

Children's voices are often difficult to access and Fisher notes that writing for children is often ephemeral, produced cheaply and not often saved. The study would also benefit from a discussion of the parameters of what she defines as childhood, and a greater awareness of differentiation based upon age, region, ethnicity, and class.

The First World War has recently become a popular subject of historical fiction for children. Fisher posits several reasons for this: a reaction against multiculturalism perhaps, or a new self-definition of Canadians as having a military tradition. A key strength of this study is the way she carries it forward to examine this writing as well, comparing how the First World War was written about in fiction for children while it was going on, with how its story is being told to children of today. Doing so enables her to make inferences about the values of both societies.

The books of today are more graphic and their focus more pacifist, emphasising the tragic waste of war. Girl characters are frequent pacifist voices. Fisher decries this, arguing it understates the patriotic mood of the country and obscures the moral problem the war posed. She concludes that the comparison between children's stories of then and now reveals most sharply a very different understanding of the relationship between the individual and the community.

She sees the focus on the virtues of pacifist rebellion as problematic not only because it is historically inaccurate. In lauding such idiosyncratic responses today's First World War children's fiction advocates a separation from society. While she sees the negative implications of the old jingoistic heroic warrior tales, Fisher also sees value in their earnestness and promotion of the virtue of collective causes. The book is a valuable assertion of the necessity, while decrying the horrible waste of the First World War, of salvaging the public virtues of service and sacrifice.

Amy Shaw  
*University of Lethbridge*

FLYNN, Karen – *Moving Beyond Borders: A History of Black Canadian and Caribbean Women in the Diaspora*, Toronto, University of Toronto Press, 2011. Pp. xiii, 301.

Karen Flynn's *Moving Beyond Borders: A History of Black Canadian and Caribbean Women in the Diaspora* is a welcome and vital contribution to Black Canadian and Diaspora Studies. In addition to building on a sparse literature relative to the lives of African Canadian women, this monograph offers new insight into ways of thinking about the subject of migration, the politics of Black women's identity formation, and the professional lives of African Canadian women. Acknowledging the multiplicity of factors interacting in the process of subject and identity formation, Flynn employs an interdisciplinary analysis, making use of theories "culled from postcolonial, feminist, and diasporic Black studies, in conjunction with insights from labour and nursing history" (p. 4). She approaches this through the use of narrative analysis, exploring the lived experiences of her subjects, and providing insight into the ways that identity, race and place, in addition to "the historical, political, social, and economic contexts," (p. 6) have shaped their lives and understandings of self. Invoking Stuart Hall, Flynn suggests that a

major focus of her monograph is “a narrative that underscores Black women’s multiple contradictory subject positions as they have navigated the transition from childhood to adulthood” (p. 4).

Pioneers in their field, Flynn’s sample encompasses thirty-five Black women born between 1914 and the 1950s, with the majority having been born between the late 1920s and 1930s. Thirteen of these women were Canadian-born; while the other twenty-two were Caribbean-born (ten were from Jamaica; four from Trinidad; three from Barbados; two from Grenada and one each from Dominica, Antigua and Guyana). Of these twenty-two Caribbean women, most were between eighteen and nineteen at the time of their migration (ranging from 1949 to 1968) to the United Kingdom, the youngest having been fifteen and a half and the oldest twenty-four. Seventeen trained in hospital apprenticeship programs in Britain, while four trained in Jamaica, one in Trinidad, and another Canada. With the exception of one member of the Canadian-born cohort who studied in Britain, all were trained in Canada.

Exploring a mainly post-war transnational movement of workers, in this case young women from the English-speaking Caribbean into the United Kingdom, Canada and the United States, Flynn takes an intimate look at family, childhood, schooling, migration, nursing training, issues of race, household arrangements, community and political involvement and activism, and the working world of Black nurses in twentieth century Canada, the United States, Britain and the Caribbean. She constructs a narrative that begins with the Caribbean women and their lives on their respective islands, illuminating the complex interweaving of both economic and non-economic factors in the women’s decisions to migrate.

