

aftermath, Egan argues similarly that projects of recognition and reconciliation do not deal with colonialism and Aboriginal land rights.

In Part 4 (Bodies), Laurie K. Bertram uses historical and archival research to describe the role of migrant European settlers in colonial land encroachment and settlement in North-Western Canada and the displacement, surveillance and deaths of Aboriginal Nations in the process. Migrant narratives have represented Aboriginal presence as racially threatening while depicting themselves as traumatized and in need of protection.

Uzma Shakir's chapter on the Colour of Poverty Campaign is written from the perspective of a front-line community activist. She writes very personally and tongue in cheek about her position as a "native informant" due to her colour and her linguistic skills. She writes about the limitation of community "service" and the need to engage at a more activist level. She makes an appeal for academic support of community campaigns.

Overall, I found this book to be very informative, current and intellectually creative in understanding state multiculturalism and its utility for colonialism and capitalism. I would recommend its use both in graduate and advanced undergraduate classes. The introduction is also an excellent synthesis of all these issues.

Landsberg, Michelle. 2011. *Writing the Revolution*. Toronto: Second Story Press. ISBN 978-1-897187-99-9. Paperback: 24.95 CAD. Pages: 335.

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Michelle Landsberg's book, part of the Feminist History Society series documenting the women's movement in Canada, is a selection of articles from the more than 30,000 she wrote between 1978 and 2003. Many of us were avid readers of Landsberg's columns written for the *Toronto Star*. The articles convey her passion for justice on many fronts – gender discrimination, class issues, racism, international and peace issues. One can't help but be impressed by her journalist's skill in making issues women activists cared about clearly articulated and accessible to a wider public. Because they reflect her response to issues when they were "news," the reader also has a wonderful entrée into the immediacy of her heartfelt response to injustices and sometimes the joy of challenges and victories. Landsberg's columns went beyond writing about issues – she herself was a force to be reckoned with and quite influential in the push for social and legal change.

Landsberg, born in 1939, grew up in a Toronto where anti-Semitism and discrimination were still widespread. As a Jew, and as a woman, she proudly wore her difference. Landsberg recalls an incident from shortly after her husband Stephen Lewis was first elected to the Ontario legislature in 1963 (30). Someone looked up, became alarmed, and raised concerns about this beatnik seated among the audience in the legislature. Stephen, on a point of order responded, “that’s no beatnik, that’s my wife!” Stephen was 26, his wife Michelle 23 years old. Some may recall the 1960s slogan about not trusting anyone over 30.

So what did Michelle Landsberg write about? The book is arranged by theme rather than chronologically with current commentaries providing contextual details, sources and asides. There is no one voice and one view common to all who consider themselves feminists and so occasionally this reader would take issue with some of her positions, but these exceptions are few.

She begins the book with the 1978 strike of the Fleck workers, women who demanded union recognition, decent wages and an end to the sexual harassment they endured. Supported by a women’s movement and a labour movement beginning to take women’s issues seriously, these “girls” as they referred to themselves were tough and brave in the face of unheard of intimidation. Using her interviews with the women themselves, she conveys their spirit and reminds us that actions speak louder than labels or self identification as feminists.

The columns cover more issues than can be described in a short review – women’s health and safety, abortion, rape, equal pay, pornography and more. Landsberg approaches issues with sensitivity – in her outrage over the legalization of lap dancing, she is careful to avoid moralistic judgements about the women doing this work. She points out how the move from elaborate strip shows to lap dancing has deskilled the work and resulted in poorly paid, exploitative work in what she sees as legal support for male sexual entitlement. Violence against women and the men’s rights movement painting men as the victims really get her going. Her response to violence against children is equally indignant and powerful. She also makes clear that racism goes well beyond intent or mean actions, but requires some understanding of how white privilege actually operates. It is, and remains, a structural problem (98).

She tells us about events in Burundi, in Guatemala, in Algeria. She denounces fundamentalist thinking that limits women wherever it occurs, amongst the Taliban in Afghanistan and amongst the Jewish orthodox who wield an inordinate amount of power in Israel. She doesn’t preach on what others should do, but rather, as in the case of Afghanistan, looks to Afghani women to articulate their response. Landsberg is a peacenik. War is never the answer and one has also to look to the role that economic policies such as Structural Adjustment Programs have played in making the lives of the most vulnerable worse and contributing to the rise of religious fundamentalism. She is quite eloquent:

Structural adjustment programs shut down schools and clinics, drove up the child and maternal mortality rates, and condemned entire generations to illiteracy. The reward for religious affiliation began to look tempting as Muslim religious groups offered free schools and clinics...Hopeless economic misery doesn't just happen (242).

Landsberg was in fine form when supporting the position of the National Action Committee on the Status of Women and the Advisory Council on the Status of Women in the constitutional conferences making the case for a Charter of Rights which would recognize women, Indigenous women in particular, while keeping Quebec in Canada. The failed Meech Lake deal of 1987 was followed by debates around the Charlottetown Accord when Mulroney was Prime Minister. One article, published in 1992 is entitled "Son of Meech Senate Deal Leaves Women Out in the Cold." Landsberg explains:

Native men were promised the right to self government and the right to opt out of the Charter of Rights. Native women got nothing despite the stark evidence of massive inequality...Provinces got the right to opt out of any new national social programs. Can you think of any possible new social program other than child care? No, neither can I. The new deal then is the final nail in the coffin of a desperately needed national child care plan (280-281).

An earlier article which follows in the anthology (the organization is not chronological) talks about the struggle to have women's equality included in the Charter. It was a coup that occurred after much lobbying and engineered by women members of the Ad Hoc Committee on the Status of Women. Landsberg suggests that "Never before have so few women accomplished so much on behalf of so many" (285). Furthermore, "This whole astounding reversal that had the premiers backpedalling so fast that they nearly fell off their tricycles was engineered by a mere handful of women who took unpaid time off their jobs to do it" (287).

Lines like this had me falling off my chair laughing. In short, this book is a wonderful documentation of the struggles of that period that need to be remembered. It is a book that can be picked up and read in sections. Her writing is delightful, and unfortunately, we wish more of this was history.