Entre lieux et mémoire est issu d’un colloque tenu en 2006. Ainsi, plusieurs des sujets traités nécessiteraient une analyse encore plus approfondie, surtout que de nombreux collaborateurs ont une préférence marquée pour le « théorique » aux dépens du « concret ». L’organisation des textes fut sans doute un défi pour les directeurs du recueil, car certains chapitres touchent à toutes les trois dimensions mémorielles, énoncées dans l’introduction de l’ouvrage. Les liens entre les chapitres sont aussi parfois ténus, même si, dans la plupart des cas, ils se tissent naturellement.

Mais au-delà de ces quelques failles, le volume ouvre la voie à une réflexion sophistiquée sur les multiples facettes (souvent contradictoires) de l’identité franco-canadienne à l’aube du XXIᵉ siècle. En incorporant des chercheurs issus de nombreuses disciplines universitaires, qui se penchent tantôt sur le Québec et tantôt sur les minorités françaises du Canada, Entre lieux et mémoire illustre les diverses façons dont s’est construit, et se construit toujours, la « mémoire collective ».

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Re-Imagining Ukrainian Canadians is a refreshing look at the multi-layered lives of 20th-century Ukrainian-Canadians. Edited by Rhonda L. Hinther and Jim Mochoruk, the book is a collection of thirteen essays that look at the Ukrainian-Canadian immigrant experience through cultural, social, political and economic perspectives that span a wide range of communities across Canada, including Winnipeg, Ottawa, Northern Ontario and even the Maritimes. Those interested in the culture and politics of working-class Ukrainians and the Ukrainian-Canadian left-wing movement will find this book to be particularly appealing.

The majority of essays focus on working-class relations, progressive organizations and the pro-Communist Ukrainian Labour-Farmer Temple Association (ULFTA) that was the largest “ethnic” branch of the Communist Party of Canada (CPC). The authors tackle old questions with new approaches, drawing on oral histories, recent feminist, gender and identity theories, literary criticism and recently released Comintern documents. The contributors move beyond the introspective approach that has traditionally characterized the majority of ethnic studies in Canada, and they examine interethnic and transnational relations.

The book is divided into five parts: “New Approaches to Old Questions,” “Leaders and Intellectuals,” “Diplomacy and International Concerns,” “International Strife on the Left,” and “Everyday People.” Part 1 consists of sections written by Rhonda L. Hinther, Karen Gabert and Lindy Ledohowski. Drawing on oral histories, Hinther explores the generational and gender issues that shaped the postwar progressive Association of Ukrainian Canadians. She concludes that the Canadian-Ukrainian left declined because it was deeply marred by gendered intergenerational divisions that led to conflict and disunity in the movement’s ranks. Gabert’s essay, which draws on material culture, public history
and folklore, explores the Ukrainian Cultural Heritage Village and the “construction of an “ethnic” past for public consumption (13).” Ledohowski offers an insightful literary exploration of Old World and New World culture and she analyses how generational tensions formed understandings of “Ukrainian-ness.”

Part 2 begins with Peter Melnycky’s biographical sketch of the Edmonton entrepreneur Paul Rudyk, which provides a unique glimpse into the emergence of a Ukrainian entrepreneurial class in western Canada and the “non-traditional economic lively-hoods” of Ukrainian peasant migrants (124). In his piece on Illia Kiriak, an important Ukrainian literary figure who penned a trilogy about the Ukrainian pioneer experience, Jars Balan explores the influence of the radical nationalist movement in the Old Country on Kiriak, and the development of a first generation of male Ukrainian-Canadian leaders and intellectuals (104). Part 2 concludes with Orest T. Martynowych’s fascinating examination of Ukrainian-Canadian supporters of fascism and Nazism who coalesced around the United Hetman Organization and the Ukrainian National Federation. Martynowych examines his subjects through a neutral lens, and although he states that Ukrainian-Canadian pro-fascists never had a large following, he concludes that broader segments of the Ukrainian-Canadian community rarely opposed the Ukrainian pro-fascist’s anti-Semitism.

