

foreign practices in this sector, much more could be said along these same lines in policy areas ranging from capital punishment, to education, to global warming.

In his chapter on Russia, Yitzhak Brudny traces the mythic aftermath of the collapse of Soviet communism. Although many new post-communist countries have established identities that aim in the direction of liberal democracy, such is not the case with Russia. Rather, the national mythology of the new Russia contains decidedly anti-liberal and authoritarian elements that harken back to an old notion of Russia as “an empire with a unique non-Western path.” Consistent with this shift, there has even been a campaign under Putin for the rewriting of school textbooks to accent anti-Western perspectives and Russian nationalist themes. Brudny emphasizes the far-reaching policy consequences of this mindset, which induces political elites to take steps calculated to expand and glorify the state. More than just intellectually persuasive, these analytical observations provide a compelling means for understanding Russia’s aggressive actions in the region of Ukraine and Crimea since the winter of 2014.

This is but an illustrative sampling of the numerous “master” and “derivative” myths of nationhood encompassed in this compendium, which promises to have broad utility for comparativists working in political science, sociology, history, and related disciplines. Bouchard suggests that, contrary to the view of some commentators, national myths are hardly becoming less important in this era of global interconnection. In varying ways, these case studies support his claim, as well as the importance of his call for more investigation of the intricate pathways by which mythological structures rise, fall, and exert their hypnotic influence within the psychic underpinnings of the polity.

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CARSTAIRS, Catherine and Nancy Janovicek – *Feminist History in Canada: New Essays on Women, Gender, Work and Nation*. Vancouver: University of British Columbia Press, 2013. Pp. 290.

Feminist History in Canada: New Essays on Women, Gender, Work and Nation is a thoughtful, well-written and ultimately convincing compilation of essays composed by leading scholars who have forever shaped the fields of women’s and gender history in Canada. Edited by historians Catherine Carstairs and Nancy Janovicek, this collection evocatively features works that demonstrate the important contributions women have made to the economic, social and cultural realm of Canada. With a strong focus on biography, the authors present a unique flare to Canadian feminist history, offering rich descriptions of various conditions, interactions and experiences faced by individual and collective groups of women over time. This anthology focuses on a wide range of issues and explores a variety of important themes, covering the latest debates in the field and providing thought-

provoking analysis to questions that have long interested feminist historians. By emphasizing elements of adoption, family stories, feminist oral history, immigrant women, women's involvement in the labour movement and feminist activism, contributors to this volume present a refreshing take on recent developments in feminist scholarship in Canada. Topics such as the lives of individual women, women's work experiences, women's activism and women's relationship to government have been given new life through a growing interest in transnational and global history. As such, the essays in this collection illustrate a renewed interest in the way that region has shaped identities and lives.

Inspired by the 2010 Vancouver conference "Edging Forward, Acting Up: Gender and Women's History at the Cutting Edge of Scholarship and Social Action," which was sponsored by the Canadian Committee on Women's History/Comité canadien de l'histoire des femmes (CCWH-CCHF), this volume contributes a new outlook to an almost decade-long pause in Canadian essay collections devoted to gender and women's history. Illustrating the evolution and trajectory of women's historical scholarship over time and using foundational concepts drawn from Joan Scott and other pioneers in the field, the historians in this collection have added depth to a growing "empirical scholarship grounded in the rich details of people's daily lives" (p. 7). Organized into various time periods that span as far back as the early nineteenth century and as recent as the latter decade of the twentieth century, many of the chapters focus on specific provinces or cities while others paint a fuller picture of social and economic developments that took place throughout Canada. Captured in this way, much is revealed about the culture and society of various times and places in Canada, providing a "nuanced portrait of the ways social forces shape individuals" (p. 7). Historians Adele Perry and Kristina R. Llewellyn focus on just this in their respective articles, examining how individual biographies contribute to the "richness of viewing gender and women's history through a wide-angle lens" (p. 33). Perry's look at the Creole/Métis family of James Douglas and Amelia Connolly reminds us that oftentimes, imperial concepts of womanhood and marriage were marked by spacialized symbols of racial difference and inferiority. In these ways, Perry emphasizes that gender and related concepts of sexuality, family, intimacy and the body matter to "history writ large" (p. 24).

Through the use of oral history in exploring the post-Second World War challenges of Chinese Canadian Hazel Chong, Kristina R. Llewellyn contributes immensely to the underdeveloped field of feminist oral history and generational studies in Canadian immigrant history. Through her examination of the important contributions of second generation Chinese Canadian women to the national tapestry, Llewellyn uses feminist oral history as a tool to restore the voice of women's experiences while at the same time, acknowledges her place as a researcher and the challenges of the interviewer-interviewee interpretive process. Heidi MacDonald and Gail G. Campbell similarly explore first-hand accounts in their respective works by examining collective women's experiences as opposed to individual biographies and use diaries as the main focus of their analyses. In a unique way, Campbell specifically draws on both male and female diaries to

illustrate the various complex dynamics of family life in her exploration of rural nineteenth-century New Brunswick. She illustrates that women took on more public roles in the tasks that they performed than one would anticipate. Taken a step further, MacDonald's look at female diaries written during the Great Depression reveals how age, gender and class influenced women's experiences during this period as well as their preferences toward single life or marriage. Both contributions emphasize the importance of age and life stage considerations in the analysis of women's lives.

