

travelling to the PRC prompted Frazier to rethink the world and his place within it. An important takeaway from the postscript is the author's emphasis on the significance of global travel for broadening one's horizons. His time in China provides important lessons for African diaspora studies. The author's proficiency in Chinese and his time overseas speaks to the importance of language training and international travel for scholars of the African diaspora.

East is Black is not without its gaps. It would have been interesting if the author had discussed whether black women radicals forged a collective radical feminism of colour community while in the PRC. Also, the impact of Communist China on black radicals and African American communities in the United States receives only cursory discussion in the book. Granted this book is focused on African Americans in China. Still, it would have been useful to look at the global imaginaries of China for black radicals in the United States, especially given the importance of Mao's *Little Red Book* to the Black Panther Party. However, these are minor quibbles. *The East is Black* is a remarkable study of African American encounters in Communist China, the global Cold War, the politics of media and representation, the gendered contours of black internationalism, and the possibilities and limits of transnational radical political solidarities. Given that humanity faces an existential crisis and that the world is becoming increasingly globalized, *The East is Black* provides a road map for (re)imagining radical global solidarities devoid of the romantic and masculinist view of our predecessors.

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Sarah Turnbull, *Parole in Canada: Gender and Diversity in the Federal System* (Vancouver: UBC Press, 2016). 244pp. Hardcover \$99.00.

Conditional release offers prisoners the opportunity to be released from custody to serve the remainder of their sentence in the community under supervision and with conditions. The intention is that gradual release into the community with some assistance fosters reintegration and encourages success in the community. The decision to release on parole, however, is a discretionary one, with concerns about risk and a desire to protect public safety dominating the decision-making process. The constitution of Canada's correctional population is changing, raising questions about how to best adapt to an increasingly diverse population. Using the Parole Board of Canada (PBC) as a case study, Turnbull explores the ways in which diversity, gender, Aboriginality, and race are defined, understood, and incorporated into conditional release practices. Positioning diversity as something to be managed, Turnbull argues that the PBC selectively includes certain aspects of diversity in the assessment of risk when making conditional release decisions. While noting the efforts made to address a changing prisoner demographic, Turnbull draws our atten-

tion to the ways in which these efforts have done little more than give the appearance of adaptability and change. The overall structure of decision making is left unaltered, with risk and public safety being of paramount consideration. In unpacking the language of diversity, Turnbull questions how diversity is understood and thus managed, raising the question—what responsibility does the correctional system have to consider and accommodate diversity in custody?

The consequence of trying to manage diversity without challenging and altering the underlying structural system is a selective inclusion of diversity. Only certain aspects of diversity are included and these tend to be aspects that can be measured and accommodated. Identifying targets for intervention reduces complex aspects of identity to manageable pieces that can be acted upon. The concern is that the institutionalization of diversity has manifested as selective understandings of what it means to be different from the normative standard. The result is an appearance of “doing something” while doing very little that is different. Turnbull comments that the “institutionalization of diversity reflects a selective understanding of the inclusion of difference as well as a lack of clarity around exactly who and which differences matter in the context of conditional release” (78). This selective incorporation of knowledges and practices centres on that which can be easily addressed and results in a narrow interpretation that ignores the complexities of diversity and identity. This raises the question of what can be expected of correctional institutions and conditional release decision-making bodies. How should the institution engage with difference and what responsibility do they have to do so? In a multicultural society, where the diversity of the prison population is intensifying, how can this diversity be best approached?

Turnbull suggests that in the correctional context “diversity” is used as a shorthand for difference. In prison, masculinity and whiteness are normative frames, and being different from this is a signal of diversity and thus a marker for intervention and accommodation. Whiteness and maleness are left unquestioned and are used as the standard against which the Aboriginal, ethno-cultural, or female offender is compared. Efforts to accommodate diversity tend to dilute the complicated and interconnected aspects of identity. Challenging institutional efforts to accommodate diversity is the reality that diversity is fluid and multi-dimensional. To make diversity more manageable, assumptions of homogeneity are often made. Turnbull argues that the PBC operates under the assumption that differences are confined to differences in race or gender. In failing to understand the intersectional nature of identity, by essentializing as a homogeneous group, the Board is unable to consider all aspects of identity. Turnbull argues that diversity is complex and not easily amenable or adaptable to simplistic ideas of difference. In this sense, a false unity is imposed on groups. A prisoner comes to be seen, known, and defined according to one aspect of their identity, representing a simple, uncomplicated diversity. Responding to generalised group attributes glosses over substantial diversity within the group. In essentializing identity and then failing to consider the multitude of within group

differences, institutional responses are generalized and based on gross assumptions of what it means to be “different” and how this difference is constituted as a homogeneity within this identity.

The essentialist construction of identity perpetuates a one-dimensional understanding of diversity. In essentializing difference, the individual is made manageable, knowable, and therefore someone that can be targeted and accommodated within the current mode of decision making. While efforts have been made to institutionally adapt to a diverse penal population, little has been done to disrupt the focus on risk-based decision making. In altering the parole hearing format, selective aspects of identity and diversity are being incorporated without challenging or changing the overall decision-making structure. The way diversity is institutionally defined and identified embodies an approach that is about making exceptions rather than altering the approach to release decision making, “in this context, difference is acknowledged and accommodated in ways that do not challenge dominate institutional practices” (57). The result is modification rather than transformation, with no real questioning of the underlying premise and approach to decision making. In this way adjustments to the process can be implemented without changing the underlying structure, thus maintaining the dominance of risk-based decision-making frameworks. Being seen as doing something, as appearing as though the institution is being responsive to diversity is what matters, rather than the substance of these initiatives.

In questioning the way that diversity is understood and managed, Turnbull asks why modifications that have been made to the release process are not made available for all prisoners. If, for example, the removal of physical barriers and using a more casual, circle format for parole hearings are helpful, should not everyone benefit from these positive changes? Improving the parole hearing process by increasing transparency and accessibility is beneficial for everyone involved. While efforts to change are well-intentioned, Turnbull cautions against trying to make diversity fit within the dominant paradigm.

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Jason Garner, *Goals and Means: Anarchism, Syndicalism, and Internationalism in the Origins of the Federación Anarquista Ibérica* (Oakland: AK Press, 2016). 384pp. Paperback \$19.00.

Jason Garner’s *Goals and Means: Anarchism, Syndicalism, and Internationalism in the Origins of the Federación Anarquista Ibérica* deals with a familiar topic, the Spanish anarcho-syndicalist movement and its flagship organisation, the CNT (*Confederación Nacional del Trabajo*, National Confederation of Labour); and the run-up to the creation in 1927 of the FAI (*Federación Anarquista Ibérica*, Iberian Anarchist Federation). Al-