

fice, peu objecteront. Mais que Machiavel soit envisagé comme un penseur particulièrement approprié pour penser ou encore *dépasser* ce problème, quelques-uns protesteront sans doute. Il y a lieu d'espérer que peu d'entre nous souhaiterions vraiment inviter nos gouvernants à faire preuve d'un «machiavélisme» à la Borgia.

Malgré cette faiblesse, ce petit ouvrage mérite d'être loué pour les ponts qu'il tente de construire entre de nombreuses disciplines encore trop souvent éloignées : art, philosophie, sociologie, anthropologie, pensée politique et communication. Le grand défi que l'auteur s'est donné – celui d'offrir une réflexion radicalement interdisciplinaire en moins de 100 pages – rendra ce livre particulièrement approprié non pas pour les spécialistes de la pensée politique ou de Machiavel, mais bien pour les sociologues, anthropologues et experts en communication qui s'intéressent à l'histoire des idées politiques.

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### **Absent Citizens: Disability Politics and Policy in Canada**

Michael J. Prince

University of Toronto Press, 2009, pp. 282

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Michael Prince's book, *Absent Citizens: Disability Politics and Policy in Canada*, is a major and significant new contribution to the area of disability policy and politics in Canada. As Prince observes, undergraduate and graduate programs in disability studies now exist in at least eight Canadian universities with many other university courses offered that are related to this field of academic inquiry.

As he often observes in the book, disability is an incredibly complex policy field in Canada. It is complicated by our federal system, enormous diversities within the policy field and competition among disability organizations for resources and funding. In addition, when one looks at disability, the scope is massive. From Down Syndrome and autism in children to Alzheimer's disease in seniors and many other mental and psychiatric illnesses, such as schizophrenia, depression, bipolar disorder, personality disorder and post-traumatic stress disorder, which are quite common, and then add in physical disabilities, including cerebral palsy, brain-acquired injuries and diseases related to accidents, among others, that affect accessibility, the list becomes very long. Prince states that over 4 million Canadians have disability issues. This may be an underestimation, as the tag line of "one in five" is often used for mental illness alone.

The book spends a considerable amount of time reviewing the various lens and theoretical models related to the ways in which disability has been framed. Prince examines disability policy and politics through a series of public policy models, including policy communities, policy arenas and social stratification, among others. He also examines what role the state has taken as it relates to disability policy and weighs in on what the role *should* be. While disabled war veterans (past and present) have tended to be honoured and generously compensated, as they have been viewed as being loyal to the state, others with disabilities have not. Prince views this as a binary moral judgment which is steeped in social class and reflected in the policy of public relief and social assistance. In other words, some disabled citizens are deserving of state generosity while others are not.

In ideological terms, Prince argues that a shift to neoliberalism constrains the potential of the state from being more progressive in terms of addressing human needs and social problems. Indeed, given that many with disabilities will not be major contributors to the economy, the state almost appears to feel justified in clawing back benefits and programs geared towards this group.

While having “physical and mental disability” included in the section 15 equality rights section of the Charter of Rights and Freedoms was a major symbolic accomplishment, Prince reminds us that Canadian society continues to be less than fully inclusive of people with disabilities. This is a major reason why he claims that individuals with disabilities have been denied full rights of citizenship. While litigation has been used on occasion with success, Prince argues that it is important to restore public faith in the power of the state and “reaffirming the importance of social justice” (83).

With over 5,000 disability-specific organizations in Canada’s voluntary sector, there is no single model of collective action that adequately depicts the disability community in Canada. This complicates policy making in this field. Families, friends, neighbours, medical and rehabilitative organizations may all have slightly different agendas which serve to fragment this community. Herein lies a critical challenge for those associated with the disability movement.

There is so much that is excellent about this book. One of its strengths is the comprehensive review of the history of the disability movement in Canada. Beginning with *Mainstream ’92* and moving on to *In Unison* (1998) which declared that persons with disabilities should have the right to participate as full citizens in all aspects of Canadian society with full disability supports, employment supports as well as income assistance, this book does an excellent job of highlighting both the victories and setbacks associated with the movement.

In conclusion, Prince reminds us that there are many gaps between citizenship and the lived experience of many persons with disabilities. Access to services and resources and inclusion are the core elements of citizenship and these continue to be elusive for many Canadians with disabilities.

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### **100 questions sur les femmes et la politique**

Manon Tremblay

Les Éditions du remue-ménage, Montréal, 2008, 328 pages

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Encore un livre sur les femmes et la politique! Manon Tremblay nous propose un ouvrage de plus, certes, mais un ouvrage pertinent, utile et accessible tant au grand public qu’aux chercheuses et chercheurs plus confirmés. Lasse du constat que les écrits consacrés à cette thématique tombaient souvent des mains des journalistes, des fonctionnaires et des étudiants et étudiantes, la professeure de l’École d’études politiques de l’Université d’Ottawa s’est lancée dans un exercice de vulgarisation. Visant à faire le tour de l’objet «les femmes et la politique» en cent questions réparties en neuf chapitres (les droits de vote et de candidature, les comportements électoraux, les obstacles à l’élection des femmes, la proportion des femmes dans les parlements, les stratégies pour féminiser les parlements, la représentation politique, la participation aux gouvernements, les instruments du droit international, la situation au Québec et au Canada), l’auteure offre un panorama et une synthèse des débats relatifs à chaque problématique. Elle apporte des informations factuelles, voyage dans le temps et l’espace et – élément non négligeable – prend position lorsque la question s’y prête. Tremblay opine alors en toute franchise, sans chercher à tordre les réponses au gré de ses idées. Ceci, tout en assumant également ses hésitations et son envie de répondre «oui et non» ou «cela dépend» à certaines interrogations. Cet ouvrage est riche d’informations d’ordre théorique, empirique, politique et bibliographique (une sélection de références est proposée à la fin de chaque question) et il s’avère agréable à lire.