

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,
2017

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

Bannerji and Sherene Razack along with feminist scholar Meg Luxton in their presentation of the second shift to accent the existence of categories and binaries of “men and women.” By using sociological postmodern and post-structural approaches that are steeped in feminist theory, Siltanen and Doucet demonstrate to the reader the impact and experiences of racialized women in terms of gender relations. By using class, ethnicity, race, sexuality, generation, religion, immigration status, citizenship, language, and dis/ability the reader becomes aware of the existence of discriminatory practices in Canada.

The third shift addresses modern-day complexities that are associated with gender. This shift deals with the examination of what is being performed and how performativity has “effects [on] or affects” gender relations. The authors bring to light for the reader the fact that transgender identities are examined in terms of Canada’s social, economic and cultural and political contexts. By using public and private sociological and feminist theories and contexts, Siltanen and Doucet demonstrate the importance of making the “invisible ... visible.” This brings to the foreground modern day constructions of gender that indicate that sexual orientation is geared towards heterosexual norms and hegemonic forms of masculinity and femininity. This creates awareness that those that those who identify as gay, lesbian, bisexual, transsexual, and transgender are not reflected in the traditional mainstream society that creates unequal relations in Canada.

In Chapter Two, “Becoming Gendered,” and in Chapter Three, “Hegemonic Gender: an Intersecting Relation of Dominance,” the authors develop a discussion about the social construction of gender, biological sex, and sexuality as they are linked to the idea of hegemony. The authors

provide the historical and sociological definitions of sex and gender to set the scene historically, while simultaneously essentializing for the reader the identification of gender and sex dichotomies. Siltanen and Doucet aim to develop an understanding that social forces shape how gender, biological sex, and sexuality are lived, understood, and experienced. Hegemonic gender is referenced by the authors as a “relation of power and domination that signals that gender becomes naturalized, unquestioned, and regarded as the legitimate order of things.” The authors cite sociological and feminist frameworks in these chapters to be able to provide a comprehensive understanding of the relationship between gender, biological sex, and sexuality and how relations of power and dominance are built into society and into versions of masculinity and femininity to create gender inequalities. Through this comprehensive presentation, the reader can identify the significance of what it means to be gendered. Terms like hegemonic femininity and masculinity are used in these chapters to identify the patriarchal ideologies that exist that allow for, as Gramsci indicates, “the capitalist bourgeoisie to use cultural hegemony to maintain positions of power and subordination over women.” For the authors hegemonic masculinity is fixed and emphasizes toxic characteristics such as aggression, self-orientation, hyper-competitiveness, and dominance. These characteristics, according to the authors, lead to forced hegemonic femininity and characteristics of being weak, subordinated and stay at home beauty queens. The hegemonic male and female binaries are created/constructed to perpetuate a society of positive hegemony. The authors use the term hegemonic to describe “gender relations not based on power-but that are created based on the relations of power.” Judith

Butler, who is a leading feminist thinker on gender, is referenced by the authors to unpack the construction of gendered identities and gendered differences that exist in social and cultural formations. “Hetero-normativity was introduced to name the promotion of heterosexuality as normal sexuality in a variety of social and cultural contexts and institutions.” Siltanen and Doucet use Butler’s “heterosexual matrix to demonstrate the relationship of difference central to the concept of gender, and designates heterosexuality as that which ties masculinity and femininity together in a hierarchal relationship of differences.” Heterosexuality is at the core of being feminine and masculine and or being a man or woman. According to the authors, heterosexuality dictates the actions of both men and women, contextualizes gender, and indicates that various forms of homosexual gender relations are unacceptable.