Most striking about this collection is the way that it uncovers the trajectory of women's labour. Historians such as Catherine Charron and Donica Belisle explore women's paid labour from their own unique perspectives uncovering various patterns in domestic and retail labour in Québec and other provinces. Others such as Catherine Gidney, Rose Fine-Meyer, Ruby Heap and Hélène Charron alternatively examine the lives of professional women. They examine various professions including social workers, professors, teachers, female engineers, deans, doctors, nurses and physical training instructors and demonstrate the ways in which these women were empowered by their professional and work responsibilities. By looking at women who extended their "traditionally defined 'nurturing roles' to take on jobs outside of the home" and specifically tracing the gendered career trajectories of many female professionals, these authors are able to illustrate how work affected women's sexuality and life decisions to marry, remain single, or build families in different ways (p. 9). Female activism of the late twentieth century offers another unique avenue in which these authors examine women's lives. The work of Anthony S.C. Hampton particularly emphasizes how protests against the Meech Lake Accord in New Brunswick were organized by many feminists who drew on politicians, elected officials and labour groups to evoke change, contributing to the under-researched realm of second wave feminism in New Brunswick. Also interesting are the ways in which Karen Balcom and Lorna R. McLean explore international female activism during the interwar period. Balcom's enlightening study on women's emerging roles in the international realm of child welfare contributes to an overall understanding of how "self-conscious" women's networks provided both "personal and professional support to their members" (p. 60). In this way, Lorna R. McLean similarly emphasizes the importance of examining women's accomplishments in international causes that often get overlooked or forgotten.

This volume's rich source material using various methodological approaches including oral histories, diaries, biographies and memoirs contribute to its overall strength. Few criticisms can be made on this text as it incorporates a wide interpretive framework. Each author makes reference to other contributors in the text and they really tie together the complex and interconnected themes that the anthology seeks to illustrate. Including more accounts from the perspective of ethnic migrant women would have added another unique approach to the strength of women's movements and varying experiences within a Canadian context. Further emphasis on women's sexuality would have also provided a more well-rounded perspective of women's lives and gender relations across various periods.

This anthology will appeal to a wide range of scholars and students of history and women's studies offering them a fresh perspective of historical developments that shaped Canadian women's history throughout the nineteenth and twentieth centuries.

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CHARRIER, Landry, Karine Rance et Friederike Spitzl-Dupic (dir.) – *Circulations et réseaux transnationaux en Europe (XVIII^e-XX^e siècles). Acteurs, pratiques, modèles*, Berne, Peter Lang, 2013, 228 p.

Comment mettre en œuvre les notions de transnationalisme et de transnationalisation ? Telle est la question que se pose ce collectif, issu de deux journées d'études organisées par la Maison des Sciences de l'homme de Clermont-Ferrand et publié sous la direction de trois chercheurs de cette Université. Ces notions ne sont certes plus des nouveautés dans le paysage historiographique mondial, mais elles ont connu ces dernières décennies une inflation de leurs usages telle que leur définition même peut désormais paraître problématique. L'objectif affiché par l'ouvrage n'est pas de délimiter le concept ni de choisir entre des définitions parfois concurrentes. Le transnationalisme y apparaît avant tout comme le rejet d'une histoire bornée dans les cadres sociaux et territoriaux de l'État-Nation, et dans l'idée de processus dynamiques se traduisant dans la circulation de pratiques, d'idées ou de modèles (p. VIII). Les curateurs ont donc fait le choix d'embrasser une grande diversité d'approches, d'échelles, d'objets – répartis entre trois ensembles thématiques : « circulation des acteurs », « circulation des modèles politiques » et « circulation des idées culturelles » – et bien sûr de terrains, avec toutefois une nette prédominance de l'Europe.

Les quatre premières contributions portent sur des milieux d'exilés, envisagés soit comme communautés (D. Diaz sur les étrangers réfugiés en France sous la Restauration et la Monarchie de Juillet, K. Rance sur les réfugiés politiques à Clermont-Ferrand dans les années 1830 et 1840), soit à travers les réseaux de l'émigration révolutionnaire (F. Pestel sur les monarchiens de 1789-1794, A. Fauchon sur les sociabilités maçonniques de la noblesse française émigrée à Trieste). D'un côté, la capacité à nouer des réseaux transnationaux apparaît comme un facteur essentiel d'intégration des exilés dans la société d'accueil, même si les auteurs montrent bien que cette insertion peut coexister avec des formes de cloisonnement communautaire – entre réfugiés espagnols et polonais dans la France du XIX^e s. par exemple, avec l'encouragement intéressé des autorités –, ainsi qu'avec le maintien d'une sociabilité de caste (cas de l'émigration nobiliaire à Trieste), voire avec la réaction d'hostilité d'une partie de la population locale, posant ainsi la question du périmètre social (élitiste ?) du cosmopolitisme. En retour, l'exil peut être analysé comme un rouage important des échanges