

It is suggested that Raudot withheld his account from the printers because, by revealing colonial problems and policy failures, he would jeopardize his own career in government and in the Compagnie des Indes.

The final essay by Andréanne Vallée is a prospectus for her critical edition of Claude Le Beau's *Avantures ... ou Voyage curieux et nouveau* (1738). She describes the conflicting imperatives facing an editor, the difficulties of identifying the writer's sources, of correcting his errors, and of sorting out a confused chronology. With an e-book version, she says, this editing could go on indefinitely.

This anthology is not confined to the impact of literary conventions and to reflections on the editor's role. Some essays are progress reports that may be superseded by the publication of the critical editions being discussed. Others, like that of Jean-Claude Laborie, will be of lasting value. Ironically, after demonstrating the linkage between these texts and the contemporary literature and culture of Bourbon France, some of the authors, anachronistically, describe these texts as part of "la littérature québécoise." In reality, the writers were Frenchmen who described North America's curiosities from an outsiders' perspective.

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MUELENBECK, Philip (ed.) — *Race, Ethnicity, and the Cold War: A Global Perspective*. Nashville: Vanderbilt University Press, 2012. Pp. 324.

When Barack Obama won the 2008 presidential race, commentators from the world over speculated whether his victory signified the end of American racism. Others looked to Obama's campaign promises of a more moderate American foreign policy, and his administration's initial forays to the Middle East and Africa were met with cautious optimism, if not outright excitement. By the end of the 2012 presidential race, it was clear that racism was not confined to the paranoid "birther" movement, and publics in the Middle East and Africa expressed disappointment that a black president with African heritage had not brought about the hoped-for positive change in international relations. Race had not diminished from the national or international stage.

The collection of essays in *Race, Ethnicity, and the Cold War: A Global Perspective* makes abundantly clear the extent to which racial attitudes and constructions of identity influenced, and were influenced by events in the Cold War. This collection expands on the works done by United States scholars over the past decade to rigorously examine international history through the racial lens, such as Thomas Borstelmann's 2001 work, *The Cold War and the Color Line*. In the American experience of the Cold War, the civil rights struggle was profoundly linked to the process of decolonization in Asia and Africa. United States information agencies and diplomats sought to diminish the impact of negative impression left in many countries by domestic racial inequality, while civil rights and later Black Power advocates looked to newly independent countries for inspiration and broader international support for their cause. For the uninitiated, Michael Krenn's opening article recapitulates the historic challenge that racism in the United States posed when dealing abroad, and the half-hearted efforts made to improve the American image during the era of decolonization.

The ambitious and largely realized goal of this collection is to demonstrate how the “color line” in the Cold War was in fact global. Perceptions and constructions of race and ethnicity shaped Cold War policies worldwide, and, in turn, the Cold War influenced domestic social, cultural, and political meanings of race and ethnicity. The essays in this volume are divided into four parts. The first section functions as an introduction to race in the context of international relations; the second examines the interplay of race, ethnicity, and decolonization; the third and fourth sections turn the spotlight on the relationship between international and domestic racial politics and ethnic identity, respectively. The subject matter of the essays range from the very beginning of the Cold War to the collapse of the Soviet Union in 1989-1991, and take the reader to hotspots in North America, Africa, Asia, Latin-America, the Mediterranean, and Europe. While the editor regrets that the volume is not “comprehensive”, it is largely representative of the range of conflicts domestic and international that abounded during the Cold War.

The quality of the writing and the scholarship of the essays is very good overall, but a few standout works are particularly careful at parsing domestic and international conceptions of race. For example, Michael Donoghue’s exploration of the 1946 Greaves case in the Panama Canal Zone convincingly shows how the conviction of a black West Indian labourer for the rape of a white American civilian in the Canal Zone paved the way for a decade-long conflict over Cold War security concerns, labour relations, and racial segregation. White authorities used the Greaves case to insist on segregation and a two-tier wage system that preserved white hegemony in the Canal Zone. The West Indian-run Local 713 sought in the aftermath of the case to reform labour relations, eliminate unequal pay, and unite the West Indian workforce with a resentful Latin Panamanian populace into a broader “national union”. These two forces ran into conflict against a backdrop of virulent anti communism in the United States that gave Zone authorities justification to crush the union, and also unfolded alongside the global force of decolonization, which ultimately influenced the formation of a national Panamanian response to issues of discrimination. Ultimately, Lester Greaves’ release from prison became a cause célèbre, and a sticking point in US-Panamanian relations.

