

complicated and enriched the history, simultaneously assigning new significance to the oral testimonies.

While it is appreciated that the author is candid about her frequent frustration with her grandmother for lacking self-reflexivity, this concession can distort as much as it reveals. As *baba* is so integral to the story, the author's failure to explain and historically situate her place within the community manifests in a problematic way. *Baba* is described as a Ukrainian Catholic who consorted with various factions of the community. No attempt is made at deconstructing her politics, sympathies, or attitudes beyond the superficial.

Moreover, the author's argument that the community was defined on its own terms is overstated. (74) Such a position ignores a multitude of external factors, including Canada's security state, state sponsored anti-communism, and capital's attack on left-leaning unions. These factors offer further explanation and interpretation into how and why the Ukrainian community developed, or dissolved, in the ways that it did.

Despite these concerns, there are significant strengths in this distinct text. Zembrzycki has provided a template for future local studies of the ethnic communities, a refreshing approach to the often-tricky realm of oral history, and a way to examine the lived experience of working-class people. Therefore, this book will be particularly useful for historians of gender, community and ethnic studies, labour, and the working-class. Indeed, the specialized nature of the content may put this work beyond the use for an undergraduate audience (excepting those with a specific interest in Ukrainian studies or oral history), but it would be well received, more generally, by the Ukrainian community itself.

KASSANDRA LUCIUK
University of Toronto

Christopher Greig, *Ontario Boys: Masculinity and the Idea of Boyhood in Postwar Ontario* (Waterloo: Wilfrid Laurier University Press 2014)

CHRISTOPHER GREIG'S new work *Ontario Boys: Masculinity and the Idea of Boyhood in Postwar Ontario* is a richly detailed history of boyhood in Ontario from 1945 to 1960. The book outlines the "crisis of boyhood" that ran alongside a wider concern about a "crisis of masculinity" as the province questioned its future in the postwar era. Instead of focusing on the lived experiences of boys themselves, Greig wisely chooses to trace the ideals of boyhood that were circulating in popular discourse. These were part of an ideological struggle to ensure that the province was producing the right types of boys who would eventually grow up to helm the political and economic future of Ontario. Boys needed to grow into stable, manly, men – the kind who would "fulfill the responsibilities of manhood by providing security and stability for Canada's seemingly fragile democracy." (25)

Greig's choice of the postwar era, the so-called baby boom years of roughly 1945–1960, is particularly apropos. It was a period of great discussion on the status of masculinity as the province attempted to reinstate a stability and normalcy that seemed to have been disrupted by the hardship and uncertainty of the Depression and World War II. This return to stability encompassed a strengthening of the social roles and relations of men and women and a return to what Greig refers to as a "male breadwinner citizen model" (xvii) which emphasized patriarchal power both at home and in the public sphere. In the postwar era there were increasing anxieties around men's role as both breadwinner and as civic leaders. There was public concern over increased feminization of the Ontario male as women entered the

labour force, many in positions that were traditionally male jobs. It was in this context that there was a heightened preoccupation with the regulation of boyhood and the rejuvenation of a traditional boyhood that stressed such attributes as honesty, selflessness, bravery and emotional toughness, as a metaphor of stability and the strength of the nation's future.

Greig builds his arguments on an exhaustive array of sources from the public sphere: newspapers from both large and small markets in Ontario from the *Globe and Mail* to the *Newmarket Era*, mass circulation magazines such as *Macleans*, public commentaries by such institutions as the Boy Scouts and the YMCA, nonfiction and fiction works that boys were encouraged to read, church publications, and men's biographies. The wealth of Greig's sources supports the credibility of his arguments. Greig expertly contextualizes these sources within wider social, cultural, economic, and political shifts that occurred in the era. Each source Greig provides is eloquently linked to a multitude of other sources so that the sources do not stand on their own, but instead clearly read as examples of broader contexts.

This book has value to *Labour/Le Travail* readers as debates on work are embedded in these public discourses on boyhood. The first three chapters explore the intersections of the regulation of boyhood and the ideal versions of boyhood that were reinforced alongside a growth in corporate culture, the experiences of the World War II, the potential threat of communism, and an expanding idea of feminism. Of course, the boy was to be a future worker and employee who would ensure the economic future of the province. Greig acknowledges that a version of boyhood that emphasized a rugged individualism of self-sufficiency and risk taking was still prevalent in postwar Ontario. But, with the growth of white collar work, corporations began to place

a much stronger emphasis on the skills of administration and management which introduced a competing version of ideal boyhood. This version embodied the skills of loyalty, teamwork, conformity, and self-sacrifice – all skills necessary to the increasing bureaucratization of work. The capitalist tendencies of corporate culture could easily exploit such traits to harness an acquiescent labour force committed and loyal to the values of their employers' corporate logics.

