

appropriation, teacher position, and white students' resistance and backlash. The complexity that is missing in the previous discussions appears for the first time. I have reservations about this choice of organization; I found myself dismissing the descriptive and prescriptive nature of much of the book as an attempt to persuade the reader that the model "works," and I concluded before reaching the end of the book that this effort was an artifact of the demands of thesis research. I would have preferred to see the "trickster" integrated into each chapter so that the difficult and troubling issues of anti-racist pedagogy are always fully at the forefront.

Certainly Graveline has a great deal of important experience to share with respect to anti-racist pedagogy. I was left with a desire to participate with her in a Talking Circle in order to discuss her Model at length. I think she would approve of this effect of the book - a stimulation of desire for further connection, dialogue, and self-discovery leading to social and political action. I commend her book as a document written from the perspective of an "outsider within" and I look forward to reading further work from Graveline.

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Race Rights and The Law in the Supreme Court of Canada. Jim Walker. Waterloo, Ontario: Wilfred Laurier University Press, 1997; x+ 448 pages; ISBN 0-8890-306-7; \$29.95.

Jim Walker's *Race Rights and the Law in the Supreme Court of Canada* is a study of instances of the intersection of "race" and the "law" in twentieth century Canada. This work examines the struggles amongst members of various racially disadvantaged groups for legal "rights" in the face of discriminatory practices and policies.

Walker explores these themes through the lenses of four cases brought before the Supreme Court of Canada between the years 1914 and 1955, involving Chinese, African-Canadian, Jewish and

"Indo-Caribbean" litigants. They were contested around the issues of discriminatory legislation preventing Chinese men from employing or "managing" white women, "Jim Crowism" in private business establishments, restrictive covenants upon the sale of private property, and racially-biased practices in immigration policy. These stories, argues Walker, have particular value due to their symbolic importance as community causes, judicial precedents, and/or cases which affected key public policy decisions. The author concludes with a thoughtful and probing epilogue, ruminating on the implications of these cases for contemporary Canada, where issues of race still present our society with numerous challenges.

This book has many strengths. Walker skilfully bridges the gap between legal history and social history in a compelling introduction which "orients" the reader to developments in scholarly work in the areas of race and race relations, social history, and legal history. Moreover, the author demonstrates an impressive grasp of the intricacies of legal procedure, tracing each case from lower courts through to Canada's Supreme Court.

Walker also breathes life into each of these case studies by situating them in their historical context. The reader is presented with more than an in-depth analysis or "thick description" of each case. We are also given a sense of how each was situated against the backdrop of legal and extra-legal discriminatory practices aimed at each group, as well as the international scientific discourses and colonial (and post-colonial) developments which framed and informed "local knowledge" and local articulations of "race" and "racial discrimination." The impressive breadth and depth of the content of this work is also matched by its presentation. It is, quite simply, a wonderfully written and organized book, striking an impressive balance between presenting ideas in all their complexity while using clear language.

There are, however, a few questions one is left with after reading this work. First, how can Canadian scholars begin to draw upon emergent scholarship in the field of "critical whiteness studies" which has burst upon the scene among US cultural critics in the last fifteen years? Can we

begin to write a history of "race" and the "law" in Canada which avoids naturalising whiteness by rendering it invisible, thereby redoubling its hegemonic power? Also, can we begin to more thoroughly engage in a process of writing gender and sexuality into the history of race and the law? For instance, can we begin to expand our knowledge of the raced, gendered and sexualised legal statutes preventing Chinese men from employing white women by applying insights into how the intersection of the "law" and "race" was informed by gendered and sexualised constructions of non-white women, other non-white men, and white men?

Walker's work provides us a point from which to engage with these issues. This work, in sum, will surely cement the author's well-deserved reputation as one of the foremost thinkers on the subject of race in Canada.

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