that neoliberalism had met its demise. In a similar spirit, we may ask if what these authors call neoliberalism's "twilight" is the best terminology, given its many lives. This question returns us to this important book's core message. If we make our own history, then the future—including neoliberalism's—is radically open, and the onus is on us not only to understand but to change the world.

Not Enough Fight: a Review of *Fight for Your Long Day* and an Argument about the Sessional Situation

Kudera, Alex. 2010. *Fight for your long day*. Madison, NJ: Atticus Books. ISBN 978-0-9845105-0-4. Paperback: 18.99 CAD. Pages: 265.

Reviewed by Garry Potter
Wilfred Laurier University

This is in some respects an excellent book. It won the 2011 Independent Publisher (IPPY) Book Award - Gold for Best Regional Fiction (Mid-Atlantic), it has been favorably reviewed in numerous journals including the *Chronicle of Higher Education*, and it already has a certain cult status among contract academic faculty (adjuncts as they are called in the US). The numbers of people who identify with the book's main character—Cyrus Duffleman—are growing rapidly. This is easily understandable, as ever increasing numbers of people share Duffleman's working conditions and resentments, as casual labourers in the neoliberal, ever more factory-like institutions of higher education.

Duffleman needs to work four lecturer/tutor jobs, plus an additonal one as a university security guard, to keep himself financially afloat. Among a long list of his worries, the lack of any health care benefits in his short term contractual employment particularly worries him. Canadian contract academic faculty also lack much in the way of a benefits package, but at least our country has a decent national health insurance plan. One can well imagine Duffleman being something of an enthusiastic and grateful proponent of Obamacare, but Obama is not the president of his fictional US; rather it is President Fern/Bush. This is a satirical novel, but satire generally involves humor, albeit sometimes a rather bitter laugh. But this book is much more sad than funny.

The four educational institutions spread around Philadelphia that Duffleman works at are very different in terms of their wealth and their class—yes, class—of student intake. The novel thus gives something of a cross section of "allegedly higher" education in America. For all those who have ever taught in higher education, Kundera's portrayals of classroom discussion—going brilliantly, limping along, out of control—will very much ring true. So too will the various cost management strategies employed by the

administrators strike a resonant chord. Duffleman's fictional universe is very similar to the real world conditions faced not only by US adjunct professors (the American name for sessionals) but Canadian and other countries' (the UK and Australia for example) sessionals as well; this is why so many of them love this book and identify with its main character. And this, to me, is what is most sad! Many people identify with Duffleman's resentments and disappointments; this is understandable. What is sad though, is that probably many also identify with his self-flagellating resignation to his situation. Our poorly paid contract academic faculty not only endure poor pay and working conditions but a constant implicit insult to their professional worth.

There is very sad irony in the title of this book: *Fight… for your long day*. Duffleman's "long day" is Thursday, the day when he must teach on all four of the different campuses where he is employed and then conclude with a security guard shift until midnight. He certainly does have to fight to get through his "long day". He fights, a pretty much losing battle, to preserve his dignity. He fights to try, completely unsuccessfully, to preserve his self-esteem. He is constantly doubting his own self-worth, measuring his own human value by his paltry paycheck. He fights, partially successfully, to preserve his integrity; or at least he is constantly guiltily, though ineffectually, obsessing about it. What he doesn't do at all, is in any way *fight to change his situation.*

It is interesting to note that while the Duffleman character reflects upon many, many things about economic disparities and race and class and gender in America, about the changing conditions of higher education and his own supremely exploited position within it, there is one word that never even passes through his mind; there is one word that is never mentioned even once in the entire book: union!

The character of Duffleman is in some respects that of a good man but not all. There is a pathos about him that is, well, pathetic. You tire of his inwardly directed anger and his terror of authority; after a time you are impatient with his lack of a sense of self-worth and become particularly impatient with his guilt. I have known many, many contract academic faculty. I was one myself for many years. The sessionals I know *are not* pathetic! They are intelligent and strong and active. They are not wallowing in bathos; and yes, most of the ones I know anyway, are ready to fight to change things!

There are, of course, structural difficulties to overcome. But that is precisely where the struggle is, what the struggle is. Canada with the Canadian Association of University Teachers (CAUT) (not quite a union but like a union in some respects), with the CAUT Defence Fund (our union of unions), with Canadian Union of Public Employees (CUPE), is better off in this regard than is the United States. But better off than abysmal is still not very good.

The last sad irony to reflect upon here is less to do with the book *Fight for Your Long Day* than to do with this review of it. As I said, the sessionals I know, are intelligent and strong and ready to fight; it is the *tenured faculty* that need waking up! It is the

tenured faculty that needs to understand that standing with their contract faculty colleagues is in *all* our interest. It is the only way decent higher education can be preserved against the neoliberal assault upon it!

Perera, Suvendrini and Sherene H. Razack. eds. 2014. *At the limits of justice: women of colour on terror*. Toronto: University of Toronto Press. ISBN 978-1-4426-2600-3. Paperback: 42.95 CAD. Pages 632.

Reviewed by Aziz Choudry
McGill University

What qualifies as terror and violence? Comprising thirty chapters/creative contributions, this collection arises from a 2012 workshop convened in Toronto by, and about, women scholars of colour and Indigenous women scholars theorizing multiple sources of violence and terror and interrogating the conceptual contents of these terms. A short book review article can hardly do justice to a book of this length and breadth. Bringing together established and emerging scholars from several countries, this ambitious collection questions the meaning(s) of terror; the forms that are commonly recognized; its racialized and gendered effects; ways in which both practices and representations of terror and violence circulate across time, spaces, and place; and what these practices and representations do. One of this collection's strengths is that it moves across and beyond the more familiar and less well-documented sites in the context of a seemingly never-ending "war on terror". The book is divided into six sections. These are: "Mundane terror/(Un)livable lives," "Violence is a far country: Other women's lives," "Terror and the limits of remembering," "Thinking humanitarianism/Thinking terror," "Terror circuits," and "Theorizing (at) the limits of justice." Geographically, chapters discuss Palestine, Chile, Australia, Canada, Abu Ghraib, the killing fields of the Tamil genocide in Sri Lanka, Turkey, Guyana, Jamaica, USA, Pakistan, India, the Philippines, and locations across the African continent. Many contributions also have a transnational focus, making interconnections between different sites and locations and considering relations of proximity and distance from terror. A major concern of the book is to think through ways in which knowledge—the praxis of knowing and doing—is produced at the limits of in/justice.

Editors Suvendrini Perera and Sherene Razack note in their introduction: