

Very specialized in its subject, this is the history of a small group of women and is not representative of working women's experiences in all occupations. However, what emerges from this study is the importance for researchers to distance themselves from the masculinist framework of any profession or male-dominated domain in order to include women who would otherwise be left on the "margins". Only by rejecting the categories of observation and analysis offered by the profession itself can we truly see the roles and contributions of women, and we may even discover that they are not automatically in subordination. In this sense, "*Designing Women*" challenges the traditional view of professional women, which focuses on discrimination and marginalization, by showing active agents applying their architectural knowledge in alternative fields and pushing the boundaries of the profession set by men in the nineteenth century. This book not only adds to the growing literature on professional women in Canada: it offers a valuable conceptual framework for other studies of women in the professions (or any other male-dominated field).

Adams and Tancred also remind researchers to refrain from assigning an inferior value to Quebec's experiences on the basis of its "distinct character" or "lateness". The usual line of questioning about what accounts for these differences implies that "other provinces provide a desirable standard for various 'achievements'" (p. 115). While they are not denying the validity of comparative history, the authors believe that researchers should rather try to explain the specific pattern that emerged in Quebec and study it for itself without systematically comparing it to the rest of the country. Such an approach would limit the interpretation of differences as anomalies or problems.

Very rich in quantitative data and qualitative material, this book offers a pleasant and quick read for academics, professional women, and members of the architectural community; most importantly, it constitutes a significant contribution to feminist and interdisciplinary scholarship.

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Robert E. Babe — *Canadian Communication Thought: Ten Foundational Writers*.  
Toronto: University of Toronto Press, 2000. Pp. x, 448.

Defining intellectual history, the saying goes, is akin to nailing jelly to a wall. It defies easy description and categorization. The same is true for communication studies, a discipline whose recent vitality owes as much to its amorphous nature as to its alignment with digital-age New Media and the Information Society. The 1990s were comparatively good years for communications in Canadian universities; high enrolments meant larger programmes or new ones altogether. In its current state, communication studies counts many fields: mass communication, cultural studies, business communication, telecommunications, and organizational and interpersonal communication, to name a few (indeed, one department in the United States boasts a course in "intra-personal" communication). It is, in part, as an artful and propitious

colonizer of curricular offerings in areas like English, film studies, sociology, and psychology that the modern (inter)discipline of communication studies has achieved a skyward trajectory on Canadian campuses.

This historical and epistemological backdrop is useful when assessing Robert E. Babe's *Canadian Communication Thought*, a work of unmatched scholarship on the eclectic development of ideas bearing on communication in Canada. Devoting a chapter to each individual, Babe summarizes and analyses the communication thought of ten "foundational" English-speaking Canadians or long-term residents: Graham Spry, Harold Innis, John Grierson, Dallas Smythe, C. B. Macpherson, Irene Spry, George Grant, Gertrude Joch Robinson, Northrop Frye, and Marshall McLuhan. The study contains short biographical profiles, along with treatments of shared and contrasting ideas among variable clusters of the aforementioned. Each chapter concludes with an assessment, if sometimes perfunctory at points, of the scholar's enduring relevance to contemporary issues. Though these scholars comprise a seemingly divergent group, Babe argues that recurring themes attest to the formation of a singular and "quintessentially Canadian" school of communication thought. Typically, these scholars embraced dialectical analysis and ontological inquiry; political economy figured prominently, as did the mediational aspects of print and electronic media and technology in general in shaping individual identity and cultural practices. In sum, Canada's foundational thinkers were "critical" communication theorists, unlike such seminal American counterparts as Paul Lazarsfeld and Harold Lasswell, who were steeped in technical and methodological questions and their "administrative" applications.

There is much to like here, and much of value to historians of Canada. The writing is fluid and engaging, largely devoid of jargon and cumbersome terminology. The book's biographical organization, framed by a chronological schema, enhances comprehension of what at times are complex theoretical treatments (there are, however, no photographs of any of the "Foundational Ten", an unfortunate omission). Babe's work goes far in helping historians assess the role of influential historical actors like Graham Spry and Grierson, while further illuminating historiographical figures like Innis and Macpherson. But the book's enduring quality lies in its strength as a work of mid-twentieth-century intellectual history, where its interdisciplinary orientation proves especially rewarding. Babe, an economist by training and a communications scholar by practice, deftly locates and analyses the cross-pollination of ideas within politics, economics, sociology, history, and literary criticism which gave rise to a "distinctly Canadian way of understanding communication and communicatory processes" (p. 33) by the early 1970s. His discussion of Innis's progression from staples to communication scholarship is noteworthy. So, too, is his treatment of the reciprocity of ideas among Smythe, Innis, and Grierson (pp. 135–137), along with those of Grant, Innis, Smythe, and Macpherson (pp. 199–204). McLuhan is the subject of the final chapter, by the end of which it is strikingly apparent how Canada's most celebrated intellectual both embraced and broke with past intellectual traditions.

The book's shortcomings are relatively few. The chapters on Graham and Irene Spry are less substantive than the others, largely since they wrote comparatively few

theoretical or philosophical works. Babe suggests that the similar early-life experiences of the Foundational Ten (religious upbringing; strong mother figures; “outsider” mentalities owing to geography, class, ethnicity, or disposition; graduate study abroad) partially explain their later scholarly orientation (pp. 307–308). But this cluster of variables arguably applied to a wide cross-section of Canadian intellectuals born before 1920. In casting in sharp relief the “critical” Foundational Ten against their “administrative” American brethren, Babe downplays the importance of Frankfurt School critical theorists like Theodore Adorno and Herbert Marcuse, who spent more time in the United States than, for example, did Grierson in Canada. Finally, links between some of Babe’s scholars and leading social theorists go unmade. For example, a section on Innis and Grierson discussing the role of the “pseudo-environments” engendered by the yellow press and by public relations on people’s capacity for critical thought (pp. 107–109) would have benefited from a brief treatment of Habermasian debates on the erosion of a “rational-critical” public sphere. Likewise, Smythe’s discussion of the “Consciousness Industry” — how the media construct “common sensical” understandings of culture and the marketplace (pp. 129–130) — suggests parallels with Gramscian-inspired works using hegemony theory.

These are small matters, however, and do not detract from the overall impressive scope and intellectual maturity of Babe’s book. Ours is an academic age where interdisciplinary scholarship is more often preached than practised. Fortunately, Babe proves the exception here.

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Aloysius Balawyder — *In the Clutches of the Kremlin: Canadian-East European Relations (1945–1962)*. New York: East European Monographs, no. 546, distributed by Columbia University Press. Pp. 192.

This slim volume is divided into nine short chapters, plus a conclusion and several appendices. The author focuses on Poland, Czechoslovakia, and Yugoslavia, paying little attention to Bulgaria, Romania, or Hungary and ignoring East Germany and Albania altogether. He summarizes Canadian official attitudes and policies towards “Eastern Europe” (used but not defined here as a geopolitical term) and provides separate chapters on the three main states noted above, topped up with chapters on immigration, trade, “religious persecution”, and the “CBC-IS – Psychological Instrument”, as well as a strangely repetitive final feature on Canadian representatives to the countries under review.

Aloysius Balawyder approaches his subject from the Canadian perspective, relying mainly on documents from the National Archives of Canada and the Department of External Affairs. He draws from interviews conducted with ten Canadian officials and former diplomats in 1984 and 1985. The topic is worth well exploring, and the thorough examination and sequential application of hitherto unused archival mate-