In this book, Olivia Espin and Andrea Dottolo provided a gender analysis of voluntary and involuntary migration experiences of women from a psychological perspective, a topic that has been sidelined when exploring the experiences of migrant women. This book also adds to the literature by exploring gender and intersectionality through a feminist lens and different methodological approaches. Collectively 13 chapters are organized into 4 parts. In part 1, the authors presented general issues of immigrant women’s lives in the host society which are influenced by home culture. In part 2, economic issues are addressed, followed by part 3 that focused on the issue of all forms of violence faced by immigrant women and refugee women. In the final part of the book, intergenerational impact of migration on women who are descendants of immigrants are explored.

**Part I**, “Place, Race, Memory and Migration” section, opens with chapter 1 by Olivia Espin on the importance of having memories of places, especially for immigrant women. Espin used the term “geography of memory” (p. 30) to explain how memories serve to construct a “sense of continuity in our lives” (p. 30). In other words, according to the author, language can be used by migrants as a therapeutic tool to encode and decode memories that are left behind in order to reshape their lives and to continue in a new place. In chapter 2, Suyemoto and Donovan used structural power analysis to examine power, privilege, and oppression associated with race and gender. The authors employed a feminist approach to reiterate the idea that “personal is political” (p. 55) and that “being vulnerable and exposed is one way to create change in ourselves and others” (p. 56). Suyemoto and Donovan acknowledged the use of personal experience as an approach to have a “deeper understanding and exploration of another’s experiences” (p. 72).

**Part II**, “Work, Social Class and ‘Traditional’ Gender Roles,” focused on issues of employment and family responsibilities that many immigrant women encounter. Pei-Wen Winnie Ma and Munyi Shea, in chapter 3, brought the challenges of “employment, motherhood, psychological health and related clinical implications” (p.83) to the forefront of migration discourse. The authors discussed how many immigrant women, professional and working class, must endure double burden by supporting the family financially and taking care of the family at the same time. For example, these working women are expected by their husbands to be fully responsible for the childcare and household work, despite working long hours. Using a feminist family therapy framework, Pei-Wen Winnie Ma and Munyi Shea concluded the chapter by pointing out that in order for feminist based therapy strategies to work, it is important to respect East Asian cultural values and traditional gender roles. In chapter 4, Sundari Balan and Ramaswami Mahaligam conducted an empirical study to investigate the stereotyping of Asian immigrant women being the good wife and a good worker “not only in relation to American women and men, but also to Asian men and fathers” (p. 105). Huma Ahmed Ghosh, in chapter 5,
looked at the migration experiences of Afghan mothers as refugees in relation to gender and class differences based on the wave of migration from Afghanistan to the United States. The authors also discussed the struggles of Muslim Afghan mothers and the challenges they encountered in raising children according to their religion and culture while settling in an “environment that is hostile to Muslims and Afghan” (p. 123).

**Part III, “Violence, Resistance and Resilience,”** addressed sexual, domestic, and political violence against women. Diya Kallivayalli, in chapter 6, discussed the politically motivated violence and provided a critique of the present political asylum system with regards to women who seek refuge after experiencing such atrocities. The chapter concluded with recommendations to clinicians working with the victims of politically motivated violence. In chapter 7, Tummala-Narra Satiani and Patel examined South Asian culture in the context of religion, spirituality, sexuality, and family structures. Using a feminist psychodynamic lens, the authors attempted to understand “social and contextual issues that contribute to the problem of sexual violence, the recovery process and empowerment within South Asian communities” (p. 167). Tummala-Narra Satiani and Patel shared their experiences as South Asian therapists and the role their culture, race, and gender played “in the therapeutic dyad” (p. 185). Quentero, Cerezo, Morales, and Gebhardt, in chapter 8, explored and analysed the factors that impacted the life of one transgender immigrant woman from Latin America to discuss the issue of transgendered women’s mental health needs. Using the ecological framework, the authors explored the impact of environmental factors, such as race, gender identity, ethnicity and sexual orientation—as well as the society’s perception of transgender and immigrant people—on the woman’s life. Quentero, Cerezo, Morales, and Gebhardt concluded this chapter by providing recommendations for mental health professionals about sociocultural factors that impact many transgendered immigrant women in the United States. In chapter 9, Serrata, Macias, Rosales, Rodriguez, and Perilla presented the study they conducted on Latina immigrant women who survived domestic violence in the Southeastern United States. The study documented the transformation process of Latina immigrant women by discovering inner strength and power to bring a change in the lives of other Latina immigrant women through the leadership program called “Lideres Communitarias” (Community Leaders).

**Part IV, “Intergenerational Impact of Migration” section,** informs the readers about the serious impact of migration on several generations, especially “those who have not experienced the process of migrating themselves” (p. 228). In chapter 10, Stutman and Brady-Amoon focused on the undocumented Ecuadorian immigrants to the United States and their daughters who are US citizens. The authors examined lived experiences of the first generation Ecuadorian American girls growing up in the United States with the constant fear that their parents could be deported anytime if caught by the authorities. Stutman and Brady-Amoon call for future research to further explore the experiences of children of undocumented immigrant parents in order to have a deeper understanding of the psychological long term impact on daughters and sons. Sandra Mattar and Maria Teresa Pestana, in chapter 11, used their own personal narratives to address some aspects of intergenerational effects of migration on women in relation to race, gender, country of origin, language, and class. The authors concluded the chapter by arguing for the use of the intersectionality framework to understand the complexity of migration and acculturation experiences of each woman. Sandra Mattar and Maria Teresa Pestana also asserted the need to “particularize each immigrant’s story and the dangers resulting from theoretically generalizing the immigrant women experiences” (p. 266). Karen Kisiel Dion, in chapter 12, looked at the experiences of university undergraduate women born in Canada whose parents
arrived as immigrants. Dion argues: “Given the demands and pressures of gendered socialization within immigrant families across diverse ethnocultural communities, some young women may de-emphasize and/or redefine the role of their ethnocultural heritage in their self-definition” (p. 269). The author discussed the interviews of these young women and, based on their comments, proposed that young women’s self-definition approach “does not represent denial of one’s roots but may, in some circumstances, reflect an adaptive approach to constructing one’s identity” (p. 269). Moreover, Dion suggested that many young women in the study self-identified as bicultural, which may serve as a “form of empowerment at the psychological level” (p. 279). In chapter 13, Andrea Dottolo and Carol Dottolo explored the Italianness of granddaughters of first generation American Italian women in the United States and how these women used food—sharing recipes and preparing and eating Italian food—to construct and maintain their ethnic identity. According to the authors, “recipes also have a voice – of the person who wrote it and who made it, representing a connection to an individual family member” (p. 299).

I find this book a valuable resource for emerging researchers in developing the in-depth understandings of the gendered experiences of migration from various feminist theoretical and methodological perspectives. Although the recommendations in this book target social workers and mental health professionals, readers, such as educators and researchers in the postsecondary institutions, will benefit from the valuable insights and suggestions provided in this book to help adult learners cope with the experiences of migration and the psychological demand of being “betwixt and between neither here nor there” (p. 35).