

form of lesbianism) or religion and tradition as limited ways in which the Filipina maids counter the highly sexualized and racialized stereotypes they are subjected to. Chapter Three analyzes the pages of *The Economist* to show how notions of hegemonic masculinity have shifted because of restructuring. And the final chapter examines the post-socialist economic transition in the Czech Republic from a feminist perspective, revealing that some forms of restructuring have actually been beneficial for women there.

"Sites" includes pieces that are more typical of the existing literature on gender and globalization, which tend to consist of empirical studies of the effects of restructuring on women in particular places and instances. Chapter Five examines the case of Jordan, where the author contends that restructuring can have positive effects by bringing more women into the workforce and thus enhancing opportunities for feminists to challenge fundamentalism. Chapter Six analyzes the case of weak gender equity legislation enacted in Japan to reveal the role of state in perpetuating women's inequality, insisting that politics must be regarded as vital site of restructuring and thus highlighting an important space for action. Chapter Seven challenges the notion of the unskilled third world migrant worker in Europe, emphasizing the importance of class and gender differences among immigrants. And the last piece provides an interesting account of varying coping strategies employed by different ethnic groups in Suriname in response to global restructuring, such as house sharing and pooling of financial resources, with a particular focus on women's roles and options in each situation.

I was most excited by the final section on "Resistances," since literature on globalization tends to focus almost exclusively on theoretical or empirical assessments of the problem while ignoring the possibilities for change. The editors seek to redress this omission, and

explicitly challenge the notion of resistance needing to take a certain form (perpetuated by analyses of globalization demanding large-scale revolt which they consider overwhelming and disempowering). Instead, they embrace a more inclusive concept of resistance, so that women may make connections and create openings for change and challenge.

The first piece examines women's resistance in Ecuador to show how they have been actively involved in a range of struggles that push boundaries by both invoking traditional feminine roles and challenging them. Chapter Ten returns to the Czech Republic to hear from "elite" Czech women who appreciate their newfound freedoms under capitalism even as they reject the consumerist and materialist mentality it brings. These women are at the crossroads of two socio-economic systems where the tensions and contradictions are still being played out, and the women see both the problems and promises ahead. Chapter Eleven is a particularly affecting account which shares the stories and "competing realities" of Islamist, Muslim, and secular women in Egypt as they resist and respond to global restructuring in varied ways. Finally, the last piece uses the metaphor of dance to examine women's transnational organizing, addressing the tensions of this particular kind of organizing that has arisen in response to global restructuring and revealing its strengths and weaknesses.

The book closes with a short but thoughtful conclusion that reiterates the main themes and ties everything together, emphasizing the importance of a multiplicity of different feminist voices representing a variety of perspectives, all of which explore issues not often covered by other critical analyses of global restructuring. This collection provides a much needed and thought-provoking treatment of the different ways that global restructuring can

manifest itself in women's lives, showing quite convincingly that a feminist analysis is not only necessary, but has a great deal of insight to contribute. In fact, the strength of this volume is in large part its insistence that women are not a homogenous group that is universally victimized by global restructuring—while women certainly suffer some of its harshest consequences, they do not suffer equally. Some women actually benefit, while others find new openings for resistance that didn't previously exist, experiencing new freedoms and new kinds of feminism along the way.

CITIZENS PLUS: ABORIGINAL PEOPLES AND THE CANADIAN STATE

Alan C. Cairns. Vancouver:
University of British Columbia Press,
2000.

BY KRISTIN BURNETT

Citizens Plus: Aboriginal Peoples and the Canadian State by Alan Cairns is a response to the Report of the Royal Commission on Aboriginal Peoples (RCAP) released in 1996 which advocates Aboriginal self-determination and government. Cairns examines relations between the state and Aboriginal peoples, the impact of the government's assimilationist policies, and finally the emergence of a nation-to-nation paradigm as embodied in the findings of the RCAP. Ultimately, he is concerned with the potential impact of the Reports' recommendations on the unity of Canada. Criticizing the RCAP for ignoring viable alternatives to self-government, Cairns proposes

a shared-rule federalism that recognizes and respects cultural diversity. Under the rubric of citizenship, Cairns believes that multiple Aboriginal identities and a Canadian identity can co-exist.

