

Nina Glick Schiller and Georges Eugene Fournon. *Georges Woke Up Laughing: Long-Distance Nationalism and the Search for Home*. Durham and London: Duke University Press, 2001. X, 324 pp., \$69.95 cloth, \$19.95 paperback.

In *Georges Woke Up Laughing: Long-Distance Nationalism and the Search for Home*, Nina Glick Schiller and Georges Eugene Fournon theorize new ways of thinking about nationality and citizenship within a global context, focusing on Haiti and its diaspora. The authors discuss recent debates about transnationalism and the changing notions of citizenship across national boundaries and further research on the subject by Michel Laguerre, Rainer Bauböck, Aihwa Ong, Glick Schiller, Linda Basch, and Cristina Szanton Blanc. It is evident that the nature of their work necessitates a subjective methodology, and this becomes part of the book's analyses. Combining autobiography with ethnographic field research, and qualitative, collaborative analysis, the authors incisively reveal their personal and political investments in the work.

The opening chapters define key terms informing the book, explaining how these terms emerge not only from recent academic scholarship but also from field research in Haiti, interviews with Haitian and Haitian diasporic individuals, and Georges' personal experiences. Providing extended definitions not mired in theoretical jargon for long-distance nationalism, transnational nation-state (contrasted with deterritorialized nation-state and transnation), transnational social fields, transmigrants, and transborder citizenship, the authors contribute to scholarly debates about the changing nature of citizenship and nation-states in the 21st century. These terms are developed through specific case studies and concrete examples in subsequent chapters.

Specifically the authors explore the Haitian diaspora–Haiti’s *10^{ème} Département*, as Aristide coined it in 1990 through appeals to Haitians everywhere—as a transnational social field allowing for participation across geographical borders in a transnational nation state linked by heritage, history, and myths about race and blood. Transnational participation includes sending remittances (gifts and monies to support friends and extended family networks); forging political activism in Brooklyn, Miami, and Boston (or Montréal, Paris, and Dakar) on Haiti’s behalf; and creating organizations and hometown associations to fund public works, rebuild infrastructure, or improve local sanitation. All of these mark long-distance nationalism connecting individuals (even naturalized citizens, whom Duvalier regarded as traitors) to Haiti, though they reside and remain politically active elsewhere.

The final chapters offer potent analyses of the imperialistic effects of global capitalism on micro-nations. In “Chapter Nine” the authors define apparent states—for example, many exploited “third-world” countries dominated by global institutions such as the World Bank, the International Monetary Fund, and the World Trade Organization—as sovereign but without real autonomy or sustainable forms of economic and thus political viability. Finally the authors suggest how long-distance nationalists create subaltern political forms through participation in “transnational movements for global justice” (272). “This means,” the authors conclude, “that transmigrants living in the United States whose nationalism embraces an agenda for social justice can make a significant contribution to any effort to develop an alternative politics to the one being offered by neoliberalism. They are essential allies of everyone who desires to set the world on an alternate path” (272-73).

Reviewed by: Jana Evans Braziel
University of Wisconsin-La Crosse