

Kapur notes that this confusion in terminology further complicates any attempts to gather statistical information. The paradigm that conflates prostitution and trafficking ignores all other migrants, including men, as Melissa Ditmore observes. When all prostitution is deemed to fall under the rubric of trafficking, the rights of migrant sex workers are denied. When trafficking and migration are used interchangeably, women are simultaneously constructed as criminals and victims. Through their examination of migration patterns in India, Jagori notes that this amalgamation of terms fails to recognize the effects of globalization on market demands and the need for some people to migrate for survival. Identifying traffickers is further compounded by this ambiguous terminology. Viewing all migration as trafficking has nullified women's, and men's, mobility rights. Notions of work, voluntary migration, and economics need to be incorporated into understandings of prostitution, trafficking, and migration.

The way in which trafficking is defined determines the interventions that are used. Researchers, activists, and policy makers alike must not enable the myth of trafficking or racist, sexist, and class biases to guide their actions. Ditmore notes that funding mediates grassroots activism, a factor that must be challenged. Pro-rights groups need to address the illegality and criminality that has been associated with migrants. Anti-trafficking supporters must not sacrifice the rights and needs of some people for their ideological purposes. The authors argue against the current trend towards global governance, state policing, the increase of exclusionary immigration policies, and strict border controls to combat trafficking. Sanghera discusses the hazardous potentials of current rescuing, rehabilitation, and repatriation missions and how they only serve political agendas. Chew illustrates the divisiveness inherent within feminist factions. Kapur notes

that the legal responses to trafficking have been shaped by the state's desire to safeguard the nation from the penetration of the "other". The law does not get to the root of the problem, but targets migrants and positions them in more precarious situations. Ho demonstrates the ways in which the cause of trafficking has led to increased state surveillance. These are all unrealistic solutions. The authors promote interventions that are contextualized socially, culturally, politically, geographically, historically, etc. Interventions need to focus on the human rights of all migrants.

Both Aftab Ahmed and Jan Boontinand offer alternative ways to conduct research on trafficking. Ahmed organized thematic group discussions in Bangladesh and employed flowcharts to discuss trafficking issues. Similarly, Boontinand employed feminist participatory action research, a method that employs the subjects of migration in conducting research, to limit the problems of data collection. I am not convinced that feminist participatory action research on trafficking is always feasible, let alone always advantageous to the subjects of analysis. However, a method that includes the interaction with the person or group being studied in its design is definitely a shift in the right direction.

*Trafficking and Prostitution Reconsidered* offers an essential counter discourse to mainstream discussions of trafficking and prostitution. This text should be read by anyone interested in this subject, especially anyone planning to do research in this area, including, but certainly not limited to, those grounding their research in Asia. The global implications of Kempadoo's work are invaluable!

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## MADELEINE PARENT: ACTIVIST

Andree Lévesque, Ed. and trans.  
Toronto: Sumach Press, 2005

### REVIEWED BY SHERRILL CHEDA

The work and importance of Madeleine Parent, union organizer, feminist, and inspirational heroine of our time, is well portrayed in these ten different essays about this remarkable Quebec woman. The accompanying photos show this active, vital, brilliant woman at her work over the last 50 years, fighting for justice and freedom. Although Parent started with the textile workers, eventually the entire trade union movement in Canada was affected by her leadership, during the difficult times of the Cold War. Parent also led the fight for "equal pay for work of equal value" and enlisted feminist support for native women's rights and immigrant women's rights.

Born in 1917, with few role models, today she is a role model for us all. This collection traces the rise of Parent's social conscience as a university student in 1930s Quebec, her work on behalf of strikers in Quebec textile strikes in the 1940s and 1950s, her union organizing in Ontario in the 1950s, 1960s and 1970s where she insisted on Canadian Nationalism in Canadian unions. Lynne Kaye and Lynn MacDonald tell the story of Parent's important role in setting the agenda of the Canadian Women's movement in the 1970s and 1980s by stressing economic issues facing working women. From her policy contributions, came the concept of "pay equity." Parent championed immigrant women's rights as well as Native women's rights.

Rick Salutin's contribution, "An Iron Will and a String of Pearls," captures the political importance of the radical lady, Madeleine Parent, who believes in the fundamental human right of respect for each

individual to make the choices that affect their lives, working conditions, and employment.

