

Book Reviews/Comptes rendus

JEFFREY CORMIER, *The Canadianization Movement: Emergence, Survival, and Success*. Toronto: University of Toronto Press, 2004, 234 p. Index. \$65.00.

When I returned to Canada in the summer of 1974 with my new Ph. D. from an American university, I eagerly attended the CSAA Annual Meetings in Toronto. Isolated from Canadian academia while living south of the border, I realized, with some discomfort, that I had returned to a social movement aimed at limiting power held by American and American-trained sociologists. Not until I read Cormier's fascinating account of that period did I fully understand what was happening.

Cormier's analysis is based upon several varieties of social movement theories, including – but not confined to – Snow and Bedford's (1988) version of cultural framing ("Ideology, Frame Resonance, and Participation Mobilization," *International Social Movement Research*, Volume 1), McCarthy and Zald's (1994) model of mobilizing structures ("The Trend of Social Movements in America: Professionalization and Resource Mobilization," *Social Movements in an Organizational Society: Collected Essays*), and Tilly's (1978) concept of political opportunities (*From Mobilization to Revolution*). Cormier adeptly applies these and other theories to analyse data from 1967 to 1985 in order to explain how what began as a protest by two professors at Carleton University – Robin Mathews and James Steele – over the hiring of American professors eventually led to changes in Canadian immigration law mandating the preferential hiring of Canadian academics.

Although Cormier refers briefly to other aspects of the wider Canadianization movement during the period, including efforts to protect the Canada economy from American control and attempts to encourage Canadian cultural production in the arts, this is not a history and explanation of the entire Canadianization movement. Nevertheless, it is a complete case study of how a few people were able to create the academic sub-genre of the overall Canadianization movement.

Of special interest to readers of this journal, Cormier demonstrates that it was our mother association, the CSAA, which led the successful battle. Using personal papers of the founders, he traces the emergence of the movement from its first stirrings in the fifties to the charismatic leadership of Mathews during the late sixties, to the inability to form a separate

Canadianization organization in the early seventies. Using a different tack, movement members then achieved success in the late seventies by working through the CSAA and using its resources to promote the movement. These efforts culminated in a revision to Federal legislation in 1981 which made obligatory the advertising for and the evaluation of Canadian academics before considering applicants from outside Canada. As Cormier notes, this achievement was due in part to the friendship between John Hofley, a sociologist, and the new minister of Immigration and Manpower, Lloyd Axworthy, both of whom had taught at the University of Winnipeg. Nevertheless, it was primarily the efforts of the university wing of the Canadianization movement which persuaded Canadians to support the legislative change.

I have three comments. First, Cormier might have put more emphasis on the worldwide social movements started by the oldest Baby Boomers as they discovered during the sixties that most jobs were controlled by the previous generation. Many types of social movements were revived or began during the period covered by his book, from the women's movement to the anti-Vietnam War efforts. Most became successful, at least for a time, as the large group of boomers took over existing organizations, including the government, during the seventies. It is interesting, in this context, to note that with the current dwindling of the professoriate through mandatory retirement and low graduate enrolments, and the need for replacement professors to teach the Baby Boomer's children, the Federal government recently watered down the 1981 legislation so that universities are no longer required to give preferential treatment for Canadian academics.

My second comment is that while Cormier has used the archival material extensively, I would have appreciated more quotations and stories from the twenty-two interviews with the founders. Finally, while I realize that any researcher of social movements must choose a few theories from among the many, I find it ironic, in light of the second goal of the Canadianization movement to encourage the development of indigenous approaches over American ones, that the theories Cormier draws upon are essentially American. There were no references, for example, to "new social movement theory" or to the "cultural studies" approach. More recently, European researchers of social movements have combined new social movement theory with the more American form of network theory.

As it stands, however, Cormier's book would be an excellent supplementary text for a course in social change or social movements. The theories used are presented clearly, with an abundance of data to explain why some theories better explain his findings. Instructors could, of course, apply their own favourite explanation to the extensive data found in Cormier's work. The book should be of special interest to members of the CSAA, as Cormier traces its development as a break-away group from the Canadian Political Science Association in 1965 to the current position as a strong advocate for Canadian theories and Canadian data. Certainly,

newcomers trained outside Canada who read this book will be better prepared than I was for a career in Canadian sociology.

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