

fully makes the claim of the importance of women's colleges and universities, as well as the complexities and contradictions that emerge in these spaces. First, she argues that these spaces provide access to women who may not otherwise have a chance to attend school and also provide financial and academic access to certain types of education, for example in fields not typically dominated by women, such as science, technology, engineering, and mathematics. Secondly, women's colleges and universities provide welcoming campus climates where students are taken seriously by their teachers, potentially have more space to speak up, and are not minorities in traditionally male-dominated disciplines. In the third role, these spaces provide students with more opportunities for leadership on campus in student governments, publications, sports, and public services in ways that some women may not have access to in co-educational institutions. Renn also argues that women's colleges and universities make intellectual, cultural, and activist contributions to women's movements, which contribute to women's empowerment globally. Her final theme of symbolism and paradox identifies the ways in which these spaces are both progressive and conservative. For example, while a university education for women may be perceived as progressive, it can also reinscribe normative gender ideologies as some respondents note that educated women are seen as better wives and mothers. Additionally, institutions may espouse feminist principles, but still operate within masculinist educational systems.

One of the striking features of the commentary provided by students in the text was the repeated use of the words "feminism" or "feminist" in their discussions. However, al-

though this seemed to be an important theme for students, there is no discussion of the ways in which students engage with feminism in the context of attending a women's only academic institution. The terms "feminism" and "feminist" continue to be contested and have a multiplicity of meanings globally. Thus, understanding what is evoked for students through their use of these terms would be valuable in making connections between women's colleges and universities, student experiences, and discourses of feminism.

Additionally, although Renn mentions briefly that some students interviewed comment on the importance of race, class, caste, and religious differences in structuring their experiences at women's colleges and universities, it is not taken up as a key topic of concern, perhaps due to the wide scope of the research agenda. Renn does acknowledge this in the text using Yuval-Davis' (2011) work on intersectional analyses and with a brief discussion of the impact of class positions in educational institutions in her conclusion. She also concedes that future studies could explore this in more detail, but further exploration throughout the course of the entire book would help to situate the roles of women's colleges and universities in a more nuanced manner.

As Renn has taken up the very ambitious task of investigating thirteen institutions on the topic of women's colleges and universities, there are numerous key points raised, but due to the broad scope of the research, some gaps are present. Renn's work does however point to the continued importance of women's only academic spaces in a cross-cultural analysis and offers useful data for those interested in higher education and women's studies globally.

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ENGENDERING TRANSNATIONAL VOICES: STUDIES IN FAMILY, WORK AND IDENTITY

Guida Man and Rina Cohen, Eds.
Waterloo: Wilfrid Laurier University
Press, 2015

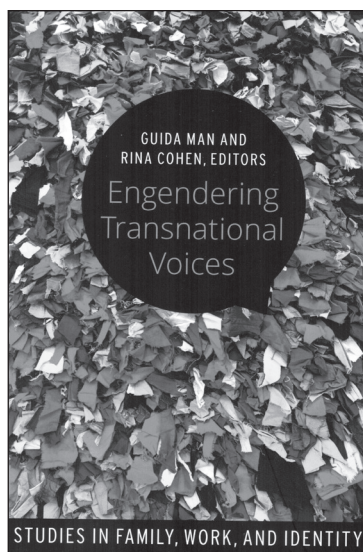
REVIEWED BY JOLIN JOSEPH

Sustained and stretched across time and geographies, transnational families lie at the heart of the migration project. *Engendering Transnational Voices* is a welcome addition to this body of work that takes a nuanced look at the transnationally lived lives of women, youth and the elderly through a feminist intersectional optic. Such a perspective allows for careful consideration of networks, discourses, social spaces, and circuits of care. In mapping distinct configurations of transnational existence, the collection expands current deployments of transnationalism to consider the complex socio-spatiality of migrant experience.

The introductory chapter charts the expansive terrain of transnational migration literature, pointing to the mutually productive relationship between gender, migration and other axes of power. The book is organized along four interrelated thematics, theoretically and empirically traversing questions of identity, power, and processes of globalization, migration, and marginalization that coalesce to differentially impact transmigrants. The

first section follows the (re)configuration of transnational family life via home and host states' influence at the familial scale. Through excerpts from broader studies on twice-migrated South Asian skilled migrants and professional Chinese immigrant women respectively, Das Gupta and Man examine migration to Canada as marked by a fraught history of discriminatory practices that mediate migrants' labour market position, resulting in dramatic deskilling and downward mobility. Hari and Mandel *et al.* further unpack frameworks that circumscribe migrant lives, situating senior migration and co-residence as twin conduits of intergenerational care and financial transfers. Given the structural inequalities and systemic racism in the Canadian context, families mobilize transnational tactics of split families, parenting from afar, networks and/or intergenerational care arrangements to meet productive and reproductive goals.

The subsequent section considers multidirectional, reciprocal and asymmetric circulations of care labour, demonstrating how a receding welfare state offloads costs of child and elder care onto individuals and households, particularly women. In tracing the transnational trajectories of Filipina migrant women, Francisco highlights the ways that transnational families adapt, through redistribution of care provisions and incorporation of kin networks. Elabor-Idemudia discusses how gendered-racialized ideologies script institutional processes that produce migrants' subordinate status while concomitantly benefiting from the developmental impact of remittances. Highlighting the intricacies of caring transnationally, Brigham investigates multiple modes through which migrant mothers negotiate identities, roles and social spaces, as Cohen presents



dynamic strategies of 'cybermothering' and surrogates that support geographically-split families in retaining their sense of collectivity and kinship. While I would have welcomed more detailed engagement with theoretical distinctions between care work, social reproduction, and affective labour, the authors' attention to complex transnational linkages is notable.

Questions of cultural identity and production in diasporic spaces animate the concerns of section three. Taylor and James recount the experiences of 1.5 and 2nd generation migrant university students whose ethnic identities and cultural contexts inflect their future aspirations and career choices. Correspondingly, Samuel foregrounds the function of familial moorings and religious ties in facilitating collective cultural (dis)identification. Coupled with a call to move beyond the conceptual limits of transnationalism, Li's case study of the Asian Canadian movements deftly navigates the construction of hyphenated identity categories through grassroots political engagements and activism.

The final section directs our attention towards critiques of hegemonic discourses and contested transnational social spaces. Kim

posits shifting transnationalism among South Korean communities as contingent on evolving gender ideologies, while Park's incisive critique of the Canadian refugee determination system points to the interaction of gender and age with racial discourses in the designation of victimhood and criminality. The concluding chapters grapple with Bourdieusian concepts of habitus, fields, and the development of transnational habitus, capturing the divergent experiences of specific migrant groups. Through simultaneous engagement with agency/structure and theory/praxis the compilation remains attentive to the daily (dis)locations emanating from transnational mobility.

Among the key strengths of the collection is its wide appeal, given the breadth of work it assembles. Diverse vignettes provide several entry points into the site of gendered migration, allowing us to see transnational processes unfold in global-local settings. These intimate insights carry imprints of transnational lives and journeys, signaling shifts towards inclusive social policy and equitable outcomes. While the book is an important contribution, its role in advancing the field of gender and migration is somewhat limited by its specificity of scope and lack of unified policy objective. In curating works with different emphases, methodologies, and levels of analysis, the volume elides an overarching conceptual thread. Furthermore, despite its objective to amplify how transnationalism reframes socio-economic relations across different transnational spaces, much of the content, contributors, and coverage of the text remain Canada-centric. Nevertheless, the anthology presents a compelling resource for thinking through gendered transnational migration and its discontents.