

ing the struggles of single fathers, chronically unemployed men, and women who worked outside the home.

Holocaust survivors were provided varying levels of support, guidance, and acceptance upon arrival in Canada. Indeed, the reader more fully understands the complicated nature of the integration process, as Goldberg describes how most social workers and teachers lacked training in working with victims of extreme trauma; how power relationships between sponsors and refugees could easily become strained; and that not all neighbourhoods were welcoming and tolerant. Indeed, in order to combat social exclusion, financial insecurity, and prejudice, Jewish refugees quickly formed survivor networks, mutual benefit aid societies, and informally shared information and friendship with other recent arrivals. Canadian-Jewish communities grew larger and stronger as a result.

The volume is highly readable and engaging, and the author is to be commended for her weaving of individual stories into the broader narrative of immigration policy. While it would be interesting to read more on the reactions of Canadian society to the arrival of survivors, the book's scope is already ambitious. In short, this is an excellent study that will be welcomed by those with an interest in Holocaust studies, the history of immigration, and the story of the Canadian Jewish community.

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Human Rights in Canada: A History. Dominique Clément. Waterloo, ON: Wilfrid Laurier University Press, 2016. Pp. xiv + 233, \$24.99 paper.

These are interesting times for those studying the history of human rights. Heated historiographical debates have reoriented the field from its highly legalistic focus to one more attuned to the influence of local, national, and international social movements. Moreover, arguments have swirled with fierce energy on the subject of the origins, substance, and impact of the contemporary human rights moment.

Dominique Clément's *Human Rights in Canada: A History* provides a timely overview of what he describes as the "societal preconditions" that have shaped Canada's "rights culture" (7). Rather than delve into the thick of the historiographical melee, however, Clément offers an overview of key moments, movements, and legislation that have shaped discussions and human rights legislation in Canada since the nineteenth century. The list includes not only progressive moments but also periods of oppression where activists lobbied for reform. Clément identifies the rebellions of the 1830s, the First and Second

World Wars, labour protests, the women's movement, and Aboriginal activism as key elements in the development and transformation of a unique rights culture in Canada. It is an impressive accounting and includes many examples that have been previously overlooked, such as the sex discrimination case brought by Trudy Ann Holloway in 1981.

Clément treats human rights as a "particular type of social practice" and "not an abstract principle" (7). This is an important intervention as any study of human rights must necessarily entail close attention to the rhetoric and substance of rights discussions as well as the debates and contestations that brought certain issues to prominence at specific moments in time. To date, the literature on human rights in Canada has been characterized by collected editions with individual chapters focusing on specific issues (*A History of Human Rights in Canada: Essential Issues*, edited by Janet Miron, Canadian Scholars' Press, 2009, or *Taking Liberties: A History of Human Rights in Canada*, edited by David Goutor and Stephen Heathorn, Oxford University Press, 2013) or work that focuses either on the liberal origins of human rights (Michael Ignatieff's Massey Lectures on the "The Rights Revolution," House of Anansi Press, 2007) or social movement influence (Ross Lambertson, *Repression and Resistance: Canada's Human Rights Activists, 1930–1960*, University of Toronto Press, 2005). Clément's efforts to consolidate our understanding of rights in Canada are therefore much needed, yet they are also rather ambitious for a slim volume aimed at both a general and scholarly audience.

In order to cover all of the chronological terrain he desires, Clément is forced to forego detailed explorations of some of the messier historiographical issues. One of the principal challenges that human rights scholars have struggled with to date is how to research histories of human rights without reading the present's dominant rhetorical and conceptual paradigms back on to the past. Historian Samuel Moyn, in *Human Rights and the Uses of History*, for instance, cautions against "ransacking the past as if it provided good support" for the current human rights moment (Verso, 2014, xiii). Clément is attuned to such admonishments and notes throughout his work that notions of what constitute rights are historically contingent and that the history of rights is hardly one of linear progress. Unfortunately, Clément's careful argumentation is sometimes lost in his efforts to provide a clear narrative thread for his readers. Referring to a "rights culture" in nineteenth-century Canada is complicated, for instance, as it implies that British notions of civil liberties were tantamount to the presumed rights culture that exists today. An even greater complication arises from the fact that Clément chooses not to delve into the nuances at

the core of terms such as “rights culture” and “rights revolution,” both of which belong to particular corners in the historiographical debate. What is a rights culture beyond a way of thinking about rights? What is meant by the so-called rights revolution? How does one measure it? It is understandable that Clément would avoid delving too much into the contested nature of these terms, given his efforts to provide readers with a historical overview, but it is also disappointing that one of the leading experts on human rights in Canada has not offered readers his own critical take on these concepts, presenting them as accepted wisdom rather than the source of considerable debate.

Still, by focusing on the social character of human rights in Canada, Clément provides a valuable structure in which more conceptual and theoretical issues can be explored. In particular, Clément’s attention to the presence of distinctive rights cultures within the whole provides an opportunity to consider other conceptions of rights beyond those of the English and French cultures that inform the bulk of his analysis. A more profound analysis of various Aboriginal conceptions of rights, morality, and justice, for instance, needs to be fully incorporated into any future study of rights in Canada. This is imperative if the experience of Aboriginal peoples is to become part of a fully-fledged conversation about how ideas about rights and their moral and legal antecedents have existed alongside one another at various historical junctures. There has never been a single conception of rights in Canada. Dominique Clément’s *Human Rights in Canada: A History* reminds us of this as well as of the exciting possibilities still to be explored in studies of the history of human rights.

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Within and Without the Nation: Canadian History as Transnational History. Karen Dubinsky, Adele Perry, and Henry Yu, eds. Toronto: University of Toronto Press, 2015. Pp. ix + 373, \$75 cloth, \$34.95 paper

Canada and the Third World: Overlapping Histories. Karen Dubinsky, Sean Mills, and Scott Rutherford, eds. Toronto: University of Toronto Press, 2016. Pp. xii + 281, \$88 cloth, \$39.95 paper

In his influential book, *Imagined Communities* (Verso, 1983), Benedict Anderson wrote about the formation of nation states based on ideas of territorial separation and boundedness – a distinct people, with a distinct culture, occupying a discrete territory. Historians, anthropologists, and others have contributed to the creation of such national and