
In their introduction, the editors note the diverse experiences of citizenship in Canada; the 17 articles here certainly support that assertion. Though concentrated on the first half of the twentieth century, the subjects extend chronologically from an examination of the 1885 *Franchise Act* to an overview of recent court cases concerning indigenous rights; geographically, they span the struggle of Nova Scotia’s Black women for schooling to British Columbia’s Royal Commission on Mental Hygiene; and thematically they range from Quebec historiography to sex education for teenagers. They are as broad as a history of citizenship in Canada and as specific as an examination of Ontario’s 1916 Unemployment Commission.

The editors, British Columbia criminologists, invited authors from many parts of Canada and rightfully argue that “history is, quite simply indispensable” for “an understanding of modern citizenship” (pp. 14–15). Thus historians are prominent contributors, but the essayists also include a sociologist, a political scientist, and professors of education, physical education, and social work. Despite this diversity, or perhaps because of it, this multidisciplinary collection is a fine addition to Canadian social history. With “citizenship” as a unifying concept, it also contributes to studies of race, gender, and class.

In reviewing the literature on citizenship mainly from American, British, and Canadian sources, the editors eschew the arguments of British theorist T. H. Marshall about social citizenship; they argue that citizenship is finite but lacks a fixed meaning. The empirical evidence confirms this and illustrates the central theme of a contest between inclusion and exclusion.

Those who were most “included”, federal politicians, have a minor role. Only a few essays are traditional political studies. While cynics may question the sincerity of Throne speeches, Janine Brodie uses them to illustrate changes over time of “state discourses about the Canadian character and the ideal Canadian citizen” (p. 44). In the mid-twentieth century, as Shirley Tillotson shows, Members of Parliament discussed whether leisure should be a universal right as they debated legislating shorter

hours of work. The idea of universality carried over into policies for paid vacations and public recreation and fitness programmes but was not always fulfilled. Earlier, Members of Parliament consciously excluded certain Canadians. In a detailed analysis of an 1885 debate, Veronica Strong-Boag relates how Parliament considered, but rejected, the enfranchisement of Natives, Chinese, and White women.

Despite limited access to citizenship, women had voices. In Nova Scotia, Blacks only gained full access to educational facilities and hence “full social citizenship” (p. 309) in the 1950s; yet, as Bernice Moreau demonstrates, Black women resisted social oppression. Denyse Baillargeon argues persuasively that the energy and ingenuity of Montreal housewives in the 1930s extended family financial resources and must be considered in any explanation of “the weakness of social protest” (p. 180).

In other instances, experts viewed women as agents of the state. In English Canada, health professionals and other child-care experts believed that women’s citizenship “was grounded in their role as mothers” (p. 251). Hence, as Katherine Arnup shows, they “bombarded” women, including immigrants, with information designed to help them “produce healthy, well-disciplined children, future citizens for the modern, scientific age” (p. 247). In a similar vein, as Mary Louise Adams documents, following World War II “experts” gave teenagers bountiful advice on preparing to become “responsible citizens” who would practise “normal sexuality”, “the preserve of married, monogamous, adult heterosexual couples who produced children” (p. 289).

As the previous examples suggest, an important secondary theme is the move away from compulsion towards self-regulation, assisted by “professional knowledges” (p. 32), as a means of creating a Canadian state and “good” citizenship. These “knowledges” inspired many calls for state intervention as “professionals” had specific proposals for developing “good” citizenship. Sean Purdy describes how reformers saw better family housing as a way to “Canadianize” the working class and so create better citizens but excluded non-British subjects from their housing schemes. Lorna R. McLean’s “professionals” were volunteer Frontier College teachers who promoted literacy in isolated work camps while attaching “particular forms of masculinity to early twentieth-century ideals of citizenship among a select immigrant population” (p. 227).

The material from which good citizens could be made was important. In her paper on the Ontario Unemployment Commission of 1916, Jennifer Stephens notes the link made between industrial inefficiency and mental deficiency. Drawing on 455 criminal cases relating to sexual offences in British Columbia, Dorothy Chunn concludes that women’s “citizenship status was inextricably linked to their (re)productive ‘fitness’ ” (p. 380). The Vancouver Children’s Aid Society, studied by Robert Adamski, espoused clear ideas of how gender, race, and class “affected the most desirable material out of which to manufacture the best Canadian citizenship” (p. 316). Although most of her evidence comes from Ontario, those themes are also prominent in Joan Sangster’s study of how courts and social agencies treated delinquent boys and girls. In British Columbia in the 1920s, eugenicists and mental hygienists inspired the establishment of a Royal Commission to investigate “the problem of mental abnormality” (p. 391). Building his essay around British Columbia’s Royal Commission on Mental Hygiene in the late 1920s, Robert Menzies cites
the consignment of individuals who failed to meet "capricious citizenship stan-
dards" to institutions and "surgical slabs" as a demonstration of the fragility of
Canadian citizenship (p. 405).

While complete in itself, this volume elicits the observation that we need to know
more about many aspects of Canadian citizenship. For example, Ronald Rudin's tan-
talizing aperitif summarizes and updates his Making History in Twentieth Century
Quebec but notes that, despite an extensive literature by sovereignists, little has been
written about the concept of citizenship in the Province of Quebec. Claude Denis's
sketch of recent issues concerning indigenous citizenship also only explores a com-
plex subject and deliberately raises more questions than it answers. One would also
like to know something of what immigrants think about Canadian citizenship. Some
essays deal broadly with education for citizenship, but none examines what the
nation's schools taught about citizenship or analyses any variations over time and
place. Case studies invite comparisons from other eras and regions. As well, the 1946
Citizenship Act, the first statutory definition of Canadian citizenship, merits a study
in depth. Nevertheless, the fact that a volume of over 400 pages barely mentions
the legal definition of citizenship underscores the success of the editors in showing
that citizenship is a super-prison through which to examine Canadian society.

Patricia E. Roy
University of Victoria


It is difficult to think of a time when North American rural areas have not been in
one form of crisis or another. Falling commodity prices, rural depopulation, indiffer-
ence of urban-oriented politicians, suburban growth, technological changes, and
many other factors have all contributed to a sense of rural instability. As Jane Adams
argues in Fighting for the Farm, the crises have intensified in the past two decades.

In fact, she claims that over this period a rural transformation has occurred. Depop-
ulation has accelerated, and much of the agricultural labor has been replaced with
mechanical, chemical, and biological technologies. Adams's collection shows the
many ways in which the current crises are being contested. In fact, one of the book's
strengths is the attention paid to the role of agency on the part of those at the wrong
end of this transformation. Throughout Fighting for the Farm, the themes of history, state, territory, class, and
actors recur and are, in the main, ably handled by the contributors. Moreover, the
arguments are well supported by an excellent overview of the growth of concentrated animal feeding operations (commonly
known as feedlots) in their examination of corporate farming laws in Missouri. They
show how competing interests seek resolution through state intermediaries, the

Comptes rendus / Book Reviews 521