

however, I find myself wondering about the histories that are still lost. While I appreciate the editors' acknowledgements of the compilation's absent memories, the lack of disability histories is not accounted for. Am I to believe that, within the sex and gender resistance movements, there were no disabled queers contributing to queer activism in the 1970s and 1980s? This absence makes the editors' critique of whose histories are remembered and whose are forgotten even more poignant.

Angela Stanley is a Ph.D. student in the Gender, Feminist, and Women's Studies program at York University. Her research interests are Critical Disability Studies, Critical Race Theory, and their intersections with Queer Theory and Sexuality Studies.

BEING AN EARLY CAREER FEMINIST ACADEMIC: GLOBAL PERSPECTIVES, EXPERIENCES, AND CHALLENGES

Rachel Thwaites and Amy Pressland, Eds.
London, UK: MacMillan Publishers, 2017

REVIEWED BY ISABELLE LEBLANC

The book consists of thirteen chapters divided into five sections. Each section explores a different set of feminist theoretical and empirical challenges within the academic sphere as it intersects with the notion of "early career". Part I is dedicated to "Introducing the Early Career Experience"; Part II presents the "Affect and Identities: Negotiating

Tensions in the Early Career"; Part III focuses on "Exploring Experience Through Innovative Methodologies"; Part IV considers the elements of "Work, Networks and Social Capital: Building the Academic Career"; Part V examines how to work for change while "Envisaging Feminist Futures."

The book's content includes Laura McKenzie's essay that focuses on how the precariousness and instability involved in the Australian academic job market can be in conflict with long term employment aspirations for some people who find themselves needing to seek jobs outside of academia, sometimes for a short term, simply to survive. Often, the very idea of finding work outside of academia is shunned, which contributes to the overall feeling of being in conflict with the normative ideal of what the "early career" scenario should look like. Agnes Bosanquet, also looks into the Australian context to consider the experiences of mothering and how the notion of "leaving academia" is often part of the early career thinking process.

Olga Marques examines what it means to work in the margins of a discipline and how it often involves feelings of "frustration, contradiction and opportunity" (64). Helena Goodwyn and Emily Jane Hogg underline the importance of different forms of socialization within academic institutions and how some practices favor confidence-building for early career academics while other practices hinder people's confidence.

Sophie Alkhaled offers an auto-ethnographic account of what it means to question oneself on the "kind of feminist" one is to be when one is considered "hybrid" in the sense of multiples subjectivities. Anna Tarrant and Emily Cooper focus on the gendered experience of academia and how new spaces

of sharing can help, such as academic blogging in order to foster friendship and collective spaces. Marjaana Jauhola and Saara Särämä examine how "subtle sexism" persists in Finland where female academics still "watch male colleagues climb the ladder" and where resistance and activism can mean documenting all-male panels all while also encouraging feminist praxis such as collective writing.

An extraordinary example of such collective writing is offered in this book with a chapter signed by The Res-Sisters. This chapter is one of the strongest in the book as it illustrates how the refusal to submit to the idea that someone should be a lead author also means that their "approach is imbued with care and support for one another." This chapter is very rich and it emphasizes how "little acts of solidarity make a big difference" and the importance of embracing collective endeavors and nurturing allies within academia. This is sometimes difficult: Klara Regnö also examines the "challenges to feminist solidarity" (in a Swedish job market where people can be "middle-aged and still early-career" and the "search for the holy grail" can be a repetitive practice of applying and re-applying in a workforce that has "coercive forces with profound impact" on people trying to find long term employment.

Some cultural settings also offer particular difficulties as Irina Gewinner shows: female academics in Russia are more likely to live discrimination than their European peers, such as exclusion from scientific events.

As Órla Meadhbh Murray, Muireann Crowley, and Lena Wanggrenn point out: "being a feminist is hard work" and part of the work for change is identifying what is considered invisible work and making it more visible by acknowledging it as "real work" within academia. Katherine

Natanel also believes in resisting the conditions of precarity as does Misato Matsuoka who underlines the challenges and satisfactions of “staying in academia” especially as a researcher who is working abroad. In conclusion, the editors, Thwaites and Pressland, believe that “being a feminist adds another layer of complexity to concerning changes in academia” and they hope the readers of this book feel empowered by its content.

The stories told about lived experiences of people in different cultural settings and in different spectrums of the early career category allow similarities to be drawn within the academic setting in a global perspective, even if most examples are from a “Western” perspective. The editors recognize this blind spot and believe more research needs to be done in the Global South on these questions in order to provide more knowledge and differential perspectives on this important issue. In my opinion, this book conveys an inclusive and stimulating vision of how feminisms can forge new forms of resistance and existence within academia. It is a great pedagogical resource for feminist methodology seminars.

Isabelle LeBlanc is a Ph. D. candidate in sociolinguistics in New Brunswick, Canada. Her work focuses on the intersection between language and gender in Acadian identity discourses. She mostly examines the gender and language ideologies reproduced in highly educated women’s discourses, but she also works on Acadian queer identity discourses as a way to analyze new forms of discursive gender regimes within minority groups in Canada.

GENDER RELATIONS IN CANADA: INTERSECTIONALITIES AND SOCIAL CHANGES

Janet Siltanen and Andrea Doucet
Toronto: Oxford University Press,
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REVIEWED BY EMMA POSCA

Siltanen and Doucet begin this book with the introduction to the major theme of gender to refer to socially produced differences between men and women. Major concepts such as the ambiguity, assignment, identity, and binary of gender are linked to the concept of intersectionality. Major social, political, and economic forces that intersect with class, race, dis/ability, sexual orientation, body size, language, and immigration status, as discussed by the authors, shape these gendered concepts and structures in Canada. Siltanen and Doucet use intersectionality via sociological and feminist frameworks to be able to explain the complexities of gender inequality and oppression that exist in Canadian society. They “socially place specific configurations on intersectionality to understand the operations of inequality and oppression in a more exact fashion.” The authors outline the purpose of the book in relation to intersectionality as “exploring and assessing the theory, research, and practice about the analysis of gender.”

Siltanen and Doucet use this book to present a roadmap of the major developments in sociological thinking regarding gender since the 1970s, the impact of intersectionality on gender, while using a feminist theory approach. Throughout the book, they highlight the important aspects and complexities of the sociological and feminist work on gender in the following ways:

- (a) the process of becoming gendered
- (b) the dichotomization of sex and gender
- (c) the development of hegemonic gender
- (d) doing/undoing/performing gender, (e) gender inequalities with regards to paid/unpaid work
- (f) the way that gendered experiences become articulated.

The authors expand on the aspects, complexities, and contributions of intersectionality on gender while simultaneously unpacking the limitations of intersectionality and addressing whether this concept is considered a theory, method and/or research practice.

Chapter One, entitled “The Sociology and the Analysis of Gender Relations,” is where the authors set out the three historical and sociological shifts in the sociology of understanding gender as a way to make sense of the historical and conceptual changes in thinking about gender relations. All three insights are presented using the following four main points to understand gender as (a) a social construction; (b) realization in social structures and institutions; (c) relation to power and inequality; and (d) that gender(s) are criticized. The first sociological shift sets the scene for the early developments about gender being a social construction that “distinguished between ascriptive and achieved characteristics and identified gender as the former.” The authors’ reference to terms such as compulsory heterosexuality and patriarchy, when presenting the ideas behind the first shift, draws attention to the existence of traditional gender roles in a system of male dominance that relates to power and inequality. This is further enhanced when Siltanen and Doucet cite sociological theorists Himmani