Part 3 focuses largely on transborder relations and situates the Canadian-Ukrainian experience into broader Canadian contexts, such as Ukrainian-Canadian and Soviet-Canadian relations. Jaroslav Petryshyn explores the “Ukrainian Question” vis-à-vis Canadian government policies towards the Soviet Union. He looks at the “pressure many Ukrainians in Canada exerted (mainly without success) on Canadian federal officials and agencies to recognize and advocate on behalf of an independent Ukraine (221).” Serge Cipko examines a topic that has received very little scholarly attention, namely, the Soviet Union’s “Return to Homeland” movement during the Cold War. Cipko explains that the Canadian government looked to other countries when “attempting to formulate policies relating to the threat of its own wave of Ukrainian out-migration (222).” Finally, Jennifer Anderson focuses on the Canadian Soviet Friendship Society to explore how pro-Soviet Ukrainians tried to propagate a “positive” image of the Soviet Union throughout North America.

Part 4 challenges the traditionally accepted view that the Ukrainian-Canadian left, namely the Ukrainian Labour-Farmer Temple Association, was an orthodox franchise holder of the Soviet brand. Jim Mochoruk and Andrij Makuch look at the tensions and schisms between Ukrainian Communists and the CPC leadership, and they revisit dissident groups such as the Lobay movement to show that ethnicity and Old World culture and politics often transcended notions of a unified Communist front. As both authors suggest, there were moments when Ukrainian-Communists “came very close to making a definitive break from Moscow (329).”

Finally, Part 5 looks at the culture of the largely anonymous masses that constituted the base of the Ukrainian-Canadian community in settings that have received little scholarly attention. S. Holyck Hunchuck examines radical Ukrainian-Canadians in Ottawa who, despite their small size and isolation, maintained a sense of community. Drawing on court cases and criminality, Stacey Zembrzycki focuses on northwestern Ontario, specifically on Ukrainian-Canadians in Sudbury, to analyse the changing perceptions of “Ukrainian-ness” vis-à-vis state constructed paradigms of ethnicity.
Re-Imagining Ukrainian-Canadians is a fine example of the “new” scholarship and multidisciplinary approach that should be considered by scholars of Canada’s other ethnic groups, namely from eastern and southern Europe, which have not been revisited since the 1980s and the 1990s. A “re-imagination” of how other ethnic groups confronted interethnic relations, gender issues, interethnic racism, transborder relations and “deviant” political or quasi-political groups in their own communities needs further exploration.

The book’s overarching conclusion is that Ukrainian-Canadian experience was not a singular phenomenon that unfolded solely in the confines of western Canada. There is a clear focus on the left-wing experience in the book. Some readers may consider this to be a drawback, since the non-communist experience, especially with regard to Christian churches and “nationalist” socio-cultural institutions, is not explored in much detail. The book offers fresh approaches for studying Canada’s ethnic left, and it raises important questions (i.e. about interethnic and transborder relations) that should be explored by scholars of the Finnish, Jewish, Russian, and the much smaller Hungarian, Polish, Croatian, Slovak and Lithuanian communist branches of the CPC. Re-Imagining Ukrainian-Canadians is a welcome contribution and it will be valued by those seeking a deeper understanding of the social and cultural complexity of the Ukrainian-Canadian experience.

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Écrire sur les années 1960 au Québec sans faire de la Révolution tranquille l’objet central de l’analyse est un défi. Même si Sean Mills ne traite pas directement de la Révolution tranquille, il évoque le bouillonnement idéologique de cette période. Si certains croient que cette énergie idéologique découle de la Révolution tranquille, Sean Mills nous propose une autre piste d’interprétation.

Le mouvement de décolonisation, commenté par les intellectuels montréalais, nourrit l’imaginaire des gens qui tentent de comprendre les rapports de domination et d’exploitation qui caractérisent la société québécoise. Les théories de la décolonisation fournissent une clé d’analyse des rapports sociaux, mais aussi un langage qui permet à ces gens de prendre conscience de leurs conditions et à recourir à des moyens pacifiques, dans la plupart des cas, pour contester l’ordre social et aspirer à un monde qui ne sera plus basé sur des rapports de subordination et de dépendance.

Si les études sur les causes de la Révolution tranquille insistent souvent sur les facteurs internes, Sean Mills ouvre les portes sur l’international. Il démontre que la société québécoise et notamment Montréal ne sont pas des îlots coupés des influences mondiales et surtout incapables de s’approprier les idéologies de la décolonisation de manière à nourrir leurs aspirations et surtout à croire qu’il était possible de secouer, une fois pour toutes,