This is reinforced by the authors in Chapter Four, “Doing and Undoing: Gender performativity, and Social Change,” and Chapter Six, entitled “Intersectionality, Citizenship and Activism.” Siltanen and Doucet delve deep into the historical trajectories, different meanings, and concrete examples of doing gender, undoing gender, and gender performativity to create discourses about gendered identities in Canada. The authors in these chapters link intersectionality by examining hegemonic gender that is enacted in the local, national, and global spheres that result in oppression and inequality. By using concepts such as hetero-normativity and symbolic interactionism the authors explain that the norms of gender are set in motion in a patriarchal oppressive society. The authors’ further use the example of gendered citizenship and connect this with intersectionality to demonstrate the existence of inclusionary/exclusion-

ary procedures. "The legal definitions of citizenship and citizenship practices can exclude as an ideal but can also provide a potent weapon in the hands of disadvantaged and oppressed groups." Intersectionality as used in these chapters by the authors allows for the understanding of the existence of gender inequality based on power dynamics that exist to be able to subordinate and create unequal conditions for those that are considered not part of the norm in society. The experiences of transgender and Indigenous communities are met with a lack of understanding and violence to oppress and subordinate.

In Chapter Five, "Paid and Unpaid Work, Changing Families and Intersectionality," Siltanen and Doucet expand on the fact that women are treated unequally in the workplace and unrecognized for their work inside the home. The authors reference the "Sociology of Housework" that was developed by Ann Oakley to illustrate that unpaid housework and childcare in Canada is not considered legitimate work. The authors use terms such as standard and non-standard employment practices as historical references to the traditional male model of work. Under this model woman and new immigrants (especially those of colour) are categorized into the non-standard employment sector of the workforce where the "kind of work they perform is a part-time, temporary, casual and or even self-employment. These jobs have low wages, insecure conditions and limited access to benefits." The authors use the sociological perspective that was developed by Talcott Parsons to be able to elaborate on the gender divisions of labour: women work in the private sphere and men work in the public sphere. "Men are positioned as breadwinners whereas women are homemakers." It is within this context that the family wage is impacted in that since women are

not positioned as the breadwinners, which can create a cycle of poverty especially for immigrant and or single parent households.

In the concluding chapter of the book, "Researching the Complexity of Gender," the authors examine intersectionality and the complexities of gender. Siltanen and Doucet further unpack intersectionality and its limitations to determine whether it is a theory, method or research practice and the limitations of using intersectionality. Intersectionality is linked to the local, global, and regional to examine the social, political, and economic structures that create exclusionary and inclusionary procedures based on gender. Intersectionality in this chapter is linked to sociological and feminist frameworks to be able to demonstrate the narratives and discourses around discriminatory gendered practices. By using terms such as social constructionist, power, inequality, and oppression the authors present the dynamics of institutional racism and discrimination based on gender, race, class, sexual orientation, and disability. Through the existence of these binaries and categories of gender the reader can see the existence of exclusionary practices and procedures based on hetero-normative models of behaviour.

The authors overlap their discussion of whether intersectionality is a theory, method or research practice. Through this overlap, the authors outline the frameworks that indicate the meanings and experiences of gender cannot be examined without using dimensions of race, class and sexuality. Life experiences as they are examined via intersectionality are relevant to be able to see where populations belong and how categories of marginalization are created based on governmental policies and procedures. Siltanen and Doucet use critical feminist thinkers Crenshaw,

McCall, and Davis to enable them to expand on whether intersectionality can be used as a theoretical framework. The authors specifically focus on McCall's ideas behind intra-categorical and inter-categorical approaches to analyze the categories of inequality. Intra-categorical methodology reveals the experiential realities of individuals and groups positioned in specific intersects of inequality and oppression. This approach allows for the analysis of multiple dimensions of oppression. Inter-categorical methodology reveals that categories interact with each other and we can identify the structure of inequality. By using these two approaches the authors let the reader see the way in which we can define/identity the categories of institutional discriminatory practices.

Through this overlapping discussion, the authors identify the five following limitations to using intersectional analysis; (a) misidentification, (b) appropriation, (c) reification, (d) institutionalization, and (e) operationalization. By presenting these limitations, the authors have allowed the reader to see two important trends that are problematic when using this concept. For example, when looking at misidentification and reification, the reader can recognize the fact that generalizations can be created and that we cannot look at just gender on its own; it needs to be examined along with race, class, sex, and structural theories. This will allow the reader to understand the axis of inequality and oppression that exist in various organizational structures that create unequal hiring practices.

