

EDITORIAL NOTE

Authors in this issue of *Left History* direct our attention to a broad set of social groups and places over time. Their subjects are civil servants, politicians, cultural workers, labour leaders, and community organizers. The authors interrogate their ideas and practices of human rights, progressive politics, labour struggle, and community building. In discussing these political, economic, social, and cultural structures and processes, their critical analytical categories of class, gender, and race shed light on the dynamics of imperialism, capitalist transformation, and ethnic essentialism, as well as the action and organization necessary to resist and transform systematic and systemic inequality.

Geoff Bardwell traces the contours of sexuality and identity in a late-twentieth century mid-sized Canadian city, as well as the role of social space in community formation. Focusing on LGBTQ folk in London, Ontario, his interviews show the emphasis people placed on support, common vision, physical spaces, and events in community formation. He then uses this framework to understand how an LGBTQ gathering place, the Homophile Association of London Ontario (HALO), functioned as a community, and also created a social structure. The organization's physical location, as Bardwell notes, offered a space for leisure, conversation, debate, and support. But, as Bardwell points to HALO's late-twentieth century closure, we are forced to confront the relationship between sexuality, community presence, moral panic, and social regulation. His work not only reminds us about the constitutive elements of community formation but also the creative tension in which LGBTQ organizations operated within.

David Frank's article explores the links between cultural workers, production, and political formations. He does so through a biographical portrait of Avrom Yanovsky, a mid-twentieth century Jewish Canadian cartoonist, publisher, and muralist. Frank places Avrom into his immediate social, economic, and political environments to shed light on knowledge accumulation and mobilization. For Frank, Avrom's specialized education, artistic skill, and progressive loyalties articulated, negotiated, and challenged the changing dynamics of socialist movements. His cartoons, murals, and essays, as Frank shows, evoked working life, celebrated labour, satirized class inequalities, and critiqued nationalist and imperialist forces. Detailed and beautifully illustrated, Frank's descriptive portrait of a cultural worker pushes us to think about the role of art in conceptually organizing inequality and imagining a qualitatively different future.

Richard Raber situates his history of ideas around the concept of human rights. Progressive scholars and advocates' recognition of an historic, empathetic, anti-racist, and anti-imperialist human rights has gained little traction among the dominant legalist human rights frameworks. Instead, lawyers, judges, civil servants, and members of the international community often turn to a timeless, abstracted human subject to mediate conflict, claims, and concerns. What appears to be an ap-

peal to equality and commonality not only denies colonial and imperial histories, but also maintains class, race, and gender social structures. His work reminds us about the ideological work, and material base, of human rights.

Michael Sullivan examines class struggle in the context of mobility, race, and citizenship. In a case study of twentieth century union leadership, activism, and conflict in the North American southwest, Sullivan seeks to understand Mexican-American labour organizers' attitudes toward migrant worker programs and restrictive immigration laws. As Sullivan points out, new transportation networks, militarized borders, and state-aided settlement upended longstanding migratory patterns, while an increasingly landless population fell under the auspices of the United States' emerging agribusiness. New forms of ethnic essentialism conditioned violence among workers in these new national economies, but, as Sullivan shows, American-based labour organizers regularly mobilized the concepts of work, nation, and citizenship, to form class solidarities, critique business practices, and understand the American state's immigration policies.

Our essayists cover aspects of environmental history and gender history. Mica Jorgenson reviews three studies of Canada's twentieth and twenty-first century history of resource extraction. For Jorgenson, the authors move beyond an analysis of resource towns and regions' economic and ecological structure to consider the sociocultural dynamics of mineral extraction. Their studies, Jorgenson concludes, highlight extractive geographies' relationship to complicated, complex, and contradictory sets of ideas, identities, and practices. Hilary Burrage examines three monographs on Egypt's food, education, and family history, noting their focus on the gendered dynamics of everyday life, the body, and violence across the twentieth and twenty-first centuries. Burrage concludes that, although each author offers carefully researched arguments, a more critical framework and practice is required to fully reconsider localized forms of patriarchy within Egypt's economic, social, cultural, and political modernity.

It is with mixed emotions that Left History notes changes to our editorial team, bidding farewell to layout editor Maximilian Smith and book review editor Marlee Couling, and welcoming new editors Jody Hodgins and Anna Jarvis. Max has spent countless hours wrestling with one piece of publishing software or another, always ensuring that the journal's visual appeal matches the quality of its content. As our longest-serving staff editor, Marlee has been an unwavering source of organization and institutional memory. These editors brought a diverse set of skills, ideas, and practices to the journal's organization, operations, and academic content. Such skilled labour, specialized knowledge, and institutional commitment is rarely replaceable, but Jody, an environmental historian, Anna, a legal historian, offer the type of energy and creativity necessary to continue the journal's scholarly and political pursuits.

The Editors