many women—a point made in the following section on suffrage that feels almost anticlimactic after reading about the work of black women to establish archival collections, or to recover Sally Hemings almost a century before mainstream history acknowledged her. The stories of these pioneering female historians prove the import of Des Jardin's work, as well as providing retroactive validation for and asserting the ongoing import of, theirs.

UNEQUAL FREEDOM: HOW RACE AND GENDER SHAPED AMERICAN CITIZENSHIP AND LABOR

Evelyn Nakano Glenn
Cambridge, Massachusetts, Harvard University Press, 2002.

REVIEWED BY SANDRA TAM

In *Unequal Freedom*, Evelyn Nakano Glenn offers an exploration of gender and racial relations within the structures of labor and citizenship in the United States from Reconstruction to the Progressive Era (1870 to 1930). Glenn's main argument is that both systems "have been constituted in ways that privilege white men and give them power over racialized minorities and women. Simultaneously, citizenship and labor have been arenas in which groups have contested their exclusion, oppression and exploitation." (p.1) Glenn addresses *how* the state has developed through interactions of social, political, and economic processes with local levels, to support "unequal freedoms". Pointing to the "worker citizen" as central to what it means to be "American", Glenn makes a major contribution to the study of racial and gender oppression by examining the linkages between labor and citizenship in American society. Glenn's work is a historiography and comparative case study. While this is a work of American history, the analysis has international appeal, as readers will want to consider the connections between labor and citizenship in their national contexts.

First, Glenn presents a theoretical perspective that race and gender are socially constructed, relational concepts in an interlocking system framework. This approach allows Glenn to focus her analysis on the *processes* of racialization and gendering by examining people's qualitative experience, which get produced at the intersection of oppressions, and takes historically specific forms. Glenn's methodological challenge is to find data (mainly government documents and secondary accounts) that investigates the impacts of gender and race simultaneously. She examines the local experiences of dominant and subdominant racialized groups in three case study regions: whites and blacks in the south, Anglos and Mexicans in the south-west, and haoles and Japanese in Hawaii. Glenn compares and contrasts the various forms in which oppression and exclusion are manifest across the sites but she is also careful to capture the diversity within the racialized groups in terms of their ethnicity, class and political affiliations.

In chapter two, Glenn offers a general definition of citizenship and explores its intent of "universality." She assesses what is actually experienced for different groups—exclusion and uneven access to citizenship rights. Exclusion involves both differential treatment, where racialized and gendered groups are denied citizenship formally in laws and policy, and differential impacts, where formal citizenship status is granted but local practices enforce standards differentially for groups, or where lack of material resources prevents meaningful participation and exercise of rights. Arguing that gender and racial exclusion is integral to citizenship positions Glenn in the company of scholars who oppose a liberal definition of citizenship where rights are assumed to be fairly and equally distributed to individuals by a neutral state. Making a distinction between formal and substantive citizenship, and seeking examples of discrepancies between the two, becomes a preoccupation in this work.

In chapter three, Glenn traces the history of paid labor from when labor was a system of slavery to when free labor is the assumed, normative and universal state of workers. By explaining labor as a system that is organized by and actively organizes gender and race hierarchies, Glenn argues against traditional economic-based theories of the labor market like human capital or dual labor market theory.

Glenn theorizes links between labour and citizenship that maintain control of non-white workers. Coercive labor practices such as debt peonage, contract and convict labor systems, and vagrancy laws in the south and south-west were supported by the American concept of citizenship, which included the obligation to work as a central feature. This obligation was differentially reinforced so that a "compulsory system of free labor" was considered necessary for black males racially characterized as lazy. Coercion in the labor system meant workers were not really free and substantive citizenship rights were not realized.

In each of the case studies in chapters four to six, Glenn describes how gender and racial ideology were used to naturalize hierarchy and stratification in the labor system. Quoting labor force statistics, racialized men and racialized women were consistently over-represented in unskilled, domestic, lowly paid, physically demanding positions at the bottom of the labor market. Glenn also examines racialized gender constructions contrasting white women's valued reproductive labor against black and Mexican women's alleged "employability" that was enforced by local administrators who disqualified them

from welfare programs; thus, forcing them to field and domestic work.

