account of the circulation of ideas to show how 'Lombroso's ideas about difference in women, criminals and Jews contributed to an atmosphere in Italy that at the turn of the century was receptive to Weininger and hostile to Freud' (p. 74).

While generally well-structured and clearly argued, there is an asymmetry in the treatment of Lombroso in relation to the influence of his ideas on women and Jews respectively. Further, the analysis of his complicity with antisemitism lacks a class analysis which intersects also with existing cultural tensions between Sephardic and Ashkenazi Jews. In terms of the role of science in naturalizing both antisemitism and misogyny, the narrative at times lapses into charges of false claims to science rather than consistently portraying science as central to the regulation and production of difference, as in, for example, Lombroso 'derails outright the scientific methodology employed in his work' (p. 58). Ultimately, while fascinating in its juxtapositions and specificities, these are at the expense of consideration of broader questions. The reader is left no clearer about what commonalities and relations there might be between antisemitism and misogyny in the premodern period, or outside Europe. But what we do gain is a closer understanding of their particular intertwining and conditions inside, and a thoughtful exploration of the production of racialized and gendered identities.

Erica Burman

New Right Discourse on Race and Sexuality: Britain 1968–1990

Anna Marie Smith

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This book's cover proclaims *New Right Discourse on Race and Sexuality* as 'a groundbreaking study of racism and homophobia in British politics, which demonstrates the demonization of blacks, lesbians and gays in New Right Discourse'. Focusing primarily on the emergence and 'hegemonization' of Thatcherism throughout the 1980s, Anna Marie Smith seeks to demonstrate the centrality of issues of 'race' and (homo)sexuality to the success of the Thatcherite project through theoretical analysis of what she argues are two key moments: the immigration debates of the late 1960s, notably the infamous speeches of Enoch Powell, and the debates about the promotion of homosexuality articulated around the Section 28 legislation of 1987–88.

With an uneasy combination of literary and cultural theory and historical case study, Smith has three objectives: first, to put racism and homophobia on the agenda of political science as 'symbolic nodal points rather than isolated "issues"' (p. 17); second, to demonstrate the complexity of these discourses; and third, to explore the 'genealogical' (p. 22) relations between the two discourses – which means simply, for Smith, how the demonization of the gay community was founded on the previous demonizations of black immigrants. Focusing on 'the nation' and 'the family' – which are seen as distinct arenas – Smith uses theories from Lacan, Derrida, Nietzsche and Foucault to assert the by now familiar trope of the 'outsider' through and against which boundaries are imagined, enacted and legislated.

It is perhaps fair to argue that it is the exploration of theories of discourse, rather than 'race' or sexuality, that forms the substance of Smith's book. It could be argued further that the wealth of theory ultimately masks rather than reveals the complexities of either of these discourses, reiterating ideological ground already won rather than extending it. A welter of jargon serves to obscure an argument that is high on assertion and repetition and frustratingly scarce on detail. Although Smith makes some interesting comparisons with the United States, on the whole her argument employs stridency at the expense of substance, reducing the complexity of New Right discourse to a series of undemonstrated statements, political exhortations and ahistorical over-simplifications. In the process, and most notably in regard to 'race', she reinscribes the marginality of the categories she claims to be deconstructing.

Thus, Smith's analysis of the demonization of black communities focuses exclusively on immigration, reducing and denying the complex of images of exclusion that operate internally to the imagined nation – in employment, law and order, the family and education. Her appropriation of Stuart Hall's and Paul Gilroy's work here has lost or simply abandoned the nuanced and polysemous manifestations of the trope of 'the immigrant' in British racial discourse in favour of a uni-dimensional figure placed firmly at the boundary of the nation. This then allows Smith to argue for an understanding of discourses around homosexuality as a complementary element – a construction of homosexuals as 'the enemy within', a threat to the otherwise homogeneous British 'family' in the same way as black people are a threat to its outer limits. The careless exclusion of black people from this British family in Smith's own analysis is made clear in her concluding assertion that:

For every brutal deployment of colonizing strategies, there was persecution of an Oscar Wilde or some other sexual/gender deviant in the 'mother country';

for every Falklands or Gulf War, there will be many more rapes and queer-bashings 'back home' (p. 242).

What seems not to have occurred to Smith is that a Gulf War abroad could translate to *racial* attacks at home, because within her schema, black people in Britain are never 'at home'. Moreover, to assert simply that the representation of homosexuality reflects and extends that of black people lacks both explanatory power (after all, 'othering' is a standard feature of discourses around class, ethnic and religious minorities, women and so on) and a clearly articulated historical dimension. If 1980s constructions of homosexuality employed motifs familiar from 1950s racial discourse, it is also true that Powellism was founded upon a history of racial theory and colonialism dating back at least to the Enlightenment, and that contemporary constructions of homosexuality owe a debt to nineteenth-century reifications of sexuality.

More importantly, Smith's account of contemporary discourse has failed to fully recognize the ways in which discourses of 'race' and sexuality, nation and family are intimately connected. Theories of hypersexuality, fertility and desire are at the heart of racial discourse, and vice versa (for example, 'race' becomes a primary signifier of the AIDS crisis), while it seems inconceivable to think of conservative approaches to 'the family' without taking account of the racialization of single and teenage parenthood and the familial schisms caused by racist immigration legislation. The family and sexuality are figured as white throughout; black homosexuality remains, as so often, invisible.

The reductionism of Smith's approach throughout the book ultimately constructs the authoritarianism she herself admits (p. 243) as unidimensional and unproblematic in its inception and enactment. This not only denies the multifarious and adaptive forms of New Right discourse which yield much of its 'hegemonic' strength, but silences the forms of resistance which remain so crucial to the groups thus situated and circumscribed. In her celebration of discourse, Smith has lost sight of its subjects.

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