In conclusion, the authors use intersectionality first, to focus on the fact that gender is not a single dichotomy with one single definition because gender is variable, and secondly, to analyze the intersections of the socialization of gender in modern Canadian society.

Emma Posca is a PhD candidate in the School of Gender Feminist and Sexuality Studies at York University. Her dissertation topic is rooted in Sociological and Feminist theory as it resolves around the access to mental health resources for women in living in Diasporas in Toronto.

DEEP SALT WATER

Marianne Apostolides
Toronto: BookThug, 2017

REVIEWED BY DANIELLE
MCNALLY

Deep Salt Water is a beautiful book. Physically and metaphorically, its material worth is an addition to any collection. Written and composed by Marianne Apostolides, the text is accompanied by the mixed media collages of Catherine Mellinger. Both artists centre the co-existence of the human body alongside the creatures, and creations, of the sea.

The combination of seductive prose and intimate imagery intensifies the readers' experiential learning, and makes for a truly original work. Think colourful sea urchins juxtaposed with pulsing, desiring bodies.

Deep Salt Water is marketed as "a memoir about loss and abortion, expressed through the layering of imagery from the ocean." And delving deeper, it is about coming to terms with (both individual and collective) grief, as Apostolides grapples with her abortion in equal measure to her growing awareness of the destruction of our planet.

It is worth noting from the outset that the author's approach is neither straightforward nor linear: what makes this book special—its creativity and uniqueness—can also have a disorienting effect. The prose is more

poetic than plot-driven: time veers from present-day to first-encounters, and personal experiences are humbled through the politics of oceanic study.

While the writing is incredibly moving, some may find themselves frustrated by temporal shifts. The result is an overflowing sea of emotions that is both fragmentary and riddled with fleshy matter. While this may detract some folks, it will be the crux of interest for others.

I urge readers to engage their senses and journey through these tides of time, for the effort involved in keeping up with Apostolides is always rewarded in kind. The writing is wise and meaningful. Like so:

The orbital angle of the moon will alter and rise. It's an ebb and flow; it's a rhythmic cycle. Tides are predictable. Grief is not. I try to squelch it: cardboard boxes fall apart when they get wet. I haven't asked you to carry the boxes, although they're heavy. You don't need my weakness; you've already got enough on your mind.

Throughout this memoir we encounter Apostolides at many stages of her life. We meet her past self at a clinic to end a pregnancy, as well as in her current state of motherhood, hearing about her daughter's first kiss. Intimacy and fertility are ongoing themes, and where the anatomy is fluid, and the ideas free-flowing, the book is anchored in three parts: organized in accordance with the three trimesters of a pregnancy.

Employing this self/species method of storytelling, Apostolides not only questions her own encounters with termination and embodied trauma, but ties her experiences to bigger quandaries that cloud our collective conscience: What does it mean to bring new life into a world whose resources are finite,

and yet treated as commodities to be exploited? What does it mean to live in the anthropocene, where humans' impact on earth has caused such irreparable damage that we have entered the sixth extinction?

These questions circle the scenarios Apostolides thinks through, as she draws on scientific data to support her claims. The book is well researched, and ends with extensive and thoughtful footnotes in a section titled Further Reading. These concluding passages substantiate the book's narrative.

I think that the brilliance of this book, and the feminist question that it encompasses, is its illustration of the irony of this specifically gendered situation (abortion). Apostolides is suggesting that we shift our attention from inner to outer, in order to highlight the hypocrisy of right-wing anti-abortion legislation. For Apostolides, the "decision" to have an abortion weighs on her psyche and her body long after the procedure, and demonstrates the human capacity for empathy, sorrow, regret, and dismay. I think the underlying message, here, is that this ongoing guilt (embodied by women) is entirely misplaced in the context of our global crisis. I think the book is urging us, rather, to question what structural and cultural practices have made Apostolides' body into a public debate when our biggest life source is quietly degrading at the hands of corporate greed.

This is a book to immerse yourself in, so as to emerge, swelled, with a more compassionate understanding of some of life's most complex questions.

Danielle McNally is a PhD candidate in Gender, Feminist and Women's Studies.