



PROJECT MUSE®

---

*Women, Migration, and Citizenship: Making Local, National,  
and Transnational Connections* (review)

Carmen Lavoie

Canadian Ethnic Studies, Volume 39, Number 1–2, 2007, pp. 227–229  
(Review)

Published by Canadian Ethnic Studies Association

DOI: <https://doi.org/10.1353/ces.0.0017>



➔ *For additional information about this article*

<https://muse.jhu.edu/article/254231>

Reading his memoir, we can say that at the end Lupul successfully combined the two worlds in a creative way. He did so by building Ukrainian interests into Canadian institutions, as represented by the establishment of the Institute of Ukrainian Studies at the University of Alberta and by his helping to forge the policy of multiculturalism that injected ethnic minority issues into national concerns.

All those seriously interested in the history of multiculturalism in Canada should read Lupul's memoir. They will find in it the detail, which they will not be able to find anywhere else. Social scientists will find in the book a frank personal statement of the problems that consecutive ethnic generations face.

Wsevolod W. Isajiw

Department of Sociology, University of Toronto

Evangelia Tastsoglou and Alexandra Dobrowolsky, eds. *Women, Migration, and Citizenship: Making Local, National, and Transnational Connections*. Aldershot, England: Ashgate Publishing, 2006. 258 pp. \$99.95 hc.

This collection is a critical examination of migrant women's citizenship in the contemporary context of globalization, high migration, and security concerns. The case studies provide a global perspective of migrant women who fall within and outside citizenship protections and the nation-state. The authors are concerned with discrimination towards women, women's response, and the implications for women's accommodation and resistance to oppression. The authors argue that although migrant women experience substandard citizenship rights, migrant women are also active human agents challenging gender-based roles and nation-based notions of membership.

In the first chapter, the editors, Evangelia Tastsoglou and Alexandra Dobrowolsky, provide a useful overview of academic literature concerning the three central concepts of the book, citizenship, migration, and gender, with particular attention to their interconnections. The authors also describe their conceptual framework, one that combines conceptual/analytical and spatial elements (e.g., macro/meso/micro, structure/agency, migration as a process) using a feminist lens.

In chapter 2, Ann Denis uses the example of Caribbean immigrant women in Canada to demonstrate the necessity of a feminist reconceptualization of citizenship. The author argues in favor of an "irreducible" core within citizenship that ensures the same citizenship rights for women as for men, as well as recognition of women's rights as individuals and as members of a collective.

Chapter 3, by Pauline Barber, examines the case of Filipino women's labour

migration to Canada and argues in favor of a “transnational frame of reference” in citizenship discourse and technology to account for transnational affinities and connections. The author demonstrates that social policy in Canada (i.e., immigration, multiculturalism) fails to capture the complexity of immigrant identity and cultural politics, instead focusing on integration and neo-liberal economic agendas.

In chapter 4, Janet Salaff and Arent Greve draw on their study of one hundred Chinese immigrants in Canada to argue that institutional theories that explore the social structure of the labour force best explain the employment experiences of immigrants. The author demonstrates how human capital theories that focus on the individual and her/his background fail to account for systemic barriers to employment.

Kerry Preibisch and Luz Santamaria, in chapter 5, provide a gendered analysis of the migrant labour system in Canada. Based on interviews and policy analysis, the authors demonstrate how the migratory labour system in Canada reinforces gendered social relations of dependence and dominance while simultaneously creating opportunities for women to challenge gender-based roles.

Chapter 6, by Wendy Larner, argues that the policy shift from biculturalism to multiculturalism in New Zealand has curbed the hard-won rights and privileges of the Maori people. The author suggests that the current tensions between group and individual rights in New Zealand will likely be mediated by women who often play a central role in brokering new forms of partnership and collaboration.

Alexandra Dobrowolsky, with Ruth Lister, in chapter 7, points out the shortcomings of recent social policy initiatives in Britain targeting the exclusion and social citizenship of women, racialized groups, immigrants, and asylum seekers. As a result, the authors propose a redefinition of social exclusion and citizenship, one that takes account of intersecting identities and the broad scope of citizen rights.

In chapter 8, Helen Ralston presents research on the participation of South Asian women in community organizations in Australia and Canada and argues that their participation constructs identity, raises collective consciousness, and affirms their social, political, and civic citizenship. The author argues that participation in voluntary associations and activism demonstrates immigrant women’s collective claims to citizenship.

Evangelia Tastsoglou, in chapter 9, examines the narratives of immigrant women and the psychological dimensions of citizenship, including their sense of belonging, emotional attachment, and identity. Tastsoglou found that immigrant women’s connections across cultures and borders indicate a multi-layered citizenship and challenge existing nation-state based notions of membership.

The final chapter, by Awa Abdi, examines the “subcitizenship” of Somali women living in a Kenyan refugee camp and the failure to protect women on the part of international agencies and the Kenyan government. Using interview and focus group

data, the author demonstrates the threats to women's physical health and security, and their day-to-day survival strategies.

The chapters in this book provide a timely analysis of power, exclusion, identity, and gender within contemporary migration and citizenship practices. The authors link the personal and the political by situating migrant women's experiences of injustice within current national and transnational neo-liberal agendas. As a result, this collection of theoretical and empirical work is an important reference for students and scholars interested in international relations, women's studies, political science, legal studies, social policy, and social work. The case-studies in this book cast a spotlight on the global context of migrant women's substandard citizenship rights and protections. I have no doubt the troubling issues raised by this book will spur future scholarship and activism on the connections among "Women, Migration, and Citizenship."

Carmen Lavoie

School of Social Work and Department of Integrated Studies  
McGill University

Elsbeth Cameron, ed. *Multiculturalism and Immigration in Canada: An Introductory Reader*. xxiv, 426 pp. Toronto: Canadian Scholar's Press, 2004. \$49.95 sc.

Elsbeth Cameron introduces *Multiculturalism and Immigration in Canada* by noting that multiculturalism is an ideology with a complex meaning and an equally complicated history and is variously described as an instrument of state power and local empowerment. This edited volume pulls together such contradictory interpretations to diagnose all the rich diversity of Canadian society. The book is divided into sections on "Theory," "Experience," and "Documents and Tables." The first two sections cover multicultural policy and representative voices from diverse communities. There are short excerpts from landmark texts on multiculturalism such as the "Report of the Royal Commission on Bilingualism and Biculturalism" and John Porter's *The Vertical Mosaic*. The organization is partly historical, with the early sections indicating that racial ideologies underpinned Canada's immigration policies before 1962. The selections illuminate the way a hierarchy of ethnic groups placed French Canadians and Native Canadians on the lower rungs of the social ladder. Asian and African groups fared hardly better. The last section includes summaries of Canada's ethnic composition alongside Pierre Trudeau's public policy statement of 1971 and the "Canadian Multicultural Act, 1985." In short, this publication can hardly fail as a comprehensive guide to the subject for undergraduates.