

BOOK REVIEW/COMPTE RENDU

Hogarth, Kathy and Wendy Fletcher. *A Space for Race: Decoding Racism, Multiculturalism, and Post-Colonialism in the Quest for Belonging in Canada and Beyond.* NY, NY: Oxford University Press, 2018, pp. 141, \$29.95 paper, (9780190858919).

In *A Space for Race: Decoding Racism, Multiculturalism, and Post-Colonialism in the Quest for Belonging in Canada and Beyond*, Kathy Hogarth and Wendy Fletcher explore how race and racialization create tensions between groups and solidify the exclusion of the “other” in Canadian society. This book contributes to the extant literature in race and ethnic relations and challenges the existing scholarly research on multiculturalism and assimilation. The authors use an anti-racist framework and centrally locate race and racialization processes in examining social interactions. They argue that whiteness is seen as a non-race and used as a tool to essentialize non-whites. By connecting the past with present processes, Hogarth and Fletcher examine micro-and macro-level processes to highlight the intersectionality of oppression in colonized societies (20). To address questions as to who gets to belong and how is belonging negotiated in the Canadian context, Hogarth and Fletcher use a critical view of history to explain how legalized exclusion is embedded in national identity (13). In the following paragraphs, we summarize each chapter and highlight the central theme of how social inclusion and exclusion is determined and maintained.

Chapter 1 reviews the historical concept of race and the construction of otherness in Canada. The authors examine the racialization processes of Indigenous, Asian, Black, Jewish and Muslim communities and analyze the phenotypic and cultural characteristics that serve to create a structure of ethno-racial exclusion. By placing the system of racial stratification in historical context, the authors explain the present-day social construction of race as a by-product of colonization. Hogarth and Fletcher identify a gap in the conceptualization between the racialized and the racialization process and build off Simone Beauvoir’s existentialist notion, “of existence preceding essence” and connect it to the racialization process. A person is not born racialized but instead becomes it (2). By identifying the practice of racism in the first instance of the displacement

of Indigenous people and secondly, how people of marginalized groups are displaced upon arrival to the country, Hogarth and Fletcher demonstrate how social exclusion and racial stratification occur through social and legal policies.

In “What’s Post About Colonialism,” the authors review how colonialism is reinvented presently and argue that colonialism is “reproduced and renegotiated,” by demonstrating the systematic creation and maintenance of exploitation and dependency through legal and social exclusion (23). The authors’ argument regarding the ongoing process of colonialism is reminiscent of Dunbar-Ortiz’s (2014) conceptualization of settler colonialism. With this frame, the authors argue that the enforcement of exploitation and social change occurs due to economic reasons. Colonial reproduction materializes in several ways, from the maintenance of stereotypes to policies that create inequitable opportunities, in effect, reinforcing ideas of *otherness* (37). For example, Hogarth and Fletcher demonstrate assimilation policies were advanced to re-train/re-socialize groups to adapt to the cultural characteristics of the majority group. The project of racialized assimilation involved an education curriculum with academic and labor training that not only reinforced gender roles, but maintained class assumptions that indigenous people would serve as “servants” (35). Hogarth and Fletcher exemplify that through policy, education, and political movements, colonialism continues to be reinvented and reproduced in a manner that maintains the dominance of European culture. Chapter 3 outlines the negotiation of belongingness of racial and ethnic groups in the context of shifting borders and transnational movements that allow individuals to live in two or more societies. Immigrants who are racialized remain as an in-between group with regard to inclusion: belonging and not belonging even when citizenship is attained (54). The exclusion of groups has varied from different historical periods and continues to impact the integration of groups in Canadian society, from the slavery and segregation of Black Canadians to the exclusion and anti-Asian sentiment towards the Japanese in the early 1900s (53). By considering the deterritorialization of the nation-state, Hogarth and Fletcher-March provide a nuanced analysis as to how race and racialization processes have to integrate the interactions of ethnic groups with competing societies in order to understand the challenges of belonging in Canada.

Chapter 4 examines Canada’s multiculturalism policy that is known for, “(a) the maintenance of heritage, culture, and identities and (b) the full and equitable participation of all ethnocultural groups in the life of the larger society” (85). However, through assimilation processes, whiteness is normalized and consequently impacts how multiculturalism is conceptualized and practiced (72). Civic institutions, such as the

YMCA, Boy Scouts, and Girl Guides, as well as public institutions, such as the Canadian school system, serve to teach Canadian culture and language to new immigrants (70). The social model was based on a heterogeneous society that confirmed English and French as the dominant languages. Although Canada's multiculturalism policies have led to higher rates of naturalization, Hogarth and Fletcher argue multiculturalism itself is impossible due to how integral and rooted racism is in the fabric of Canadian society (70). *Othering* based on physical characteristics is reinforced through spatial and social segregation of Aboriginal, Black and Arabic Canadians (85-88). Beyond marginalization based on the skin color, Hogarth and Fletcher also demonstrate how anti-Semitism and Islamophobia are deployed as factors of religious exclusion, manifesting in segregation practices and scapegoating (80). By normalizing whiteness, the division of "us" versus "them" is created, reifying "outsider status" for excluded others (87).

In the concluding chapter (Chapter 5), Hogarth and Fletcher review the progress of marginalized groups despite efforts of social and structural exclusion. The authors observe that newcomers have created new ways of belonging by constructing "microsystems of flourishing," through resistance and adaptation (97). Although education has been used as a tool of dominance by the majority group, it has also served as a tool for marginalized communities. Excluded communities such as the Japanese, Chinese, Jewish, and Blacks have emphasized education as a tool for resistance and place-making in society (97). Thus, Hogarth and Fletcher argue societal change occurs by holding assimilation and resistance in a balance (97).

A Space for Race is a successful study of the creation, maintenance, and reification of structures of domination, using history to validate the experiences of the non-majority, marginalized groups. Hogarth and Fletcher provide scholars with new ways of analyzing multiculturalism and social belonging and provide a theoretical framework applicable to other colonized societies. By applying a critical lens to how colonization manifests in present-day Canada, the authors reveal how social and structural inequities continue to marginalize certain groups. The authors argue for a shift from ideas of multiculturalism to *critical multiculturalism*: incorporating an intersectional analysis of inequality that integrates class, gender, racial, and religious status and discrimination. Readers will find this text to be informative, captivating and readable. This work adds to the discussion of belonging and nationality while adding an imperative view of the majority and excluded "other" relations in multicultural societies.

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