All in all, in these fine essays, friends and colleagues have painted a well outlined picture of a true Canadian leader, who has made our world a better place for those who were previously powerless.

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## INCORRIGIBLE

Velma Demerson  
Waterloo: Wilfrid Laurier University Press, 2005

### REVIEWED BY CLARA THOMAS

There is only one reaction to this sad story—a mixture of outrage, fury and shame. Outrage that such a thing could happen in Ontario as recently as the '30s; fury at the self-righteous condescension with which male officials and politicians determined women's fates; shame that official women and also family members were implicated in the terrible injustices done to Velma Demerson, Harry Yip, and their son. In May 1939, Velma Demerson was having breakfast with her Chinese fiancé, Harry Yip, in his room in Toronto when the police broke in and arrested her. After rough handling and a totally demeaning series of examinations and interviews she was sentenced to a year in Belmont House, a home for wayward girls, "incorrigibles" as the law called them.

As it turned out, her father, a Greek, prosperous owner of a restaurant in St. John, New Brunswick, had reported her to the police. He feared for his precious reputation if his daughter was known to have married a Chinese, which was the intention of Velma and Harry. He

was divorced from her mother who lived in Toronto with Velma and her brother, who was crippled from polio. Her mother was a fortune teller and the landlady of a rooming house who led a racketsy and none too moral life herself and had certainly never given her daughter any real security or guidance. Velma met a waiter at a Chinese restaurant while having a meal with her mother, went to his room with him and very soon they fell in love: "Gradually I removed myself from my mother's sphere, the bedbugs, her alcoholic boyfriend, the chaos, and my brother's condescending behaviour."

Her arrest happened a year after Velma and Harry's love began, just when she had returned from a visit to her father and when she and Harry were on the brink of marriage. She was feeling unwell and by the time the police came she knew that she was pregnant. When she appeared before a judge she told him that she would get married to the father of her child as soon as she was free, but he paid no attention and sentenced her:

"You are charged with being 'incorrigible' and I sentence you to one year in the Belmont Home.' ... How could it be that a judge, knowing I was pregnant, would refuse to allow me to marry the father of my child?"

Velma's story becomes worse as the days and weeks wear on; shortly she, with a number of other girls is moved to Mercer Reformatory for Females and there she endures all the rigours of prison confinement. The girls were locked in their cells except for meals and a half-hour daily of "free" time. They were told absolutely nothing and that was the very worst of the punishment that Velma endured. When she was ordered to the prison doctor's presence she had no idea of why, nor was she given any warning of the excruciatingly painful treatments that ensued, once a week for many weeks. The doctor, Dr. Edna Guest (not her real

name), bears an enormous burden of guilt for her attitude and her actions. Phyllis Chesley's recent book title, *Women's Inhumanity to Women* encapsulates her treatment totally. It was long after her release when she was a much older woman that Velma Demerson was able to look into the whole sorry situation, to find out that along with numbers of other hapless girls deemed "incorrigible," she had been subjected to both medical and drug experiments in the name of the Eugenics Movement, still powerful in the late '30s though it had begun early in the century.

Velma and Harry married on her release, but their marriage was doomed from the start. The prejudice against Chinese was still so powerful that Harry could never hope to be accepted or to support a family. Both Velma's mother and father were unremittingly hostile to the marriage and worst of all her little boy was sickly from birth and finally died in his 20s while learning to swim. He had been taken away from his mother shortly after birth and spent most of his childhood in foster care. For readers of this journal the very hardest part of the story to bear is recognizing, with agonizing helplessness, the terrible involvement of Dr. Guest and her cohorts throughout Canada. They firmly believed in the Eugenics Movement—selective breeding and the sterilization of the unfit. They enthusiastically supported the complete ostracizing of Chinese, among others, as unfit to propagate Canadian citizens. When Velma and Harry married she lost her citizenship, of course causing her great difficulties in her life thereafter. Their child could not be a Canadian citizen, nor was Harry allowed to work in anything but service industries, usually restaurants or laundries.

Allan Levine, a contemporary historian, wrote a fine social history in 2005, *The Devil in Babylon: Fear of Progress and the Birth of Modern Life*. Writing of the Eugenics Movement he reports that its first great mover and shaker in Canada was Dr.