

communard comme versaillais) et des documents d'archives (du Service historique de la défense et de la Préfecture de police, par exemple), le livre est agrémenté de photos d'époque ainsi que de toute une série de clichés des manifestations de 2019-2020 en France. Parmi les sources secondaires, les connaisseurs retrouveront les suspects de convenance, comme Quentin Deluermoz, Édith Thomas, Kristin Ross, ou encore John Merriman. Concernant le genre et l'histoire des femmes, qui occupent pourtant une place importante dans ce livre, on regrettera l'absence de l'ouvrage majeur de Gay L. Gullickson, *The Unruly Women of Paris*.

Tout profane s'attendant à une étude détaillée de la Commune pourrait sortir perdu, voire frustré de cette lecture. Comme le titre l'indique, il ne s'agit pas d'une histoire traditionnelle des événements de 1871, mais de leur impact dans le siècle et demi qui a suivi. On y trouve néanmoins des passages fournis sur les débats, les mesures prises par l'assemblée communale, la vie de tous les jours, les clubs et les combats qui ont mené à la Semaine sanglante.

Cet ouvrage aurait certes pu être plus court, dans la mesure où il comporte des passages au lyrisme superflu. Mais cela est le moindre de ses défauts. On ne peut reprocher à l'auteure son enthousiasme et son attachement au sujet. La froideur souvent exigée des historiens n'est pas forcément un atout, et Bantigny a réussi l'exploit d'allier rigueur et opiniâtreté sans pour autant sombrer dans la mauvaise foi de certaines formes d'activisme. *La Commune au présent* est un livre courageux dont l'éclectisme dépasse les frontières de son sujet et contribue énormément à l'historiographie sur les questions liées à l'histoire événementielle et aux questions mémorielles.

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JANOVICEK Nancy and Carmen NIELSON, eds. – *Reading Canadian Women's and Gender History*. Toronto: University of Toronto Press, 2019. 368 p.

Since the 1980s, several edited collections devoted to women's and gender history in Canada have been published. All of them contribute important and meaningful insights to ongoing conversations around women's place in Canadian history. *Reading Canadian Women's and Gender History* is a powerful anthology in this vein, tackling the past, present, and future of the field. It is unique in that each chapter utilizes a historiographical framework to showcase investigative techniques and diverse approaches to research over time. These are not, however, "conventional historiographies" (p. 4), according to the book's editors, Nancy Janovicek and Carmen Nielson. The collection addresses "ongoing silences and absences" (p. 4) in the field and helps readers "understand the connections between the past and the present in order to envision the future we want" (p. 17). Both Janovicek and Nielson have published extensively and contributed widely to the field of Canadian women's and gender history. The nineteen authors of the book's twelve chapters represent

a range of backgrounds, academic experience, and expertise. Together, they have constructed a figurative map that illustrates where Canadian women's and gender history came from, where it is currently, and where it can go. Furthermore, many chapters are co-authored, which underlines that the writing of history is often a collaborative effort. Several of the contributors cross-reference each other, which brings the individual investigations together into a more cohesive unit.

Janovicek and Neilson do not pretend that this is an exhaustive overview of the field. They note that subfields such as "politics, the law, family and domesticity, medicine, and education" (p. 4) were not included, or receive minimal attention, for various reasons. They acknowledge, as do others, that within this collection and beyond, more attention needs to be paid to Francophone women, especially those living outside of Quebec. Also largely overlooked are themes such as leisure and culture, food, technology, and the environment. In their chapter, "Our Historiographical Moment: A Conversation about Indigenous Women's History in Canada in the Early Twenty-First Century," Mary Jane McCallum and Susan M. Hill note in past edited collections, Indigenous history was often used as bookends, which detached it from the other contributions and created a gaping hole where it seemed non-existent.

*Reading Canadian Women's and Gender History* is not organized in any identifiable fashion, which was likely intentional. Several contributions were inspired by social justice movements, like the Truth and Reconciliation Commission, the fight against systemic racism and misogyny, reproductive rights, and religious freedoms. These and other contemporary discourses are woven into the analyses and reinforce why history is important to contextualize current events. The collection also reminds us that adopting an intersectional approach is crucial; "women" and "gender" as categories of analysis benefit when studied alongside race, ethnicity, sexuality, religion, age, and class.

Some of the chapters revisit older and more traditional approaches to the study of Canadian women's and gender history—themes that defined earlier generations of feminist scholarship in Canada, such as political activism, wartime, and the separate spheres doctrine. Nancy Forestell's chapter on feminist activism and mobilization draws attention to how diverse feminism was in Canadian history, especially when considered alongside the influences of colonialism, imperialism, and transnationalism. Joan Sangster revisits second-wave feminism in Canada by examining the perspectives of women living the movement, as told through a selection of feminist publications. Tarah Brookfield and Sarah Glassford trace the intertwining of gender and military history and caution that excessive focus on the World Wars overshadows others' experiences. Katherine McKenna's analysis of colonial English Canada problematizes the separate spheres ideal by confirming once again that it cannot accurately account for the realities of men's and women's lives in the first half of the nineteenth century.

