

**Walkowitz, Daniel and Lisa Maya Knauer (eds.) 2009. *Contested Histories in Public Space: Memory, Race and Nation*. Durham and London: Duke University Press. 376 pp. Pb.: \$24.95. ISBN: 9780822342366.**

The popularity of the field of collective memory within the humanities and the social sciences undoubtedly reveals its social relevance, for histories and their representations constitute central sites of political struggle. Yet, the issue of how racial, ethnic, and national narratives are grounded in public sites and/or performances of commemoration also brings to the fore very important intellectual challenges.

This collection of essays, edited by an anthropologist and a historian, is the second of two volumes on history in public spaces – the other is entitled ‘Memory and the Impact of Political Transformations in Public Space’ – and has its origins in a public memory project initiated in the pages of the *Radical Historical Review* journal.

The book focuses on contemporary research on issues related to public memory and commemoration practices – the ways in which discourse of the past is constructed and expressed in and through public memorials, heritage sites, monuments and other historical spaces – highlighting their contested nature in the face of what is broadly defined as postcolonial condition. The cases studied represent all the major regions of the world and reflect recurring themes and concerns that transcend particular national cultures; they range across 14 countries as diverse as Guadeloupe, Nepal, S. Africa, New Zealand, Britain, France, the USA and Mexico. Such a compilation of memory debates in different, postcolonial, geographical contexts is indeed very instructive for two main reasons; on the one hand it expands the understanding of public space, in so far as it explores not only heritage sites, monuments and other historical spaces, but also public performances, media, and texts. On the other, it illustrates the majority of trends currently underway within contemporary scholarship.

With its methodological and theoretical commitments found mainly within history and anthropology, this collection aims high. In the introduction, the editors, Walkowitz and Knauer, set out the conceptual scaffolding of this project. In acknowledging the importance of postcolonial theory as one of the forces that shape the formation of national cultures in today’s world, they introduce the framework of the case studies to follow. The essays ‘reflect the impact of postcolonial theory [...] in their interrogations of how race and empire are implicated, referenced, or obscured in the construction of national narratives’ (p. 2). Appropriately subtitled ‘memory, race and nation’, the volume highlights ‘the themes that evidence the impact of the imperial turn in public history sites’ (p. 7).

And the historical moment for studying debates over history in the public sphere is indeed very acute: while contemporary wars go hand in hand with the acrimony experienced in public history debates, de-industrialisation and the advent of neoliberal policies have brought to the fore concepts such as the *creative economy*, in so far as cultural and historical sites are turned into touristic attractions.

In an attempt to systematically unravel the complexity of the struggles between modernist assumptions and postcolonial interpretations, the articles are grouped in four different, yet interrelated, thematic sections, providing the reader with distinct vantage points that aim to foreground the diverse positionalities and actors involved, as well as their interrelations and frictions.

In the first section, entitled 'First Things First', the cases of New Zealand's New National Museum (Macdonald), the Canadian Museum of Civilization (Phillips and Phillips), as well as Australia's public history debates (Ashton & Hamilton) emphasise the interrelations between indigenous groups and national institutions in three nations that still belong to the British Commonwealth.

In the second group of essays, the authors focus on two important imperial powers: the US and Britain. Entitled 'Colonial legacies and Winners' Tales' the section explores the ways in which these imperial powers negotiate their postcolonial situation, and unravels their attempts to accommodate diverse historical narratives. The specific cases examined here range from the British Library in Great Britain (Ghosh), to the Alamo site (Flores) and Ellis Island in the USA (Walkowitz).

The third section, 'State Stories', goes on to address the role of states in mediating or administering contested racialised histories, in areas such as education (Ecuador, Benavides), space (Mexico, Poole) and public monuments (S. Africa, Grunglingh).

In the final section, 'Understated Stories', light is shed more specifically on the contested and shifting nature of public histories with specific reference to the broad range of actors competing to reshape and redefine the polluted Kathmandu Valley river basin in Nepal (Rademacher), the Rio de Janeiro favela (Amar), the Afro-Cuban festive ethnoscape in the World Heritage Site of the old Havana town (Knauer), and the French Pantheon of national heroes (Dubois).

Taken together the contributions make a very interesting, but somehow not very convincing whole. Postcolonial theory is taken as a condition that shapes the form of national cultures, and its specificity is not sufficiently explored; for example, while the oversimplified (through omission) modernist narrative strategies developed in postcolonial settings can also be detected in non-postcolonial situations, the challenges the postcolonial condition might provide to the notion of 'heritage', or to the relationship between memory and history are not touched upon.

The collection is also exceptionally based in the present. In reflecting many of the shortcomings and challenges detected in the wider literature on collective memory (Kansteiner 2002), very few of the essays deal with long term historical processes – with the exception of the essay on post-colonialism in Australia and the article detailing the incorporation of two Afro-Caribbean champions of liberty into the French Pantheon – or manage to reflect on the audiences of particular representations. Furthermore, in reading exhibitions as texts to be interpreted, the emphasis is usually placed on outcomes, rather than on actual processes of reception, or on how specific, historically constituted, social collectivities relate to these emblematic spaces.

Despite these shortcomings, however, the volume is well crafted to reach a variety of audiences, including students, scholars and activists concerned with public history, memory studies more broadly, and most certainly anthropologists interested in unpacking the contested terrain of racial and national narratives in postcolonial settings.