Of course there were threats to this model of boyhood. The biggest was the "bad boy," the deviant adolescent boy who was often imagined as being from urban working-poor neighbourhoods and was usually a child of newly immigrated parents. Greig builds his arguments on this by using materials from the various public commentators and volunteer organizations who were working to prevent delinquency and reform delinquents. The classism and racism in such discourses is clearly addressed as Greig uses these "bad boy" narratives to examine what he calls "the boyhood-ideal-in reverse." (74)

The strength of this book culminates in Chapter 5, entitled "Changes and Continuities: Historical and Contemporary Boyhood Ideals." Using a historian's perspective, Greig challenges current debates as concerns about boys have once again "emerged front and centre in the gendered landscape of public discourse." (101) He applies the book's thesis – that public preoccupation with the status of boys manifests during historical moments of intense socio-economic changes – to the present, noting that current public commentary on boyhood often declares that we, as a society, are failing boys. Many of these boy crisis advocates advocate for a rejuvenation of a traditional version of boyhood and placed much of the blame of the increasing feminization of boys on feminism, a debate that is not much different than the in the

postwar era. Besides the blatant misogyny and homophobia, and the complete oversight of the global plight of girls who continue to be economically, socially, and politically disadvantaged, the problem with such framings is that it continues to foster a narrow image of boyhood that does not allow for alternative or more egalitarian versions.

Overall *Ontario Boys* provides a thoughtful addition to the area of labour studies as it intersects with gender. It also provides a rich layer to the field of the history of Ontario and Canada.

NATALIE COULTER
York University

Geraldine Pratt, *Families Apart: Migrant Mothers and the Conflicts of Labor and Love* (Minneapolis: University of Minnesota Press 2012)

THE PURPOSE OF *Families Apart* is to trouble the complacency around the Temporary Foreign Worker (TFW) program in Canada by examining the experiences of Filipino women who work as TFWs under the Live-in Caregiver Program (LCP). In this book Geraldine Pratt focuses on the lasting effects of long-term separation on the family.

In the introductory chapter, the author critically self-reflects on her long-term collaboration with the Philippine Women's Centre (PWC) without which, she concedes, the pages of this book would have been blank. Pratt clarifies that she moves between the "I" as a singular white academic voice and the unstable "we" of various research collaborations. Importantly, she states that the book is not an attempt "to speak for but to bring domestic workers and their children more fully into the public debate about the justice of a temporary-worker program to which the Canadian state is firmly committed." (xxi)

Chapter 1, drawing on the narratives of Filipino live-in caregivers and their children who reunited with their mothers in Vancouver, demonstrates the complexity and complications of family reunification. Pratt states, "domestic workers and their families are caught at the threshold of a number of contradictory (neo)liberal compromises. Something has to give under the pressure of these contradictions and we argue that it is the families immigrating through the LCP that are buckling under their weight." (7) Pratt gives examples of these contradictions and demonstrates how the LCP has efficiently created two generations of unskilled workers.

Centering on the mothers and children who talk about their difficulties maintaining intimate relationships with each other across space and time, the main themes in Chapter 2 are the sense of loss and the trauma of separation. Pratt reminds the reader that the Canadian government's decision to restrict live-in caregivers from entering Canada with their families is "an arbitrary act of sovereign power that defines these women as less than citizens and temporarily strips them of their full personhood, including familial relations," (70) a form of state violence.

Chapter 3 further problematizes the long-term effects of the LCP mainly from the mothers' perspectives. Maternal loss expressed through testimonials is the focus of this chapter. A valuable discussion in this chapter is around the risks of sharing testimonials. These include "calling up the stigmatization of the bad mother, inviting a violently sentimental appropriation of experience, and congealing subjectivity in a simplifying in narrative of victimization." (81) Pratt offers that testimonials must confirm the participants' agency and subjectivity.

In Chapter 4, Pratt notes that years of research had not resulted in any