opment of this literature, certain areas have been left relatively unexplored. The editors of Maid in the Market are to be commended for tackling one of these blind spots by bringing together research on varied aspects of women's paid domestic labour. While almost all of this research has been published elsewhere, the excerpts here are concise, focused and engrossing. The thematic organization is well maintained and the only discordant note is the inclusion of a piece on retail workers which seems somewhat out of step with the other more traditionally domestic tasks such as house/room cleaning and child care. This minor objection aside, the overall result is a thought-provoking and challenging collection which is a "must read" for anyone interested in understanding the full complexities of women's labour force attachment.

By drawing attention to paid domestic work, the editors have targeted a particularly pivotal component of women's role in the paid labour force. Through the provision of child care services, cleaning, fast-food preparation and so on, paid domestic workers may seem to liberate women from many of their unpaid labours in the home. However, the women workers themselves—whether as office cleaners or fast-food workers—are routinely oppressed in their labour force activity. Work that is done for "love" in the home is predictably poorly paid and unprestigious when performed for pay. Clearly, the contradictions inherent in paid domestic labour go to the heart of class, racial, ethnic, age (and dis/ability) differences amongst women since it is well-to-do white women who are most likely to be freed from their domestic chores by the commodification of household services. Other groups of women, notably working-class women from racial and ethnic minorities, are more likely to find themselves slotted into the resulting poorly paid, insecure and oppressive jobs as nannies, cleaners or chambermaids. Paid domestic labour is clearly key to analyzing the conflicting interests between women.

The contradictions are not, however, simply external. As pointed out in Chapter One—Audrey Macklin's examination of Canada's foreign domestic workers—feminists may also struggle with the contradictions of purchasing their "liberation" at the expense of other women. Having detailed the grim record of Canadian governmental policy surrounding the employment of foreign domestic workers and the workers' oppressive employment conditions, Macklin considers the "feminist implications" of achieving equality in "middle-class" Canadian families by exploiting cheap foreign labour and recreating a pre-industrial system of servants.

These personal contradictions are also felt by the paid domestic workers themselves. As discussed in Jane Bertrand's chapter on child care workers, these workers often find themselves performing de-valued work caring for the children of others, while "their own child care and other personal needs may be neglected due to low salaries, and lack of benefits and job protection." Such internalized contradictions are also rife amongst fast-food workers for, as Ester Reiter points out, they are not only expected to prepare and present the food (while being completely constrained by the dictated labour process), they are required to "adopt suitable attitudes" and smile. The worker's inner world is called upon both to sell the product and to negate the realities of working conditions.

The selections in Maid in the Market, however, far from pessimistic. There is considerable evidence here of both individual worker resistance and organized workers' struggles. As Mary Romero explains, Chicanas house-cleaners in the US devise personal strategies for resisting exploitation and maintaining some control over the content and pace of their work. Similarly, the Canadian retail workers interviewed by Pat McDermott are quick to challenge notions that their work is unskilled or easy. Organized resistance also abounds. Varied groups of workers, including office cleaners in Toronto and Portuguese chambermaids in London, have organized collectively to challenge their employment conditions.

In their introduction, the editors make a persuasive case that paid and unpaid domestic labour is an enduring and central problematic. Certainly the role of contemporary live-in nannies and home cleaners harkens back to the pre-industrial mistresseservant relationship while the commodified familism of the fast-food industry appears to portend the increasing commercialization of private life. The challenge posed by this collection is to trace these historical connections, analyze the gender, racial/ethnic and class dimensions and develop socio-political strategies more consistent with the liberation of all women.

LES OUVRIÈRES DE DOMINION CORSET À QUÉBEC, 1886-1988


by Bettina Bradbury

Brassieres, corsets and lingerie. Words and products that are potent symbols of past constructions of femininity that constricted and remade women's bodies to fit the changing dictates of female fashion! The Dominion Corset Factory, the subject of this book, was one of the largest manufacturers of female underwear in the world for the century between its founding in Quebec City in 1886 and its closure in 1988. Les ouvrières is based largely on interviews with twenty former employees, with some reference to promotional literature and material saved "grace à l'intervention du Laboratoire.
Applications are invited for a tenure-stream position at the assistant professor level in the field of Mass Communication, commencing July 1, 1995.

A PhD or equivalent, and a demonstrated capacity for interdisciplinary teaching and research interests in one or more of the following areas are essential: communication theory (with a knowledge of Canadian contributions) and/or history and analysis of the production and regulation of culture in Canada (in comparative context). Capacity to teach a course in quantitative and qualitative research methods would be an asset. The Division of Social Science offers general education courses to undergraduates. Prof. John Hutcheson, Chair, Division of Social Science, Faculty of Arts, S757 Ross, York University, North York, Ont. M3J 1P3. Candidates should request their referees to send letters of reference directly to the Chair. Deadline for applications is Jan. 23, 1995.

