

with a number of essays from other collections, as well as a selection of new Canadian-focused pieces. For a relatively slim volume, this collection is packed. Subdividing her writing into five series or sections, Waring starts with several pieces that set the grounds for the lens, with snapshots of her roots in a small New Zealand village, her awakening as a feminist and an activist in the 1970s, her experiences as an often lone female Member of the New Zealand Parliament, and a glimpse at the turbulent politics of the South Pacific region in which she lives. She moves on from these formative beginnings to present three brief but stirring profiles of feminist politicians who she sees as women of influence, women whose thinking and activism also become part of her own feminist education. In the third section, which gives the book its title, Waring travels—to conferences, for information-gathering and for advocacy work—observing with a clear eye and sketching with immediacy the often harrowing lives of women in each country she visits. The fourth series deals with two issues: New Zealand's strained relations with the United States after the former adopted its nuclear free policy, and New Zealand's move to a mixed member proportional parliamentary electoral system from a first past the post system. On the heels of all this intensity, Waring dedicates the subsequent section to her non-political life, writing with self-deprecating humour about her daily life on the goat farm she bought towards the end of her years in Parliament. The very last section focuses the lens on Canadian themes, people and events, sometimes directly, sometimes more peripherally in pieces written for or during visits to Canada. This is where Waring includes a discussion on the economic and social impact of work that is unpaid and uncounted (in census data or in measures of economic activity), as well as the rights of unpaid workers, primarily women, who do the bulk of household management, care giving, family food

production and other life-sustaining work around the world, touching on the issues discussed at more length in *Counting for Nothing: What Men Value and What Women are Worth* (1999). This section also concludes with a fascinating comparison of the widely disparate processes and results of Canada's and New Zealand's attempts to legislate same-sex unions, the former which resulted in an equal marriage for same-sex couples, the latter an arguably discriminatory "separate but equal" civil union legislation.

Both the breadth and depth of Waring's writing are remarkable. The collected pieces are focused less on theory than on journalistic observation, on-the-ground political commentary, and astute and astringent critique of issues, events, and political actors. Everywhere Waring goes, she has an eye and nose out for corruption, for hypocrisy, and for basic bureaucratic incompetence and indifference; it all makes for great reading. Waring's voice is lucid, direct, and often surprisingly humorous, even in the midst of the sharpest political commentary. Her journeys through places and issues return to the same pressing themes: gender equality, human rights, well-being vs. economic growth, subsistence vs. poverty, community sustainability and self-sufficiency, and the crucial importance of "being counted"; but since the genesis and subject of the pieces in the collection are so broad and so immediately inspired by current events, each throws the reader into the midst of new and richly detailed contexts. In this sense, it's a collection that requires (or required for me at least) occasional pauses to re-orient, to breathe, and to digest. Yet never for long—Waring's humane voice and unwavering intelligence kept me motivated to continue the journey with her, even when, as in the more sustained analyses of New Zealand politics, I felt a bit out of my depth. Ultimately, while Waring forces us to confront the ugliness, injustice,

and just plain foolishness of much of what is done in the name of politics and economics, she also allows us to see the possibility of another, more just and sustainable, world.

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STRANGERS IN OUR MIDST: SEXUAL DEVIANCY IN POSTWAR ONTARIO

Elise Chenier
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In the 1950s, the Canadian government got busy promoting the importance of mental health. Whether pressuring the CBC to change sensationalistic coverage of 'insanity' into sympathetic stories about mental illness, or committing money to research and training, the government was part of disseminating the message that mental health problems are a concern to all, seeking help is not shameful, and psychiatrists are respectable. Although politicians apparently took their lead from concerned citizens' groups, in postwar Ontario the government contributed to the growth and influence of mental health as an industry. More specifically, the 1940s and 1950s marked a new intertwining of law, medicine, and incarceration, with psychiatry becoming an indispensable feature of the legal system in Canada and a means for the state to cast itself in a scientific, progressive light. Sexuality was the vehicle for both psychiatry's rise to respectability and the ascendancy of the state rather than the