

that provides a cohesive conceptual framework for policy analysis in Canada. This would have given the reader a roadmap that would orient and contextualize the various discussions by signalling to the reader its place in the overall scheme.

This book's attempt at increasing the understanding of Canadian policy analysis has succeeded. The writing meets a high standard, the calibre of enquiry is excellent throughout, and the reportage is appropriate for students, policymakers, practitioners, academics, and politicians. This consistently high quality ensures that this book can readily act as a primer, a reference book, a textbook, or a pleasant Sunday afternoon read. In sum, the authors and editors of this landmark tome have achieved their collective goal of enhancing the understanding of Canadian policy analysis, and by extension, the ability of government to achieve better results.

### ***Daily Struggles: The Deepening Racialization and Feminization of Poverty in Canada***

Maria Wallis and Siu-ming Kwok, Editors  
Canadian Scholar's Press, 2008

**Reviewed by Lea Caragata**

Maria Wallis and Siu-ming Kwok have created a book on a critical topic with an impressive list of contributors ranging from Grace Edward Galabuzi and Roxana Ng to Sherene Razack and George Sefa Dei. The inclusion of a chapter by Amartya Sen seals any claim that the book has the most scholarly, thoughtful and challenging of authors illuminating the deepening racialization and feminization of poverty in Canada. From this perspective of significant promise, the book fails to deliver quite what it might have. These failings, such as they are, accrue not from the content of most chapters but from what appears to be an editor's or publisher's (or both?) notions of what will make a book saleable.

Focusing on what appears to be an undergraduate audience, material with significant stand-alone scholarly merit is diminished by not simply allowing powerful articles to speak for themselves. Through over-organizing and in some cases under-editing, somewhat lost is the power of the composite picture of the systematic processes by which gender and racialization, always present, have been permitted new ground as determinants of poverty and exclusion. The book is organized into four parts; each is framed by an introduction and section objectives, and each concludes with suggestions for websites and further readings related to each of the chapters. The four sections themselves are somewhat oddly organized, beginning

with chapters promising theoretical framing even though many of the subsequent chapters are equal contributors to the theoretical importance of work on racialized and gendered poverty.

Overall, there is a rather loose connection and rationale for the inclusion of several of the contributions. It is also important to note that the majority of the material contained in *Daily Struggles* has been previously published. In some cases, such as the chapter by Peter Li, "The Market Value and Social Value of Race", the publication is ten years old and there has been no attempt to update the data used in his analysis. Again, one wonders at the organizing rationale for the volume given the availability of more recent analyses of racialization and credentialism in the Canadian labour market.

The book is about contestation, in many chapters unapologetically demanding a reconsideration of the legacies of colonialism, white settlement and economic development and progress given their ongoing structural implication in the impoverishment and exclusion of the non-white Other. Given this thesis, framing the book like an undergraduate text fails to add value, as the authors of many of the chapters need no help in articulating their arguments and their theoretical importance.

The above comments, while somewhat critical of the book as a whole, are not reflective of the value of many of its chapters. As has been well described (Vosko, 2002; Bezanson, 2006), Canada has followed the neo-liberal lead of its largest trading partner, the US, not only in embracing free trade with its profound effect on the Canadian labour market but also in dismantling many of the welfare state provisions that protected previous generations of Canadians. Lost are the welfare systems based on need alone that kept citizens from dire poverty, enabled women to escape abuse, and socialized at least some of the caring labour which remains so much a factor in understanding women's poverty and vulnerability in contemporary Canada. Enduringly a nation of immigrants, new needs in our growing market for precarious labour have opened the door to Canada's equivalent of "guest" workers. These are often racialized women whom, in spite of the credentials and training that allow them to qualify as immigrants, are permitted on arrival only low paid, gendered labour, in effect denying them the full benefits of Canadian citizenship.

Canada has one of the highest gender wage gaps among OECD countries (Menzies, 1998; Maxwell, 2002) and as Galabuzi's chapter "Social Exclusion: Socio-economic and Political Implications of the Racialized Gap" tells us, rates of unemployment and under-employment for immigrants, especially those who are racialized, are growing. Low income earning rates for recent university-educated immigrants grew by 66 per cent between 1980 and 2000 (Frenette and Morissette, as cited in Galabuzi, 2008:89); thus, "the traditional trajectory that saw immigrants catch up with other Canadians over time seems to have been reversed in the case of racialized immigrants" (Galabuzi, 2008, p. 89) in spite of increasingly high levels of education that used to be indicators of economic success. Galabuzi leaves no

doubt about why and how this change has come about as he elaborates underlying processes of racialization and exclusion. In so doing, he also acknowledges “weak” and “strong” versions of exclusion and inclusion wherein the former assumes what he describes as an almost assimilationist frame: if we adapt these individuals in these ways, they will cease to be excluded. This runs counter to the originating continental European framework that, as Bhalla and Lapeyrie (1997) argue, was focused on examining the processes by which “social disqualification occurs” (414). Galabuzi’s chapter leads nicely to Roxanna Ng’s short, powerful contribution on home-based work, which is often undertaken by immigrant women who juggle the multiple demands of paid and unpaid labour. Ng suggests that many of these women share experiences similar to those in the so-called third world as they underpin a globalized economy. In Canada, such precarious labour has been enabled by welfare-to-work programs, declining rates of unionization, and the diminishing scope of employment standards legislation. Together these factors have enabled our most vulnerable workers — women and those who are racialized — to fill the demands of a rapacious and precarious labour market (Vosko, 2000; Caragata, 2003; Peck, 2005). These factors — labour market change, eroding state welfare protections and the criminalization of those who are “othered” by these processes — are the focus of several chapters.