Rejecting the nation-to-nation paradigm, recommended by the RCAP and supported by many Aboriginal leaders, Cairns advocates a "citizens plus" approach. The phrase "citizens plus," coined in the 1966 Hawthorn Report, defined Aboriginal people as citizens "who possessed the same rights and responsibilities as other Canadians, in addition to those rights guaranteed through treaties and initial occupation of North America." "Citizens plus" status, according to Cairns, is the best vehicle through which Aboriginal people can ameliorate the conditions they experienced under colonialism without giving up the benefits of citizenship in a modern state.

As a researcher who helped produce the Hawthorn Report, which was never endorsed by the government, Cairns has a personal interest in promoting its findings. His support of the "citizens plus" approach is naïve. Cairns regards citizenship as the ultimate panacea for the ills which affect Aboriginal society. And although his work recognizes and discusses the ideological underpinnings of previous assimilationist policies of the government, he fails to grasp the pervasiveness of racism. Cairns believes that Aboriginal peoples exclusion from the supposed benefits of Canadian citizenship was a major element in their disenfranchisement, but does not acknowledge the day-to-day operation of racism in today's society. Thus, he fails to perceive colonialism as something beyond an institutional structure.

Cairns wants to find a "middle ground" and citizenship represents that. Citizenship will, Cairns maintains, provide Aboriginal and non-Aboriginal peoples with a shared empathy, a common bond. He refuses to consider the "citizens plus" approach as another means of sup-

porting assimilation. Cairns defines citizenship entirely in terms of Euro-Canadian traditions and values, making the words citizen and Canadian synonymous. Thus, an Aboriginal identity is something separate or different from a Canadian identity, making assimilation a prerequisite for citizenship.

Although Cairns' perception of the power of citizenship is somewhat unrealistic, his work does raise serious questions about the realities of Aboriginal self-government. Self-government has been premised on a perception of an Aboriginal identity that is collective and land based. This identity presumes a certain degree of homogeneity among Aboriginal people regarding their opinions, experiences, and social, political, and economic aspirations. In emphasizing that over sixty percent of the Aboriginal population live in an urban environment Cairns raises serious questions regarding identity; is identity created through a shared territory and the collective transmission of culture or is it the day to day lived experience of being regarded or treated as an Aboriginal person? Such questions are particularly important because self-government is regarded as a means of preserving traditional Aboriginal culture, but only as the culture is associated with a specific territory. Cairns mentions that some women within Aboriginal communities have also expressed serious concerns regarding the impact of self-government on their status and are uneasy about issues of patriarchy and social and economic inequality on reserves. Beyond briefly acknowledging women's issues Cairns does not consider how gender relations have been affected by Indian policy. He ignores changing patterns of Aboriginal women's participation in political leadership that resulted from colonialism. Indeed, Cairns might have raised stronger questions about whose perspective the Report represents.

Cairns wrote this study in order to investigate the contentious de-

bate surrounding Aboriginal self-government. The nation-to-nation model that the RCAP Report presented, Cairns fears, will further isolate and marginalize Aboriginal peoples. But this marginalization is already a reality for many Aboriginal people, both on and off the reserve. Cairns also believes a shared Canadian identity will provide the necessary "middle ground" to build a solid nation that respects cultural diversity. Aboriginal people have constitutionally been citizens since the sixties and it is doubtful that the right to vote was the determining force behind improvements in their social, political, and economic well-being. Rather it is the continuing political and legal activism of Aboriginal people that has forced their issues to be placed on the national agenda. Ultimately, Cairns' concerns regarding the detrimental impact of self-government on the integrity of the nation is a moot point, because the federal government has almost completely ignored the Reports' recommendations.

FEMININE FASCISM: WOMEN IN BRITAIN'S FASCIST MOVEMENT, 1923-1945

Julie V. Gottlieb. London and New York: I.B. Tauris Publishers, 2000.

BY EVA C. KARPINSKI

Written by a young Canadian scholar stationed in Britain, this book traces the main developments in the history of British women and fascism during the inter-war period, with a separate chapter dealing with the internment of fascist women from 1940 to 1945, under the Defence Regulations. Women's participation in the British