pourtant bien présent depuis plusieurs siècles. La timidité et le manque d'affirmation de cette alternative en fait une solution très peu connue du public. Et pourtant, à ce moment de l'histoire où la possibilité d'une crise écologique plane à l'horizon, cette nouvelle économie semble proposer des éléments de solutions convenables et réalistes. La coopération et, même plus fondamentalement, l'altruisme seront des valeurs nécessaires à la résolution des problèmes sociétaux qui s'annoncent à une échelle globale. Toutefois, la question philosophique centrale demeure la suivante : est-ce que l'Homme sera en mesure de mettre de côté son intérêt personnel pour défendre l'intérêt du plus grand nombre? L'Histoire nous l'a démontré, la collaboration naît presque toujours de la nécessité. Ainsi, pouvons-nous nous attendre à une montée de ces principes soutenus par l'économie sociale? C'est ce que nous serons sûrement en mesure de savoir dans un futur rapproché. Nous proposons donc à tous ceux qui s'intéressent à ces questions fondamentales la lecture de cet excellent ouvrage.

Creating Postwar Canada: Community, Diversity and Dissent 1945–75

Magda Fahrni and Robert Rutherdale, Editors

Reviewed by Jim Ward, Ph.D

This ambitious, edited book of thirteen essays plus an introduction attempts to draw together the many themes and aspects of the Canadian experience during the post-World War Two decades in a way that makes sense. The disparate themes and topics do, of course, have at least two things in common: they all occurred within that thirty-year period; and they all occurred on that vast piece of territory called Canada.

On reviewing the list of contents, the reader is likely to ask the question: what do all these stories about these vastly different topics have in common? What can an essay on fast food have in common with the intellectual origins of Quebec's October Crisis? In fact, this diversity of topic areas is the strength of this book. It helps the reader understand where the idea of modern Canada comes from. As with any nation-state, the idea is built on little things, like the fast food experience, and big things, like the ongoing tensions between descendants of the so-called founding nations. It helps in understanding, too, that the modern nation state — any nation-state — is really held together in its seemingly disparate diversity by a bunch of ideas, subscribed to (consciously and unconsciously) by millions of people who call themselves "Canadians", or "Estonians", or "Americans", or ...

As someone who has spent a lot of years in several of the world's majority English-speaking nations (the United Kingdom, the United States, Canada, Australia and New Zealand), I've always been fascinated by the incredible similarities among them, and yet — at another level — the great differences. These differences tend to be most apparent at the local level. And, what's more, differences at the local level are greater within each of these nations (e.g. Vermont and Texas; Alberta and Nova Scotia; Tasmania and Western Australia; Yorkshire and Somerset; Auckland and Otago) compared to the differences between any two of these nations at the aggregate level.

This book helps us to understand the irony behind the search for nationhood by searching for unique qualities in a particular nation state, i.e. Canada. Nowhere is this more apparent than in the essay regarding the search for a distinctive Canadian English language, i.e. that Canadians use the English language in a way that is different from both that of Americans and of the British (no mention made here of New Zealand or Australia!). This is, of course, an ongoing (if somewhat inane) exercise that, according to Steven High, the author of this particular essay, is driven by Canada's need (as seen by the drivers of this language project) to distance itself from Britain or the United States. So, in times when separation from Britain is desired, American spellings and usages are popular, but when there is a need to separate from the U.S., then the British usage becomes the thing (i.e. color becomes colour becomes color, etc.). The title of this particular essay, "The 'Narcissism of Small Differences': The Invention of the Canadian English, 1951–67" applies brilliantly to the Canadianization of the English project. It is fascinating to learn that the major driving force behind this project, the Canadian Linguistics Association, was heavily influenced by two Englishmen, a Frenchman, an American and an Irishman. It is gems such as these that make this a really rewarding book. On one level, the book appears to be making an argument for Canada as a distinct nation. On a more subtle level, it pokes huge holes in the whole concept of nationhood.

The thirteen essays in the book are broken down into two sections. The first section, encompassing seven essays, is titled "Imagining Postwar Communities." The second section of six chapters bears the heading, "Diversity and Dissent." The logic for this division is, according to the editors, between one group of essays that deals with imagined communities that "... existed within and were structured by systems of meaning, representations and symbols ..." and another group of essays that "insist on the diversity in Canadian experiences in the postwar years and the ways in which these years witnessed various forms of dissent...." Frankly, I found it difficult to follow the logic of this division, seeing the possibility of most of the essays fitting into both of the categories. However, this is to carp at a very small issue and I imagine the editors had considerable problems in deciding how to carve up this very rich cake.

I was fascinated to learn, in Joan Sangster's essay on white women's travel writing in "Eskimo" Canada of the 1940s and 1950s, of the interrelationships between two such very different worlds and their inhabitants, and also the lessons that those white women took away from the experience. A photograph of a white wedding with white people being sanctified by Christian priests, the bride and bridesmaid with bouquets of flowers, and the groom and best man dressed to the nines, all with a rugged Arctic landscape forming the backdrop, brings home how alien the white culture was and still is in this part of the Canadian nation. Éric Bédard's essay, highlighting the clash of values behind the rise of Quebec nationalism in the 1960s, identifies nuances of which most of us are only vaguely aware; so does Joel Belliveau's essay on the rise of liberalism in New Brunswick and its connections with the legislation of official bilingualism in that province, and the changing fortunes of New Brunswick's Acadian population.

Not being a close follower of Canadian popular history cum political science, I was also interested to read Robert Wright's interpretation of Peter Newman's transition from liberalism (whatever that word means nowadays) to staunch Canadian nationalism. (Newman is still promoted in the media as a person with special insights into the Canadian establishment. Just last week I heard him being interviewed by a CBC reporter who asked him to describe the abilities and potential of Michael Ignatieff in his new role as leader of the Liberal Party.)