In her chapter, “Gendered Racial Violence and Spatialized Justice: The Murder of Pamela George”, Sherene Razack turns the volume from earnestly compelling descriptions of the racialization and feminization of poverty to a focused and intended-to-unsettle account and analysis of the murder of an Aboriginal woman named Pamela George by two young white men of privilege, Steven Kummerfield and Alex Ternowetsky. As Razack notes, in tracing these histories she also traces their geographies: from prairie reserves to Aboriginal urban poverty, skid rows to universities, white suburbs and the bonding rituals of white men (often involving the sexual objectification and subjugation of non-white women). Razack suggests “that the encounter between the white men and Pamela George was fully colonial — a making of the white masculine self as dominant through practices of violence directed at a colonized woman” (2008, p. 252). “The subject who must cross the line between respectability and degeneracy and, significantly, return unscathed, is first and foremost a colonial subject seeking to establish that he is indeed in control and lives in a world where a solid line marks the boundary between himself and racialized/gendered “Others”. The solidity of this boundary is upheld by a justice system that doesn’t ‘see’ race and wherein “a ‘spatialized’ view of justice helps us to see how race shapes the law by informing notions of what is just and who is entitled to justice” (Razack, 2008, p. 258).

The final two chapters preceding the conclusion, by George Sefa Dei and Amartya Sen, are each important contributions but might have aided the flow of the book if they had been otherwise placed. Dei offers a richly textured ethnographic

report of how students understand what it means to “drop out” of school. Dei highlights how “race” is ignored or “not noticed” as a factor in the significant division between conservative teachers and non-black students (for whom dropping-out was individualized), while Black parents, students and drop-outs highlighted alienation and the overall failure of the school system as significant in Black students’ disengagement from school. There are several other similarly focused chapters that report on qualitative research, which may have been a more useful organizing framework than part four’s rather general grouping of “Other Exclusion and Inequality.” Sen’s chapter ends this section but it might have been more useful if it had introduced or concluded the book since he proposes the need for a fundamental reconsideration of how we appraise questions of freedom and responsibility. In this reprint of a chapter from his 1999 book *Development as Freedom*, Sen asks essential questions about justice which he considers in the context of a human capital perspective versus his broader view that we need to reorient to a human capability perspective. The difference, of course, lies in the former perspective’s orientation that “through education, learning and skill formation, people can become much more productive over time, and this contributes greatly to the process of economic expansion ... [and] the agency of human beings in augmenting production possibilities” (2008, pp. 281–2). The human capability perspective, which Sen argues to be congruent with his development as freedom thesis, focuses “on the ability — the substantive freedom — of people to lead the lives they have reason to value and to enhance the real choices they have”. This returns us to an approach in which both economic and social development are valued, and sustained by a public discourse, a social ethics and a wide array of social institutions. It is in Sen’s human capability perspective that we might see an end to the processes which gender and racialize the poverty and exclusion described in *Daily Struggles*. However, the current Canadian state and most others seem unlikely to be leaders on a path to change, in spite of the quite unsubstantiated claim at the book’s end that: “Around the globe, the fight against poverty is the highest priority for the majority of countries” (Wallis and Kwok, 2008, p. 296).

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## ***L'économie sociale, une alternative au capitalisme***

Thierry Jeantet

Paris : Éditions Economica, 2008.

### **Recension par Didier Michaud, Université de Moncton**

Il existe une alternative au paradigme économique dominant : l'économie sociale. Or, elle existe et fonctionne en marge de l'idéologie capitaliste. L'auteur, Thierry Jeantet, qui préside l'association Les Rencontres du Mont-Blanc, un forum international des dirigeants de l'économie sociale, tente de nous donner des pistes de réflexion sur cette question dans son ouvrage intitulé : *L'économie sociale, une alternative au capitalisme*. Ce court ouvrage de sociologie économique est paru en 2008 aux Éditions Economica en France.

Voici tout d'abord quelques unes des idées principales qui ressortent de cet ouvrage divisé en deux grandes parties, l'une sur le capitalisme et l'autre sur une alternative, l'économie sociale. L'auteur a premièrement le souci de nous démontrer que le capitalisme est sans contredit une idéologie et qu'il ne fait pas partie d'un ordre naturel; il est par conséquent défini ici comme un paradigme économique s'appuyant sur le principe de l'accumulation du capital et de la marche forcée visant la croissance continue. Le système capitaliste pose la rentabilité comme finalité première tout en imposant ses propres outils de mesure capables de rendre compte d'un progrès qu'il a lui-même su définir. Cette définition du capitalisme est sous-jacente à toute l'argumentation développée dans la suite de l'ouvrage.

Jeantet soutient que la force du capitalisme tient à sa « plasticité », c'est-à-dire à sa grande capacité d'adaptation aux changements et aux besoins sociétaux. On peut ainsi en expliquer l'existence aujourd'hui jumelée au fait que le capitalisme réussit à convaincre ses défenseurs que ses bienfaits surpassent ses défauts.

Un autre aspect intéressant de l'ouvrage concerne le rôle que joue l'État dans une société capitaliste. L'État agirait en tant que législateur et régulateur travaillant pour l'idéologie capitaliste. Lorsqu'apparaissent des problèmes sociaux (fermetures d'entreprises, pertes d'emplois) dus à l'organisation du travail imposée par le capitalisme, la gestion de ces « crises » retombe sur l'État ou les gouvernements. En d'autres termes, selon Jeantet, ce système fonctionne d'une part, grâce à la prise