

Together, manufactured invisible identities and embodied authenticity suggest a reimagining of the false digital and real-world binary. Jones writes, “Our offline and online experiences share a symbiotic relationship—our lives are diffuse” (204). People exist offline, in hierarchical social structures that shape the desires they bring online in search of young and attractive cam models to act out those desires. This can include race play, BDSM, and more. But on the other side of the camera, there is a person, within their own social location, who must reconcile their own desires with those of their clients. While some sex acts allow for mutual pleasure, other desires may push cam models to do unsafe or unsavory acts. Even if consensual, sex scenes that involve racialized stereotypes of a black man’s penis or a Nazi dominatrix, it is worth interrogating the extent to which these performances reproduce racism or allow marginalized people to save face in a racist and patriarchal society.

Sex work and desire are complicated issues for a technologically mediated society. In *Camming*, Jones documents how pleasure is refracted through social structures that reproduce inequality, but also how pleasure and sex work may “crack” capitalism by resisting alienation and other forms of inequality.

Michael Flood.

Engaging Men and Boys in Violence Prevention. New York, NY: Palgrave Macmillan, 2019. 438 pp. 37.99 € (Hardcover). ISBN: 978-1-137-44210-9.

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In *Engaging Men and Boys in Violence Prevention*, Flood successfully combines first-class academic writing and practice-based knowledge. This is not necessarily an easy task. Being one of the leading figures in research, as well as engaging men and boys, in the prevention of violence against women, many of us have been waiting to read Flood’s book. He does not disappoint.

Flood’s main argument is that if strategies toward engaging men and boys in violence prevention are to be successful, a feminist approach is essential.

The structure of the book is clear, and one thing naturally leads to other. It is good to read from beginning to the end, but it is also good for picking up and opening to different chapters and starting from there. This quality makes the book desirable for teaching, which is maybe what the author had in mind.

Flood starts by introducing the reader to the problem of gender violence and its prevention. His long experience in the field, not just as a researcher but also as an activist comes through and provides the reader a good grasp of the complexity of this area of study. In the era of #MeToo and incel groups, the issue of men’s violence against women is a heated and debated topic. Flood maps out the debates on

definitions of what constitutes violence, as well as the gendered aspect of it, while also explaining resistance from men's rights groups and fathers' rights groups. In the second and third chapters, Flood explains the debates both in defining the concept of violence but also the strengths and weaknesses associated with different methodologies used to measure and analyze violence. He offers his readers a guide into engaging men in violence prevention, whether in face-to-face communications (Chapter 6) or through media (Chapter 7).

The book also touches on some of the most vibrant theoretical issues now: affect and emotions. In Chapter 10, Flood examines emotions and their role in resistance against feminist initiatives. This is a timely discussion about the impact and influence of affect and emotions on people's behavior. As Flood writes: "Emotions play a role in reproducing structural inequalities, but they also can play a role in transforming them" (p. 333). This is an area of discussion masculinities studies will hopefully see more of in the future.

The practical use for this book is perhaps its most impressive quality. For example, in Chapter 10, "Dealing with Resistance," Flood provides a "how to" list on page 325. This list is articulated and explained point by point. Having taught gender studies for the last seven years, I found this information extremely helpful in navigating uninspired men in my class.

His step-by-step approach to men's resistance will without any doubt be useful for practitioners working with men and boys in this sector. Especially because of his disclaimer which explains that these steps are not necessarily linear or analytically separate from one another. These kinds of thorough explanations are part of what make this book so exquisite. It is obvious that Flood cares that his readers can use what this book has to offer—an extensive overview of the field as well as practice-based approach—but he also wants the reader/user of the book to be aware of the limitations many of the strategies entail. It is therefore safe to say that Flood does not offer "one size fits all," but highlights the nuances in working with resistance.

While reading, the main argument Flood makes is quite clear, even though he flips every stone and looks at issues from all perspectives. The need for feminist approach is always there, always well underpinned and convincing.

Hodapp, Christa.

Men's Rights, Gender, and Social Media, Lexington Books, 2017. 187p. ISBN 9781498526166 (cloth, hardback; paper); \$90, ISBN 9781498529199 (ebook); \$38.

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Christa Hodapp's 2018 *Men's Rights, Gender and Social Media* offers the first extended work to focus on the men's rights movement (MRM) as a primarily online