This position is subject to budgetary approval. York University is implementing a policy of employment equity, including affirmative action for women faculty. In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.
Les ouvrages is an example of writing about the history of women that is not written as women's history. The authors do not draw on any of the growing historiography about women and their work. Indeed, in many ways this is not a history book either, for they draw on no secondary literature at all. Nor, unlike, for example, Jacques Rouillard's *Ab les États*, is it a collection of interviews that readers could use to draw their own conclusions or to get a sense of specific individuals' experiences. Overall, I was left with fascinating images of the women and their work. Indeed, in some ways these images were more sustained than the anonymous fragments that are scattered through the text. Either of these choices could still have been written in a way that was accessible to a broader public and to the workers themselves.

**MARIAGE ET FAMILLE AU TEMPS DE PAPINEAU**


par Anne-Marie Ambert

Le mariage québécois au XIXe siècle est l'objet de l'étude de Serge Gagnon. Pour résumer brièvement cette recherche socio-historique, l'auteur examine d'abord la question de l'inceste ou des interdits de parenté qui ont une incidence sur le choix du conjoint ou de la conjointe. Il se penche ensuite sur les considérations sociales qui dictent la marge de liberté dont les individus pouvaient bénéficier à ce sujet. Ainsi se penche-t-il successivement sur le rôle des parents et la question de la majorité mais il explore aussi les interdits provenant de disparités culturelles, raciales, religieuses et de classes sociales. Dans un chapitre suivant, l'auteur examine la formation du couple et termine avec un chapitre sur les problèmes conjugaux.

Cette étude du mariage est fort habilement située par l'auteur dans le contexte socio-historique du XIXe siècle, celui-ci étant largement centré sur le rôle de la religion telle qu'alors pratiquée ainsi que sur le rôle du clergé dans tous les aspects de la formation, de la survie, et de la problématique des couples. On s'étonne parfois, en lisant ce livre, du pouvoir que le curé et l'évêque avaient sur les personnes qui se tournaient vers eux pour régler leurs problèmes personnels et familiaux. À cette époque, les membres du clergé étaient à la fois avocats, juges, psychiatres et même “policiers”. Le contenu de ce livre est donc non seulement l'histoire du mariage mais indirectement celle de l'Église.

On ne peut que louer les sources variées et les recherches minutieuses de l'auteur. Sa méthode la plus intéressante consiste à reproduire une correspondance animée et humaine entre divers curés et évêques. Cette correspondance met en évidence, non seulement le contrôle du clergé sur les citoyens mais aussi leurs honteuses recherches de solutions pour les situations personnelles difficiles que vivaient leurs paroissiens. Serge Gagnon nous laisse entrevoir un clergé humain qui va à l'encontre de plusieurs travaux polémiques traitant du même sujet.

Par contre, l'auteur, de par la nature de ses instruments de recherche, n'est pas en mesure de parler de la famille aussi bien que du mariage; trop d'éléments n'ont pas été abordés, entre autres les relations entre frères et sœurs, élément important dans une période où les familles avaient tant d'enfants. Il ne parle pas beaucoup non plus de la question des beaux-parents et de leurs relations avec les enfants. On doit cependant admettre que tel n'était pas le but de l'auteur. Le titre “Mariage au temps de Papineau” aurait cependant été plus descriptif du contenu du livre.

Un autre élément qui est, par contre, fort bien illuminé par ce livre, bien qu'il n'en constitue pas le noyau principal, est la vie des femmes de cette période. La contrainte conjugale, telle qu'illustre par Renée Dandurand, est particulièrement en évidence: les femmes avaient très peu de possibilités de se sortir d'un mariage abusif. Il existait une très forte surnaturalité accompagnée d'une haute mortalité infantile. Enfin, la place dévolue que les femmes occupaient alors légalement leur enlevait tout contrôle sur leur vie. Il est particulièrement intéressant de constater que les femmes de ce siècle avaient beaucoup plus recours au clergé que leurs époux surtout lorsqu'il s'agissait de conseils sur leur vie quotidienne. Ironiquement, cette situation se répète aujourd'hui. En effet, les études démontrent que les femmes d'aujourd'hui ont plus souvent recours aux thérapeutes et autres professionnels (les nouveaux “prêtres” postmodernistes) que leurs époux. Les femmes de la fin du 20e siècle rejoignent celles du temps de Papineau; comme le dirait Habermas, leur vie quotidienne peut en effet être colonisée, sinon contrôlée, par des structures patriarcales.

**THE CANADIAN WOMEN'S MOVEMENT 1960-1990: A GUIDE TO ARCHIVAL RESOURCES**


*by Andrea Trudel*

The initiative of the Canadian Women's Movement Archives/Archives canadiennes du mouvement des femmes (CWMA/ACMF) has resulted in the recent publication of an archival guide to resources on the second wave of the women's movement spanning the period 1960 to 1990. This guide is designed to help locate archival