of contemporary western societies have spread beyond their original home” (p.99) Elsewhere in the same chapter, Barry also writes that: “the politics of difference is a formula for manufacturing confusion, it rewards the groups that can most effectively mobilise to make claims on the polity, or at any rate it rewards ethnic/national and religious entrepreneurs who can exploit their potential for their own ends by mobilising a constituency around a set of sectional demands (p.91)”

In Why Social Justice Matters (2005)1 reads: “In every society, the prevailing belief system has been one of the two dominant parties is in power, the left and the right, which is another way of saying that the majority of contemporary western societies.

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The persistence of ‘blood’ theory when it comes to citizenship is to many Western countries that officially subscribe to universal principles. There is scope for dealing with the ambiguities of theory and legal citizenship in the various frameworks proposed by Barry, nonetheless a greater acknowledgment of the existence of a non-citizen condition would have been in order. In some ways this is the terrain which other philosophers, such as Georgio Agamben, have explored in looking back upon the historic, and now ‘extreme’, separation of the ‘rights of man’ from the ‘rights of the citizen’.

While the UK has a progressive legal attitude to citizenship, which is understood to date back to the judgement in 1772 by Lord Justice Mansfield in the James Somerset Case, it is still the case that the idea of a multi-racial society may still be regarded with suspicion, or cynical ambivalence. The intellectuals of multiculturalism have always drawn their ammunition from the prevalence of such cynicism.

As far as the UK goes, the combative self-righteousness of multiculturalists in this country is of course to be decided for what it is – blindness to the connection between reformation of citizenship and the haunting legacy of imperialism and its contours. In any critical debate on culture, one must never ignore that there are three constellations worth considering: history, economics, and culture. Multiculturalists, however, tend to believe that only history and culture matter.

The absence of a more economic approach to the issues of racism is a great weakness (which is far right easily exploits) and how the multiculturalists have become tongue-in-cheek and taking advantage of genuine concern that the ‘race’ is a kind of tongue-in-cheek and taking advantage of genuine concern that the ‘race’ is a kind of tongue-in-cheek and taking advantage of genuine concern that the ‘race’ is a kind of tongue-in-cheek and taking advantage of genuine concern that the ‘race’ is a kind of tongue-in-cheek and taking advantage of genuine concern that the ‘race’ is a kind of tongue-in-cheek and taking advantage of genuine concern that the ‘race’. 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Notes
In England two schools of higher learning were established, the first at Oxford and the second at Cambridge, at the end of the twelfth century. By the 1220s these two universities were the intellectual leaders of the country. Few could go to the universities. Most English people spoke neither Latin, the language of the Church and of education, nor French, the language of law and of the Norman rulers. It was a long time before English became the language of the ruling class. Some French words became part of the English language, and often kept a more polite meaning than the old Anglo-Saxon word. Techniques of the Observer: On Vision and Modernity in the Nineteenth Century, by. Jonathan Crary. The Subjectivity Effect in Western Literary Tradition: Essays toward the Release of Shakespeare's. The avant-garde at the end of the century. Hal foster. AN OCTOBER Book. During this time, when theoretical production became as important as artistic production. (To many of us it was more provocative, innovative, urgent—but then there was no real contest between, say, the texts of Roland Barthes or Jacques Derrida and new-image painting or pop-historicist architecture.) Nevertheless, when it comes to critical theory, I have the interest of a second-generation initiate, not the zeal of a first-generation convert. Only RUB 220.84/month. Chapters 8-12: The Late Eighteenth and Nineteenth Centuries. STUDY. Flashcards. was articulated by Stephen A. Douglas at the second of the Lincoln-Douglas debates on August 27, 1858, in Freeport, Illinois. Lincoln tried to force Douglas to choose between the principle of popular sovereignty proposed by the Kansas-Nebraska Act and the United States Supreme Court case of Dred Scott v. Sandford, which stated that slavery could not legally be excluded from the territories. Second Party System. The political system existing in the United States from about 1828 to 1854. This was characterized by rapidly rising levels of voter interest beginning in 1828.