Race and ethnicity are popular threads throughout the collection. McCallum and Hill use a question-and-answer framework to discuss the forces that drew them to the field of Indigenous history, how they critically engage with and teach Indigenous women's history, and where scholarship currently stands. Karen Flynn

and Funké Aladejebi discuss the challenges of writing Black Canadian women's history and highlight the merits of continuing to study complicated figures like Mary Ann Shadd Cary, engaging more with transnational histories of Black women, and thinking more critically about neglected sources and their silences. Denyse Baillargeon addresses historians' struggles to integrate women's and gender history into the broader field of Quebec history, and how a multi-angled approach can counter popular assumptions about Quebec women's lives. Marlene Epp and Franca Iacovetta revisit the field of immigrant women's history in Canada by re-examining three classic edited collections: *Looking into My Sister's Eyes* and *two volumes of Sisters or Strangers?*

Beth Robertson questions religion as an oppressive force in women's lives by investigating the notion that religion stripped women of their identity, as well as the dominance of Christian women in past studies. Lisa Pasolli and Julia Smith investigate the intersections between women, gender, and work in Canadian history, and how the field could benefit from more attention to immigrant and racialized women's paid and unpaid labour. Finally, Heather Stanley, Shannon Stettner, Kristin Burnett, and Lori Chambers focus on bodies and sexuality in Canadian history. The focal point of Stanley's study is the "idealized citizen body" (p. 256), where she examines formational periods in Canadian history to determine how much White, middle-class, and heterosexual Canadians imparted bodily and sexual ideals to reinforce gender conformity. Stettner, Burnett, and Chambers examine women's bodies from the perspective of reproductive rights and health. They, too, argue that more consideration of marginalized groups is needed, especially those who differed from the White, middle-class majority. They suggest a broader reproductive justice framework will enrich histories of reproductive health by incorporating more voices and diverse experiences.

Throughout the book, the themes of agency, power, revisionism, and marginalization are prominent. All the contributions champion the benefits of employing a more diverse framework going forward, including the women chosen as subjects, their experiences, and more consideration of under-utilized sources, as Flynn and Aladejebi suggest. Several of the chapters approach their discussions in a similar fashion by outlining the development of the field, reflecting on past and present studies, and suggesting avenues for future scholarship. McCallum and Hill's Socratic structure stands out for its easy, conversational rhythm, and insights into how historians "do" history. This begs the question: should we also reconsider how women's and gender history is written in a structural sense to help move the field forward? Along with adopting a more intersectional, integrative, and diverse approach to research and analysis, what else can be done to make women's and gender history more accessible?

*Reading Canadian Women's and Gender History* will find a wide readership among a range of scholars and activists, as well as students enrolled in upper-year and graduate-level history or women's studies courses. Anyone engaging in women's, gender, or feminist history in Canada today will benefit from the book's thorough consideration of how the field of women's history, understood broadly, was built, its historiographical trends, and the collaborative effort of historians to

de-marginalize women and bring their experiences to the forefront of historical study. The excellent contributions in this book remind us yet again that though the field is rich and deep, much work remains to be done.

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SCHWINGHAMER, Steven and Jan RASKA – *Pier 21: A History*. Ottawa: University of Ottawa Press, 2020. 277 p.

For historians of Canadian immigration, Pier 21 holds a position of literal and symbolic importance. During the nineteenth century, transatlantic migration directly into Canada was largely channelled through the immigration facilities at the port at the City of Québec, and to a lesser degree at Saint John, New Brunswick. From the early twentieth century, Halifax became an increasingly important entry point, first at Pier 2 and then at Pier 21. Between 1928 and 1971, the purpose-built immigration facilities at Pier 21, Halifax, processed nearly one million newcomers, and for a period after the Second World War, the facility processed more immigrants than any other Canadian point of entry. Whereas other buildings that served for a time as major immigrant-processing locations no longer exist, the structure designed and built at Pier 21 to manage the flow of people moving between ship and land is still intact. It is for this reason that Pier 21 became the site of the Canadian Museum of Immigration in 2009. The space that served for decades as Canada's primary institutional representation of managed migration now contains a carefully curated, politically sensitive exploration of the nation's relationship with that history.

*Pier 21: A History* might be considered the textual embodiment of Pier 21, the national museum. Written by Steven Schwinghamer and Jan Raska, two of the museum's staff historians, *Pier 21* provides a richly detailed study of this important institution. Like the museum itself, the book foregrounds individuals' stories to tell the larger history. Schwinghamer and Raska draw upon the extensive collection of oral histories and written personal reflections available to them at the museum to draw out a wide variety of perspectives: they have tried to give voice to people of all ages, ethnicities, political orientations, and reasons for being at Pier 21 in this book. Pier 21 was designed to process migrants, but one of the first things we learn in this book is that mobilization for war meant that for many years the people who made use of the immigration port buildings were military and military-adjacent personnel, whose relationships with this space were likely to be radically different from those of newcomers. Moreover, as the authors note in their introduction, the diversity of experiences recalled by the immigrants, and the different perspectives and attitudes of the many employees and volunteers who also recounted their observations, might suggest that there were, in fact, many different spaces through which these people moved, with some being warm, friendly, and thoroughly welcoming, and others cold, inhospitable, and even threatening. As a federal gateway institution, Pier 21