

periods and perspectives while not presenting a daunting bibliography. These resources make the book easy to read and comprehend initially and return to as a study guide and reference later, making it especially helpful to first-year students.

Women's Realities, Women's Choices serves as an excellent introductory overview and would be a welcome companion to any early undergraduate social science and humanities course interested in critically exploring the lived realities of women both in and beyond Canada.

Hannah Maitland is a PhD student in the Gender, Feminist, and Women's Studies department at York University. Her research interests currently include sex education controversies and the relationships between generations of feminist women.

FEMINISM: A BRIEF INTRODUCTION TO THE IDEAS, DEBATES, & POLITICS OF THE MOVEMENT

Deborah Cameron
Chicago: University of Chicago Press, 2019

REVIEWED BY KI WIGHT

Deborah Cameron's compact monograph on the history, tenor, and tensions of feminism and feminist movements is an impressively accessible short and comprehensive read. While Cameron situates the book within current global-capitalist exploitations of women, its primary focus is on Western Anglo-American feminisms. She underscores that all feminist movements are linked by the fundamental beliefs that women

occupy systematically disadvantaged positions in society, and that social and political action can yield positive change for women.

The seven-chapter book surveys feminism from various historical and cultural perspectives, and highlights the importance of intersectional lenses on feminist issues. Six themes are addressed specifically: domination, rights, work, femininity, sex, and culture. The final chapter highlights contemporary tensions between feminisms and more pluralistic and non-binary concepts of gender, and concludes with optimistic notes on feminist futures.

The introductory chapter summarizes core feminist concepts, notably Crenshaw's intersectionality, alongside a brief historical review of first through fourth-wave movements. Cameron makes the critical point that conceiving of feminism as a series of waves gives the sense that feminist thought and action is discontinuous, and can lead to limiting or totalizing understandings of feminism. She urges us to conceive of feminism as continuous, diverse, and in relation to local or specific contexts.

Social characteristics of patriarchal domination leads into the first themed chapter on domination. A scan of domination through history includes women's property rights, Marxist critiques of gender roles under capitalism, wage inequity, and the paternalism inherent to biological determinism. Challenges to women's bodily autonomy is a persistent theme, including a contemporary link to rising White supremacy and alt-right movements.

Cameron's review of women's rights layers social and political context with nuance and care, and includes tension points, inequities, or contested elements of certain rights struggles. In particular, she highlights the problem of exclusion by White liberal feminisms. Bodily autonomy

continues as a core topic and includes far-reaching examples such as workplace discrimination and harassment, domestic work pressures, global capitalism's exploitation of reproductive capacity through surrogacy, and the pervasive anti-Muslim racism fueling policies that ban women's faith-based symbols and attire.

The chapter on work outlines the long relationship between capitalism and oppression of women, particularly the overrepresentation of women doing unpaid domestic care. Cameron offers historical and theoretical analyses of gendered work, and punctuates the chapter with futuristic theories by Angela Davis and Shulamith Firestone that imagine collectivized domestic work in order to challenge oppressive household and workplace structures.

Social constructions of gender, and impositions of gender norms, comprise the chapter on femininity, concluding with the intersections of racism, colonialism and gender-based exploitation. The chapter on sex surveys feminist activism relating to bodily autonomy and pleasure, and explores how feminist movements have either embraced or denounced sex positivity, pornography, and sex work.

In the last themed chapter, Cameron examines male-centred bias in cultural movements and canons, and summarizes theoretical work that challenges patriarchal cultural bias. The book's final chapter concludes with a call for collective-minded activism to challenge systemic oppressions and power relations, and warns against feminisms that are limited to individualistic and capitalistic realms.

As a book centring Western or Anglo-American feminisms, with frequent references to Black feminist contributions, the #metoo and #timesup social media movements, and the violence of alt-right and men's rights movements, I noted two absent

or muted feminist considerations: Aboriginal or Indigenous feminist action, and the contemporary prevalence of anti-transgender voices.

Scholars like Eve Tuck, Kim TallBear, or Leanne Betasamosake Simpson and activists from movements such as #idlenomore and Murdered and Missing Indigenous Women and Girls (MMIWG), have articulated a variety of Indigenous feminisms that vastly challenge colonial structures impacting women's lives in areas such as kinship, community, education, sexuality, and gender identity. There is also an occasional use of the word "sex" rather than the use of "gender" during discussions of identity categories. This creates an unarticulated tension in the book between contemporary feminist movements that are seeking inclusion and social justice for trans* and non-binary folks, and those who are actively seeking to exclude trans women from feminist, lesbian or queer communities and thought.