To alleviate Britain’s post-war labour issues, Caribbean women were recruited to fill labour shortages in the field of nursing. Most left the safety of home and family with great expectations relative to the mythical “motherland” as created within colonial discourse. Exploring their memories of this period, Flynn discusses the professional lives of these women, from nurse training and well into their careers. In order to acknowledge the role of migration in identity formation, much of her exploration focuses on the Caribbean-born women and their multiple transitions from life in the Caribbean to life in the United Kingdom and final settlement in North America, in some ways relegating the lives of their Canadian-born colleagues to a secondary role. Perhaps the story of Caribbean nurses relative to migration and resettlement is a singular story, and that of the experiences of Black nurses throughout the Diaspora another, and they cannot be juxtaposed seamlessly.

In order to come to an understanding of how the women’s experiences within the different contexts helped shape their professional and personal identities, Flynn explores the social and ideological work that language does in producing, reproducing or transforming social structures, relations and identities, closely examining how this work shaped the ways in which these women were seen and how they came to understand themselves relative to these discourses, both inside and outside of their professional lives. She suggests that the women developed counter-discourses which worked to challenge the taken-for-granted notions relative to race and place as well as professionalism, and illuminates how these counter-discourses provide evidence of a refusal to participate in their own subjugation.

Flynn points out that while the Canadian-born women were raised with an awareness of the ways in which race, class and gender worked to maintain a social structure which

held them at the margins, this racialized identity was only developed by the Caribbean-born women as a result of their migration to a racist White society in which they needed to develop alliances for them to survive. The most important of these alliances was the forging of a Black or West Indian identity during their years in Britain.

In this well-researched and well-written monograph, Karen Flynn does an excellent job of delineating the ways in which the identities of Caribbean- and Canadian-born Black women have been shaped throughout their lifetime by their childhood experiences, movements through migration and resettlement, education, and experiences relative to race, gender and class within these contexts. Taking the entirety of these women's lived experiences; Flynn is able to show that scholarship into subjectivity and identity formation needs to include childhood experience as well as migration. The majority of Flynn's research participants appear to have been exceptional, raising the question as to whether or not this monograph ought to be seen as a look at a particular type of woman. What made these young women special? Not only were they adventurous enough to set out into the unknown early in their adult years, but they appeared to thrive, and continued to be successful well into the latter part of their lives. Did Flynn purposely select a particular kind of woman? It is quite possible that only those who were able to successfully tackle the challenges they faced would have still been around and willing to be interviewed. Nevertheless, *Moving Beyond Borders: A History of Black Canadian and Caribbean Women in the Diaspora* greatly heightens our understanding and tells a detailed and rich story of the struggles and triumphs of a particular group of women to gain control of their lives and careers. Flynn's work should serve as a springboard for further scholarship into the professional and private lives of women of African descent in the Diaspora.

Claudine Bonner  
Dalhousie University

GIRARD, Philip – *Lawyers and Legal Culture in British North America: Beamish Murdoch of Halifax*. Toronto: The Osgoode Society and University of Toronto Press, 2011. Pp. 279.

This book is an important and impressive addition to the burgeoning field of Canadian legal history, written by one of its most distinguished practitioners. The book examines the lengthy and multi-faceted career of the nineteenth century Halifax lawyer, politician, and writer Beamish Murdoch (1800-1876). But as Girard tells us up front, this is not a traditional biography (p. 5). Rather, Girard's focus on the broader legal culture within which Murdoch worked, and especially his use of comparisons and linkages with other British North American colonies, with Britain, and with the United States on a huge range of issues, highlights the place of lawyers in colonial society, and will appeal to legal and non-legal historians alike.

Three main and inter-related aspects of the book will be especially interesting to readers of this journal. The first is the notion of legal culture, which has been the subject of much attention from legal historians around the world in recent years. Rather than focusing on the development of the justice system, on legal doctrines enunciated by judges, or