

verse community of writers, readers, academics, and activists in multiple disciplines, such as political science, film/fine arts, nursing, gender, feminist and women's studies, humanities, and sociology. Stories of resilience, invisibility, oppression, and well-being in parent/child relationships resonate for single mother/parent readers. A highlight of this edition is the broad range of research methodologies, such as discourse analysis, auto-ethnography, participatory action research (PAR), theatre of the oppressed, oral history, and qualitative interviews. The methods make visible single mothers' struggles, fears, and triumphs within the contemporary contexts of pop culture, psychology, work/family balance, policy, classroom, and community. These accounts remind policy-makers, researchers, and academics of the importance to listen carefully to women's voices and the textured reality of their lives, as single mothers raising their children.

## **Click and Kin: Transnational Identity and Quick Media**

May Friedman and Silvia Schultermandl, Editors  
Toronto: University of Toronto Press, 2016

REVIEWED BY DREW DAKKESIAN

*Click and Kin: Transnational Identity and Quick Media*, edited by May Friedman and Silvia Schultermandl, is thoroughly postmodern. A ten-chapter anthology, it concerns "the implications of an era of rapidly increasing transnationalism and multimedia exposure as a means of negotiating kinship and connection," and explores "the interstices between coherent national and cultural identities and ... the ways that technology ... simultaneously disembodies and re-embodies our experiences of connection over distance, with implications for our singular and collective identity formation" (3). It centers on a 21st-century phenomenon, namely, that new communications technologies are alternately facilitating and redefining kinship, which in the past geography alone dictated. This phenomenon may take the form of immigrants or their children maintaining contact and in some cases forging new connections with blood relatives in other parts of the world via messaging platforms such as Skype and social media outlets such as Facebook (chapters 1 and 9); it may also take the form of people who have no biological relationship together finding a new community, a new type of family, in the comment section of a web series or on a members-only message board (chapters 4 and 6) based on some otherwise isolating shared experience.

The volume is divided into four sections, one for each of its thematic strands: “quick media and the connections between the individual and an imagined community” (section 1); “quick media and emergent, established, and alternative views of identity” (section 2); “re/envisioning the self in cyberspace as an alternative to lived identity” (section 3); and “quick media as a substitute for transnational encounters when embodied encounters are not possible” (section 4). The chapters are laid out according to which thematic strand each best evokes. One of the overarching lessons of *Click and Kin* is that in this post-Web 2.0-ization world, definitions are changing and borders are shifting, so it feels somewhat contradictory to divide up its chapters. Indeed, chapter 1, “I Talk to my Family in Mexico but I Don’t *Know* Them’: Undocumented Young Adults Negotiate Belonging in the United States through Conversations with Mexico” by Laura E. Enriquez obviously appears in section 1, but its subject matter is equally appropriate for sections two and four. Likewise, although chapter 5, “Literary Letters and IMs: American Epistolary Novels as Regulatory Fictions,” a contribution from Schultermandl, is presented in section 2, its content also dovetails with that of both section 3 and section 4, and as such could easily have been included in either of those sections.

Editorial architecture aside, *Click and Kin* has many high points, especially its ninth chapter, “Love Knows No Bounds: (Re)Defining Ambivalent Physical Boundaries and Kinship in the World of ICTs” by Isabella Ng. This is autoethnography at its finest. Using examples from the author’s own life, the essay provides the most comprehensive discussion of *Click and Kin*’s *raison d’être*—the burgeoning phenomenon of quick media facilitating and redefining kinship.

Though not its focal point, *Click and Kin* does contain references to motherhood; there is a brief discussion of feminist motherhood studies in the introduction, framed in the context of theoretical influence on the volume’s contributing authors (page 9). However, the most comprehensive examination of motherhood in *Click and Kin* is in a greater examination of the idea of transnational families, which happens to take place in “Love Knows No Bounds.”

Schultermandl and Friedman make sure in their introduction to go on record that *Click and Kin*, as an extension of its editors’ academic worldview, is not a liberal feminist, blindly cyberfeminist, Western-centric volume, noting, “The constraints and uneven access to quick media technologies—their role in extending surveillance, reproducing power relations, and generating new modes of exclusion ... mirror and in part amplify prevalent social inequalities, especially in a globalized context” (11) making it particularly transnationally feminist in focus and result.

*Click and Kin* has traceable academic underpinnings in many disciplines, including and especially anthropology, media studies, and philosophy. Inasmuch, it may also be useful as an introductory humanities studies text for liberal-arts undergraduates—particularly those who have yet to choose a major. It also has inherent potential benefits for longtime academics seeking an updated, more complete understanding of what is happening in our world—this increasingly networked, transnational world—today.

## **Doulas and Intimate Labor: Boundaries, Bodies and Birth**

Angela N. Casteñeda and Julie Johnson Searcy, Editors  
Bradford, Ontario: Demeter Press, 2015

REVIEWED BY ARA FRANCIS

This edited collection is the most comprehensive account of birth doulas in the academic literature to date. Looking closely at the relational and intimate dimensions of doulas' labor, the chapters cover a broad spectrum of experiences, including those of abortion, adoption, and radical doulas. The book is rare in its depth. Editors Angela N. Casteñeda and Julie Johnson Searcy are practicing doulas, as well as anthropologists, and most of the contributing authors have similarly impressive, multifaceted backgrounds as scholars, doulas, midwives, labor and delivery nurses, childbirth educators, and lactation consultants. Informed by so much lived experience, the volume offers an insider's perspective and allows the reader to glimpse into spaces that are so often closed to scholars. This volume thus makes an invaluable contribution to our understanding of doulas' work.

Organized into three sections, the book begins with an exploration of doulas and the mothers they serve. Here authors review and unpack the evidence that doulas improve birth outcomes; reiterate how a doula's role is to follow the mother, rather than guide her; discuss how doulas can help women, and themselves, reclaim their bodies from dominant cultural narratives of thinness and worth; and considers how doulas assist adolescent mothers and mothers relinquishing babies for adoption. The sixth chapter by Amy L. Gilliland, "Doulas as Facilitators of Transformation and Grief," is a particularly strong contribution, offering lengthy excerpts from the author's interviews with forty-three doulas and thirty-three parents.

The volume's second section considers doulas in the broader context of