Despite these critical concerns, this summative account of feminism is a constructive, brief, and accessible text. If used in educational contexts, I believe it would be crucial to bridge this text to current discussions of gender identities, and to Indigenous feminist voices, activism, and histories.

Ki Wight is a full-time instructor at Capilano University in Vancouver, Canada in the Communication Studies, Women's and Gender Studies and Motion Picture Arts programs. Her current doctoral work is at Simon Fraser University's Equity Studies in Education program, and is looking at the relationship between media education and systems of oppression.

LE SALAIRE AU TRAVAIL MÉNAGER: CHRONIQUE D'UNE LUTTE FÉMINISTE INTERNATIONALE (1972-1977)

Louise Toupin
Montréal: éditions du
Remue-ménage, 2014

REVIEWED BY JEANNE MARANDA

Ce livre qui a été publié en 2014 est le fruit d'une recherche autour d'une lutte qui a marqué le néo-féminisme des années '70. L'auteure selon ses propres mots «tente de déconstruire le préjugé qui est demeuré imprégné dans l'esprit des gens à propos de la perspective du salaire ménager portée par le courant appelé Collectif féministe international, à savoir qu'il s'agissait d'une revendication essentiellement matérielle, réformiste, qui allait avoir pour effet de clouer les femmes à la maison, contrevenant ainsi à l'objectif d'égalité des femmes dans la société.»

Elle ajoute que «le salaire ménager n'a jamais été pensé en termes de plateforme politique de revendications; le salaire a plutôt été avancé en raison du potentiel symbolique qu'il recelait, c'est-à-dire sa faculté de dévoiler l'étendue de l'invisibilité du travail reproductif privé et public sur la Terre, sa gratuité et le profit qu'en tirait le système économique.» Et elle ajoute que ce slogan a constitué un «outil de sensibilisation et de conscientisation sans pareil pour démystifier ce qui était qualifié à l'époque de travail d'amour.»

Remontons le cours de l'histoire à l'occasion de la campagne mise en marche par une activiste anglaise, Eleanor Rathbone (1872-1946) qui militait en 1945 pour obtenir du Parlement un régime d'allocations familiales. Elle y voyait une solution

de rechange au salaire de l'homme pourvoyeur qui gardait la femme en position de dépendance dans la famille et dans la société. En 1945, un projet de loi a donné à l'Angleterre et au Canada un tel régime.

Trente ans plus tard, dans la mouvance du néo-féminisme occidental, entre 1972 et 1977, la question du salaire au travail ménager a ressurgi. En 1969, 1970, 1971, toute une légion de féministes écrivirent sur le travail ménager domestique. Parmi elles on compte celles qui formeront à Padoue en 1972, le Collectif féministe international du salaire au travail ménager: l'Américaine Selma James, l'Italo-américaine Silvia Federici, Brigitte Galtier de France se joignant à Mariarosa Dalla Costa.

C'est ici que prennent toute la valeur et l'intérêt du livre de Toupin qui a fouillé les archives accumulées par le Collectif et nous relate pas à pas l'histoire d'une lutte qui a mobilisé les réseaux féministes dans six grands pays occidentaux: l'Angleterre, les États-Unis, la Suisse, l'Italie, l'Allemagne et le Canada anglais. Tout un exploit quand on considère que les moyens de communications à l'époque n'avaient pas l'ampleur et l'efficacité d'aujourd'hui. Pensons à la tâche qu'elles ont envisagée: sensibiliser des femmes, isolées dans leur intérieur pour la plupart, avec des besoins différents, toutes exploitées à différents niveaux que ce soit à la maison, au travail, à l'usine, à l'école. Il leur fallait s'ouvrir aux conditions des autres femmes, de trouver ensemble des solutions pour sortir de leur statut de victimes de l'oppression du patriarcat qui sévissait à la grandeur de la Terre!

Ce réseau, le Collectif féministe international a rallié les groupes féministes autour d'un manifeste, coup d'envoi de sa création. L'auteure a rapporté leurs nombreuses activités: année après année, conférences, échanges, forums, rencontres publiques entre les groupes. Les médias