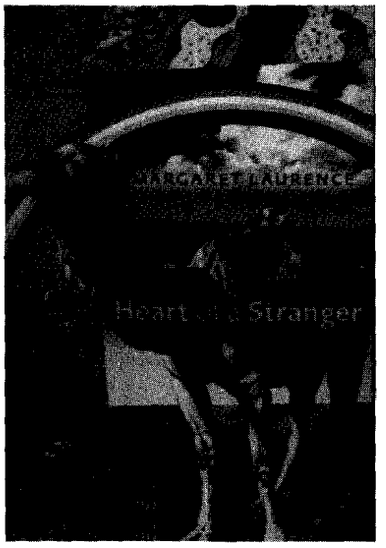
Documenting strategies of resistance and showing racialized group members actively creating meaning in their lives is an important element in this work. Glenn details how people identified themselves in relation to each other and dominant groups at work, on the street and in neighborhoods. For example, Mexicans adopted an identity of "La Raza" as a kind of "cultural citizenship" where Mexican culture is retained together with rights of American citizenship. All three racialized groups saw education as key to advancement and each advocated for high quality, accessible education through public, non-segregated schools for their children. Resistance also occurred in workplaces and communities where churches/temples, social services organizations, and ethnospecific media outlets were built. Glenn concedes that finding resistance is challenging because acts are frequently disguised and indirect, taking place away from dominant view.

Finally, Glenn challenges her audience to think about racism and sexism systemically, and not as individual beliefs and attitudes. She points to oppressive labor practices against racialized groups that continue to this day. Current policy makers in employment, welfare and immigration might consider whether foregrounding the intersection of gender and race relations reveals how social programs reinforce racial and gender inequities by constructing "deserving" citizens. With the rise of global labour markets, analyses of the connections between labor and citizenship commenced by this excellent work is likely to remain important task in public policy debates.

HEART OF A STRANGER

Margaret Laurence
Nora Foster Stovel (Ed. and Intro)
Edmonton: University of Alberta Press, 2003.

REVIEWED BY LAURA MCLAUGHLAN



Margaret Laurence's *Heart of a Stranger* (1976) has now been republished with new material, a very helpful annotation, and an introduction by its editor Nora Foster Stovel. The new Laurence material is: "Tribalism As Us Versus Them" (a paper on Nigerian writers, including Wole Soyinka and Chinua Achebe) and two versions of Laurence translations of a Somali epic *gabei,* "To a Faithless Friend" by Salaan Arrabey. The addition of this material emphasizes and reinforces Laurence's early immersion, as a young writer, in the written and the oral literature of Africa,

The University of Alberta Press edition is very different from the quiet cranberry hardcover of the McClelland and Stewart edition. To put it bluntly, this edition is a big improvement. Book designer Alan Brownoff has created an eye-catching cover using a detail of a painting by Maureen Enns. A camel stands in the sun casting a shadow against an abstract landscape. Behind this sphinx-like beast is sea and sky that looks more North Atlantic, than desert. On the back cover is a picture of Laurence taken, I believe, by the Ottonobee River where she wrote her last novel *The Diviners.* Before she became Chancellor at Trent University, I remember seeing Laurence slip out of "Rachel, Rachel" the film adaptation of *A Jest of God* just as the final credits were rolling. She was unaccompanied that night; and she chose anonymity over applause.

A friend and I fell into step with her, as she walked over the campus bridge from Ottonobee to Champlain College. We asked her a question about one of the characters in *A Jest of God.* She stopped for a moment, and then began to talk. As she spoke it became clear that she carried the whole of Manawaka, her fictional creation, with her. An entire fictional town existed in parallel with the Neepawa of her birth.

From that night I have thought of Margaret Laurence as a writer deeply rooted in her prairie origins. The perception seems justified still. But *Heart of a Stranger* points out quite another direction from which to reread Laurence's novels. "Since travel inspired Laurence's creativity," writes Stovel, "*Heart of a Stranger* can provide a key to her fiction" (xiii). She points out "the nineteen essays collected in *Heart of a Stranger,* written between 1964 and 1975 [overlap with] the intense period of creativity in which Laurence wrote the Manawaka cycle.

Margaret Lawrence's good friend, scholar Clara Thomas, has pointed out each of Laurence's Manawaka novel centre on what Thomas calls "a pattern of pilgrimage." Stovel adds that this pattern involves "a voyage of self-discovery both literally and figuratively" (xxi). She quotes Laurence on the relationship between travel writing and the Manawaka novels which are set in Manitoba: