

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
Toronto: University of Toronto
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REVIEWED BY ZOË NEWMAN

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

church as a regulatory body.

Strangers in Our Midst: Sexual Deviancy in Postwar Ontario is Elise Chenier's detailed study of the postwar legal and medical invention of sexual psychopathy. In a skillful account of paradoxes that are both remarkable and all-too familiar to scholars of Canadian institutions, Chenier demonstrates how psychiatry gained authority even in the absence of demonstrated treatments, and traces the convoluted trajectory of movements for inclusion and compassion that often resulted in segregation and invasive procedures. Along the way, she challenges conventions of Canadian historiography—about the conservatism of parents' organizations, and the passivity of white middle-class women in 1950s Canada. Though limited in its analysis of whiteness and nationalism, the work presents compelling evidence of the necessity to revisit received-truths, and look critically at the heteronormative, sexist construction of the sex offender.

Chenier asks how a marginalized area like sexual deviance garnered enormous cultural currency. The short answer is that sexual deviance captured the public imagination, whose interests were aligned and served by sexology. Sexology largely idealized the middle-class, heterosexual family, and stigmatized anyone not part of such a unit, equating normative sexual desire with heterosexual masculinity. Sexology assumed that men would naturally dominate women, and normalized coercion and violence between sexual partners of the opposite sex. Chenier makes such important arguments through her weaving of multiple themes and extensive data collection.

The history that Chenier traces is part and parcel with a dominant system of sexual classification, medicalization, and positivist criminology. Both psychiatry and the penal system sought to make claims to scientific objectivity; forensic treatment programs for sex offenders were their intersection. Postwar medico-legal discourses had negative effects for a

range of people classified as departing from sex and gender norms, tending as they did to conflate homosexuality with violent sex crimes. In media coverage, prisons, treatment programs, and policing, there was a slip from attention to assault of young girls, to regulation of consensual sex between adult men. For example, rounding up of 'sexual deviates' was the police response to crimes marked by sexual violence, but what it actually amounted to was targeting men who frequented 'homosexual' locales. It is a bitter irony that sexual assaults of young girls and women, which first mobilized public attention and demand for solutions, were ultimately sidelined by forensic sexologists, who tended to assume that the victim came from a pathological family and was likely a willing participant.

Chenier's research has some resemblance to that of Mary Louise Adams and Gary Kinsman, all having examined sexual regulation in postwar Canada. But Chenier elaborates on Adams and Kinsman, particularly with regards to academic constructions of the 1950s in Canada as a period of sexual conservatism and hysteria. Chenier complicates the picture of moral panics by looking closely at the community groups often cited as promulgators of conformity, such as PTAs, demonstrating that parents proposed relatively progressive solutions to sex crimes. Parents' groups articulated their concerns through a new discourse of citizenship that had shifted from earlier turn-of-the-century warnings about 'strangers at our gates' who needed to be excluded, to assimilationist notions of 'strangers in our midst' who could be rehabilitated.

Chenier further advances an interesting corrective to the notion of middle-class women as passive, domestic-bound receptors of child-rearing advice. Even as they reproduced a patriarchal version of the family that blamed mothers for a myriad of social ills, and often subscribed to a version of femininity centred around motherhood, middle-class

women were carving out a place for themselves in the growing welfare state, as advocates of child safety. Yet in turning the spotlight on the newly defined sexual psychopath, stereotyped as the stranger lurking in the bushes, familial violence was insulated from legal and public scrutiny.

Chenier's greatest contribution is perhaps to demonstrate how liberalism operates through a casting out, even as it claims an inclusionary politic. As a result of community and then government initiative, sexual psychopaths and sexual deviants were defined in law as inherently needing treatment and cure. New sexological therapies could however amount to longer or indeterminate sentences, while 'cures' (often untried and experimental) were attempted. Indeterminate sentencing of sex offenders until deemed cured by mental health professionals resulted from sexual psychopath legislation passed in 1948, yet treatment programs were not instituted until the mid 1970s. Treatment programs for sex offenders were supposed to be geared towards their integration into the mainstream, but today have resulted in near total segregation of sex offenders in prisons, and their spatial and social immobilization once released. Meanwhile, causes of sexual offense and solutions are no clearer now than they were 60 years ago.

While this book offers many valuable insights, with the exception of occasional references to eugenics Chenier pays very little attention to race. For example, she discusses mental health professionals in the 1950s abandoning biological theories in response to the Nazis, but doesn't address how new forms of racist views might have taken in the project of sexual normativity. As Chenier acknowledges, there are many links between sexual and racial discourses, with studies of 'sex variants' occurring in the context of national anxiety about declining birth rates among Anglos and rising immigration among 'others.' Chenier

demonstrates great skill at analyzing gendered constructs in the context of all male prisons. We would have benefitted from her keen insights on the relationship between white dominance and sexual deviance.

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TRANSFORMING LABOUR: WOMEN AND WORK IN POST-WAR CANADA

Joan Sangster
Toronto: University of Toronto
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REVIEWED BY DOMINIQUE CLÉMENT

Joan Sangster couples statistics and broad theoretical insights with profoundly personal depictions of the lives of working women in post-war Canada. Her study offers a fresh perspective on several topics, including fordism, French-English relations, the intersection of race-class-gender, state regulation, the labour movement, workplace conflict, the Cold War, the sexual division of labour, and the Royal Commission on the Status of Women.

Transforming Labour: Women and Work in Post-war Canada documents how women transformed the workplace and the resistance they faced from employers and the state. The book opens with detailed statistics on labour force participation rates to demonstrate the impact of women on the workplace. The next few chapters

explore women's experiences as workers, including their role in strikes among the Dionne textile workers and the Dupuis Frères department store, as well as obstacles to unionization (including opposition within the labour movement's leadership or rank and file). Her chapter on Aboriginal women tells us a great deal about women's work in rural Canada and their conflicting roles in the family and workplace. The two most original contributions in the book include a chapter on how women took advantage of grievance mechanisms secured under the rubric of the post-war fordism accord, and another chapter on letters to the Royal Commission on the Status of Women.

Perhaps the most important contribution of this book is Sangster's commentary on fordism. Except for Gordon Hak's recent book on the forestry industry in British Columbia, there is no recent sustained study on fordism in Canada. Sangster argues that the fordism accord was a limited, gender and race-biased agreement, which nonetheless facilitated unionization and helped women fight for equal pay, job security and career advancement. Her analysis is more nuanced than simply denouncing fordism outright, which is a common theme in the literature on the labour movement. Sangster takes into account how women operated within the framework of the fordism accord to challenge restrictions and regulation of working class and white-collar women.

It is to Sangster's credit that she has gone to great lengths to provide a genuinely pan-Canadian history of post-war women and work. Far too many anglophone historians of Canada today provide flimsy excuses for excluding French Canadians in purportedly "national" studies, or fail to draw on French sources and literature. Her chapter on women at the Dupuis Frères department store is an engaging account of paternalism, labour relations, women's resistance, Québécois nationalism, and dis-

courses surrounding women's bodies. The author should also be lauded for drawing on French Canadian historiography, including studies by Denyse Baillergeon, Martin Pâquet, and Jacques Rouillard. It is tempting to suggest that a national study of women and labour is impossible given the scope of such an ambitious undertaking. The book, for instance, tells us little about women in regions such as Newfoundland or the north (Linda Cullum's 2008 article on women berry pickers in Newfoundland, which is not cited in Sangster's long bibliography, is an excellent example of unique regional differences). Still, this in no way detracts from the substance of Sangster's arguments on, for instance, women in the retail sector or unionization. In fact, the author endeavours to link the history of Dupuis Frères with women's experiences in other regions.

One of the odd points raised sporadically throughout the book is Sangster's criticism of the term "second-wave feminism." She makes a case for the need to recognize women's activism as part of a longer historical continuum. In truth, Canadian historians have long abandoned the myth of a quiescent inter-war period and of a conservative post-war era. In addition, Sangster offers a spirited defence of Marxism. Her arguments regarding the sexual division of labour, and the intersection of class and gender in structuring workplace relations, are clearly valid. But the author is cognizant of the fact that, compared to the literature produced in Canada twenty years ago, Canadian historians (especially the growing number of new scholars) rarely apply this theoretical framework. *Transforming Labour* may be one of the last genuinely Marxist studies of women and labour for a generation.

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