David Webster’s study of the Papua decolonization struggle is a singular achievement within this collection. Webster’s careful examination shows not only how Papuan decolonization activists adopted and projected an Africanized construction of race in order to tap into global currents of support for decolonization, but also how that tactic backfired. The Papuan image fostered an “otherness” within the region distinct from Indonesia, but the image of Papua as popularized by explorers’ accounts fed into existing racial stereotypes that led seasoned and senior diplomats in the United States to conclude that the region was “hopelessly exotic, hostile, and primitive.” The United States looked on the Papuans as a people “not ready” for statehood. Webster’s deeper analysis of competing identities and imperialisms (American, Soviet, and Indonesian) in this tiny corner of Asia makes for an engrossing and essential read in the new international history.

The volume is weighted in favour of examinations of race in the Cold War; only one section deals with ethnicity. As a theme, the role of ethnicity in domestic and international forums seems underdeveloped in comparison to the long sections that examine the relationship between race and the Cold War. The articles in this section present arguments and evidence that are in line with the larger goals of the volume, but additional articles exploring this theme would have been welcome. While it is understood that no single-volume exploration of race and ethnicity in the Cold War could be considered comprehensive, I still found it curious that there was no exploration of India’s involvement in global debates about decolonization, or that of the wider Non-Aligned Movement, or, for that matter, any

content pertaining to the tumult in the Middle East during the Cold War, where one would expect to yield much for discussion in the context offered by this work.

As a whole, *Race, Ethnicity, and the Cold War: A Global Perspective* provides many concrete examples to advanced undergraduate students and graduate students of the value of examining international subjects through the lens of race, ethnicity, and sexuality. The endnotes alone in each of the essays provide a view to the immense and rich variety of primary and secondary sources that are available to scholars. The collection is a valuable addition to the historiography of the new international history.

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OSTERUD, Grey — *Putting the Barn before the House: Women and Family Farming in Early Twentieth-Century New York*. Ithaca and London: Cornell University Press, 2012, Pp. 277.

Building on her 1991 book *Bonds of Community: The Lives of Farm Women in Nineteenth-Century New York*, Grey Osterud returns to the Nanticoke Valley of south-central New York State, this time with a focus on the early 20<sup>th</sup> century. In *Bonds of Community* Osterud challenged the concept of “separate spheres” as a way to understand rural women of the 19<sup>th</sup> century, arguing that they did not retreat to their own sphere and create a distinct woman’s culture, rather rural women pursued “strategies of mutuality,” striving to forge common culture and co-operation between women and men. *Putting the Barn before the House*, that develops this argument further, asks and answers the question: “What was responsible for the remarkable degree of gender equality and neighborly cooperation that [Osterud] discovered alive and well in the Nanticoke Valley?” (p. 5). The answers are complex and include the structure of an economy based on dairy farming where the labour of all household members was required. Sociological factors include the networks of kin and friendship that forged connections across lines of ethnicity and religion. But most important was the “mutuality” within farm families, reinforced by cooperation, and a culture of reciprocity among neighbors. Women were constrained by male dominance and by poverty, but they were not helpless, they were “authors of their own lives and agents of change in the economy and polity” (p. 23). Personal narratives, interviews with two dozen women over many years, are at the core, and are the greatest strength, of the book.

Part I, “Gender, Power and Labor,” scrutinizes the widespread view that rural women were deprived and degraded by domineering husbands who put the needs of the farm before those of the family. Drawing on the remarkable story of one impoverished woman farmer she interviewed, Osterud challenges this stereotype, arguing that Nanticoke women “did not think of themselves as hapless victims of fate, whether it took the shape of a domineering husband or grinding poverty” (p. 46). Part I also examines how women came to live, work on and sometimes own farms. Osterud concludes that despite class and ethnic differences, and regardless of whether they inherited, married into or founded farms, women were not downtrodden and marginalized, but “respected partners in farming families” (p. 66).

The focus of Part II is how farm families coped with two interconnected socioeconomic trends: the shift toward specialized, larger-scale agriculture, and an emerging pattern of families combining farming with wage-earning. Two distinct classes of landowners