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.

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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:

> A problem we face as racialized women is that each time we encounter hegemonic discourses on terror, and attempt to circulate critical counter-narratives, we are seen not as academics who have carefully researched an issue, but rather as persons with a personal and therefore partial and non-objective analysis (6).

Many of the chapters engage with the ways in which both public knowledge and academic scholarship are produced from and about experiences of terror. For example, Nadera Shalhoub-Kevorkian's chapter engages with everyday forms of violence inflicted on Palestinian women under Israeli occupation during pregnancy and while giving birth, as well as the administrative controls which narrate Palestinians – including unborn and newborn children – as terrorist Others. She suggests that birthing Palestinian women's voices and ways of knowing about their conditions are key to producing knowledge for reclaiming and asserting their rights, documenting and challenging the hegemonic accounts produced by the Israeli security regime. Other chapters engage with ways in which experiences of state repression—arrests, violence, harassment, intimidation and surveillance —can help build a deeper analysis of state power, the nature of liberal democracy, and the interests of capital from the standpoint of those targeted. As Sunaina Maira notes in her chapter, forms of state surveillance and violence are racialized, which influences the intimacy of surveillance and its regularization in people's everyday lives. Maira's ethnographic research in California reveals that one reaction among primarily South Asian-, Arab-, and Afghan-American youth has been to normalize surveillance in their everyday lives rather than to bear a burden of private shame.

With its emphasis on illuminating forms of state terror and violence, this book includes Robina Thomas' chapter on the violence of Canada's Indian residential school system for Indigenous communities and Nicole Watson's critical assessment of the Australian federal government's imposition of its controversial Northern Territory Emergency Response onto Indigenous communities in the name of protecting Indigenous children from sexual abuse. Many chapters explicitly attend to historical and continuing practices of terror—invasion, occupation, colonialism, imperialism, militarism, and racism—asking how violence is both remembered and layered onto the present. In part, the book seeks to challenge what Bannerji (2003) has called the hegemonic cultural common sense of these concepts, constructed as they have been through processes of knowledge production that are shaped by, and which attempt to erase, the traces of colonial/imperialist relations and histories.

While the ethics and politics of memory is a theme running through many chapters, Teresa Macias' insightful discussion of the biopolitics of torture (under the Pinochet dictatorship) and the telling of histories of torture through the national commission on truth and reconciliation (and by extension similar state commissions) problematizes the politics of recognition and reconciliation. She argues that in these

contexts where truth-telling processes are controlled by the state, survivors of torture are both excluded and subsumed to a nation-building project (in this case, a neoliberal Chile). She asks us to contemplate possible alternatives, to think and act differently in relation to documenting torture and being accountable for the past. Citing an excerpt from Grenadian poet Merle Collins, Alissa Trotz also poses some thoughtful wide-ranging questions in her chapter on coming to terms with racial terror in 1960s Guyana, asking what kind of public intellectual work is most appropriate to raise more complete and more complex questions about "historical and contemporary processes of violence, nationalism and state formation in the Caribbean and elsewhere, reading across superficially separate spaces in the region and beyond for the resonances that exist" (304), beyond standard academic formats. Indeed, one feature of this book is that several chapters include poetry, photography, and other visual artistic representations.

There is much to recommend in this book, although the writing is sometimes uneven, and at times unnecessarily dense. *At the limits of justice* is a timely and welcome book which makes contributions towards a framework for thinking through (but not necessarily resolving) the meanings of terror and violence, as well as the geopolitics and circuitry of forming, sustaining, and circulating these concepts. In doing so it is an ambitious project seeking to illuminate historical continuities, geographies made and remade by old and newer forms of imperialism and colonialism.

References Cited

Bannerji, H. (2003). "The tradition of sociology and the sociology of tradition." *Qualitative studies in education* 16(2): 157-173.