And the ongoing debate regarding free trade is shown to have a fascinating history in Dimitry Anastakis's essay on the topic. The author argues that Canada explored three possible routes regarding free trade in this period: multilateralism; economic nationalism; and bilateralism (with the U.S.). There are some fascinating details in this essay on the key players in the development of Canadian trade policy. For example, we find that a key representative at the GATT talks was David Golden, a man who had survived four years as a POW in a Japanese camp after the fall of Hong Kong and went on to become Canada's first Deputy Minister of Industry in 1963. This essay also identifies the Auto Pact as an "... irretrievable step down the road of continental bilateralism."

Steve Penfold shows us that the Canadian fast food experience isn't just about changing diets, it's also about neighbourhood issues like the noise and the perceived threats to safety brought about by adolescents "hanging out" in and around such places. In this regard he writes: "In 1970 Oakville experienced a minor moral panic near a Country Style donut shop, including dramatic claims of "sexual intercourse on lawns" and "urinating on sidewalks."

Michael Dawson relates the language of the debate about opening hours for retail stores in Vancouver and Victoria to the left-wing/right-wing extreme ideologies of the Cold War. Those who favour minimum or no municipal regulations regarding opening hours and days use the language of free market capitalism to bolster their arguments. They attack their opponents (who argue for regulated opening hours and

days) with the label of communist fellow travelers. Words such as "freedom", "democracy" and "dictatorship" are freely bandied about in the local municipal struggles.

The seamier side of commercial life and how this relates to the Canadian urban experience is examined in Becki Ross's essay on the strip clubs of Vancouver. The fancier west end clubs are seen to be relatively immune to raids by the police morality squad but the east end clubs that cater primarily to lower income patrons enjoy no such immunity. This is partially because of class differences and partially because the east-end clubs pushed harder at the boundaries of moral propriety.

Robert Rutherdale's essay on the role of fathers during this period provides interesting insights by refusing to see fathers as a homogenous group and by categorizing them - largely by their approach to their fathering role as providers — under five thematic classes: getting settled; building or improving homes; absent fathers; involved fathers; and failed providers. He argues that, during this period of Canadian history, the fathering role became one of returning to status quo ante; a return to the predominant pre-World War Two values where the father's main role was as provider, "... within families that strove for security through income, consumption and demonstrated social status".

Karen Dubinsky writes of a group in Montreal, the Open Door Society, that brought together white couples who wished to adopt black children. Its members were among the first to do so in North America. Dubinsky's essay raises some important questions about the subtle nature of racism in Canada during this period.

In her essay on the University of British Columbia debates in the 1960s regarding the pros and cons of chastity among women, Christabelle Sethna deals with the effects of the readily available birth control pill, the sexual revolution, premarital sex and women's rights through the lens of The Ubyssey, the student newspaper — a newspaper that used topics of the sexual revolution to pedal sexist stories.

Marcel Mauss's essay deals with the "morality policies and politics" of drug use. In particular, Mauss deals with the ongoing debate regarding the legalization of marijuana and how professional medicine, Canadian law and policing, and international agreements all played a role in the state's decision that it should not be legalized or even decriminalized. Mauss argues that Canadian law enforcement agencies and the organized medical community had the greatest influence in the debates (as they still do); although he does point out that key individuals in the medical community have made the case for legalization of marijuana over the years.

Overall, I found reading this book to be a worthwhile experience. It has helped me to understand a very wide range of communities, issues and experiences that formed the focus of so many Canadian lives over this essential period in Canadian history. By reading one essay each day, I came away with a rich and varied picture of what Canada was during that vital thirty year period of its history. And, even though the topics do seem so disparate and unconnected, that is appropriate.

Nation-states, including Canada, are disparate and unconnected places; it is only through the greatest feats of ongoing imagination and myth-making that we continue to see them as concrete, existing entities.

This book is recommended reading for anyone who wishes to develop an understanding of what Canada is today and how important the years 1945–75 were in its formation. It is a must for any course in Canadian studies both here in Canada and in other nation-states.

No place to go: Local histories of the battered women's shelter movement

N. Janovicek

Reviewed by Kendra Nixon, PhD

No Place To Go is a useful and informative account of women's organizing for transition homes in small towns and cities across Canada in the 1970s and 1980s. By focusing on women's organizing in four communities — Thunder Bay and Kenora, Ontario;Nelson, British Columbia; and Moncton, New Brunswick — Janovicek deepens our understanding of the history of the Canadian women's movement. This is the first Canadian study that examines the battered women's shelter movement within rural and small communities. Each case study illustrates how regional disparities and complex, local politics have shaped the conceptualization of violence against women, and consequently, the delivery of services to victims of violent men. Furthermore, the book demonstrates the various struggles that organizers encountered with many of their stakeholders, including other community organizations, municipal and provincial governments, community members, and other women's and feminist advocates. By providing thick, rich description of each case study, Janovicek shows how these struggles, and the strategies adopted, varied across jurisdictions. Janovicek clearly proves her point when she asserts that the understanding of local histories "demonstrate[s] that strategies for change can work only if people who are strategizing pay attention to local politics and circumstances" (p. 18).

The book opens with an overview of the historical developments of violence against women, most notably wife battering and rape, as a serious social problem in Canada. Janovicek traces the important touchstones of the Canadian's battered women's shelter movement, noting that very little is known about women's transition house organizing in rural or small communities. Early feminist theorizing of violence against women is described, along with the important linkages to women's