

of the country without posing a threat to national security, which was a key consideration in immigration policy during the Cold War” (3). This identification is a fundamental element to understand the distinct Chilean identity that he weaves throughout his narrative.

Where Peddie aptly situates and contextualises the regional Canadian experience, he fails to adequately integrate the underlying narrative of torture and fear from repression that shaped the lives of his subjects. Consequently, over the course of the narrative, the question of his book becomes less about the violence and imminent fear, which precipitated the exile and more about migrants living ordinary lives in two distinct regions of Canada. The danger is that, if one is to read his book without the context of the rest of the available literature, there is a gap in understanding the enduring scar of exile he speaks of. Overall, by reinterpreting the meaning of prolonged exile and broadening the scope of citizenship and belonging, Peddie’s work is a meaningful scholarly contribution to the field of Canadian History, and should be of particular interest to all scholars of migration.

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**Jenna M. Loyd, *Health Rights Are Civil Rights: Peace and Justice Activism in Los Angeles, 1963-1978* (Minneapolis: University of Minnesota Press, 2014). 336 pp. \$25.00 Paperback.**

*Health Rights Are Civil Rights: Peace and Justice Activism in Los Angeles, 1963-1978* provides an inspiring history of radical activism in the 1960s and 1970s in the urban West. This study of social movements and the city is written by urban geographer and public health specialist, Jenna M. Loyd. Loyd demonstrates the connections between health promotion, peace activism, welfare rights, and the fight for civil rights. Drawing on archival sources, oral histories and secondary sources from a range of academic fields, she presents a complex story of body politics and American social movements during the Cold War. Ultimately, the book documents a compelling record of radicalism in Los Angeles.

One of the greatest strengths of the book is Loyd’s attention to local stories and community activism. Like other scholars of social movements, she makes the case that ordinary people propelled the struggle for social justice. Although references to well-known figures like the Reverend Dr. Martin Luther King Jr. and Malcolm X do appear in the narrative, the bulk of the history that Loyd documents is about the efforts of local people and their connections to national social struggles. For example, she discusses the free clinic movement as it played out in Los Angeles. Radical health professionals from groups like the Medical Committee created this movement for Human Rights, Physicians For

Social Responsibility, and Psychologists for Social Action. In Los Angeles, the Black Panthers, the Brown Berets, and the Peace and Freedom Party established free clinics. She also situates the story of the African American fight for new health care facilities in L.A. within the context of the 1965 Watts uprising. She emphasizes that advocates for improved health care saw such provisions as part of wider efforts to improve urban living conditions.

As someone who grew up in Los Angeles County, I was fascinated by the place of Los Angeles in the wider history of social movements in this era. In particular, Loyd shows how Angelenos built alliances across a range of social issues and linked their local struggles to national organisations, like the National Association for the Advancement of Colored People (NAACP) and the National Welfare Rights Organization. They linked the fight for health rights for the urban poor to a critique of the militarized state.

One of the most interesting chapters in the book examines the coalition-building of the Los Angeles branch of Women Strike for Peace (WSP). The WSP began in 1961 as a group opposed to nuclear testing and soon its efforts expanded to include opposition to the U.S.-Vietnam War. The WSP argued that war produced impoverished urban living conditions. California received twenty-five percent of all defense spending in the 1960s and 1970s, and Los Angeles was the number one center for defense contracts. According to Loyd, such militarisation undermined domestic well-being and contributed to racial and class inequality because government resources were directed at war-making rather than health and well-being. As a result, WSP members in Los Angeles worked with welfare rights groups and civil rights organisations, such as the Student Nonviolent Coordinating Committee (SNCC) and the Congress of Racial Equality (CORE). They engaged in cross-class, interracial organising in support of Chicano/a rights, black welfare mothers, and draft counseling in working class neighbourhoods.

*Health Rights Are Civil Rights* is a refreshing reminder of the history of radical protests in the West; however, as with most studies, there are some limitations. Despite the title, the book does not focus on the history of health activism. Instead, Loyd tries to demonstrate the social roots of illness and health inequalities through attention to a wide range of issues, including welfare, jobs, poverty, housing, hospitals, reproductive rights, child care, police brutality, war, state violence, property taxes, and the environment. This ambitious approach to understanding health status is commendable, but ultimately Loyd tries to do too much and the text moves too far from the topic of health. She covers major issues, but her efforts are diminished if we lose the overall point of what they reveal about the politics of health. In addition, the writing sometimes lacks clarity because of too much jargon.