ASPASIA THEODOSIOU

*Epirus Institute of Technology & Open University (Greece)*

*University of Manchester (United Kingdom)*

**Kulpa, Robert and Joanna Mizielinska (eds.) 2011. *De-Centering Western Sexualities. Central and Eastern European Perspectives*. Surrey and Burlington: Ashgate. 219 pp. Hb.: €60.00. ISBN: 9781409402428.**

From a vantage point situated outside the European domain altogether, this book provides interesting insights into how the term 'European' itself is internally fragmented especially with reference to the colonial terminology of 'metropolitan centre' and 'post-colonial periphery'; terms that the non-western world had thought described only them. The presence of a Central and East European (CEE) Other to the Anglo-American Self is noteworthy and educative for the South Asian and other non-western and colonised selves. The Western self is also being seen as increasingly represented by the American rather than the European, clearly stating the balance of power in the contemporary world.

Furthermore, the narrative of sexuality that challenges a hetero-normative public space is seen as chronologically constructed in the west leading to scholars in this volume challenging the linear and sequential time of the Anglo-American west with the coincidental or knotted time of the CEE that received the entire discourse in a package. Thus in CEE, the homosexual discourse entered not as something that evolved from the roots but as something that was representative of being 'progressive' or more civilised as an already established narrative. In this sense, the entire sequence of sexual liberation as the political equivalent of being developed follows the same logic as classical evolutionism that put certain traits as primitive only by comparison with the 19<sup>th</sup> century European world — Western Europe to be precise. In this sense, the western world drew a cultural line between the pre-1990 or Communist period and the post-1990 period that (according to them) was more 'progressive', having the core political economic values of the liberal economy forced upon this region and a blanket assumption of 'development', irrespective of the actual reality of greater patriarchy and racism.

The papers in this volume work around these central assumptions, taking micro-level studies from the various countries in this region. Interesting is the use of the abbreviation LGBT (lesbian, gay, bisexual and transsexual), as Mizielinska indicates, B and T are only empty signifiers in the context of a yet-to-mature movement, that at present recognises only the first two. Thus, identity politics is based upon borrowed concepts that clearly indicate the source to be the external Western politically powerful self and the need to align to it.

The Western solidarity for the LGBT movement in CEE is seen as part of the politics of incorporation rather equality. Thus the problem of 'queer solidarity' is problematised in light of the differences based on race, class and gender, a difference that has already been felt by Third World women in the face of the feminist movement spearheaded by the West. However, as a case study from Poland demonstrates, at the local level intergroup solidarities are playing a key role in supporting the movement.

The scholars in this volume make use of very conventional anthropological approaches, such as investigating real situations of family and emotions in relationships and also making use of more generalised feminist and theoretical concepts like that of the 'transparent closet'. The volume goes beyond its immediate scope to interrogate various

theoretical concepts central to cultural understandings, such as of time, space and identity; of being inside and outside and of multi-levels of solidarity with those close and those distant.

It is indeed a matter of global politics for CEE members to find an identity for themselves, especially in light of post-1990 developments. The unique contribution of this volume is to bring something that one would have thought belongs to the private domain to the public domain of discourse formation, not about sexuality, but about an entire range of power equations and identity formation mechanisms.

However although this book sets up a difference and unequal power hierarchy between CEE and Western Europe within the discourse of colonisation, it makes this reviewer think that sexual politics is still a largely western issue. The very fact of sexuality entering the public domain is something that may be quite unrecognised in most parts of the non-western world. This very recognition puts this discourse within the western domain irrespective of its internal power hierarchy. In this sense, CEE falls in an intermediate zone between Anglo-American and the non-western, say the South Asian or the East Asian world, where such discourses still remain strictly in the private domain. This is a thought-provoking book with wide theoretical implications.

SUBHADRA MITRA CHANNA  
*Delhi University (India)*

**Barcan, Ruth. 2011. *Complementary and Alternative Medicine. Bodies, Therapies, Senses*. Oxford and New York: Berg. 224 pp. Pb.: £19.99. ISBN: 9781845207434.**

This book is described on its covers as an examination of complementary and alternative medicine (CAM), which arguably has intrinsic links with ‘the pleasure-seeking drive of consumer culture as well as with spiritual and neo-liberal values’. The book is primarily a dialogue between the field of cultural theory and CAM. One of the important aims of the book, according to the author, is to expose CAM to the critical gaze, and to examine what CAM might contribute to the cultural theory. As the author believes that theory-driven cultural theory based on textual research methods has much to learn from CAM philosophies, which emphasise the experiential relationships of the body with all bodily senses, the book’s chapters are organised as sensory sub-studies and discuss sight (including insight), sound (and vibrations), touch (bodywork) and ‘sixth’ sense, intuition.

The book starts with an erudite theoretical review on how cultural theory and especially the critics see CAM, including the therapies that are underpinned by arguably the weirdest ideology of them all: the New Age. Such an extensive and detailed review is necessary because the author herself is a consumer and an amateur practitioner of CAM and therefore has to ‘prove’ that she has not gone completely native (or (excuse the pun) far away with the fairies). The reader is therefore exposed to a long list of complaints against CAM: rampant individualism and neo-liberal insistence on self-reliance, lack of sociality, social conscience and engagements, and the lack of (professional) ethics.

Since Barcan does not critically engage with the criticisms favoured by cultural studies scholars until the very last part of the book, I was diligently noting discrepancies between her findings and the arguments of CAM critics. For example, CAM is apparently an overly individualistic neo-liberal phenomenon, yet in her chapter on sound Barcan discusses the importance of sounds (and music) in dissolving the individual’s ‘ego’ to reach and unite with the cosmos. She mentions New Age music as a particularly popular genre. If the aim is the dissolution of the individual’s boundaries and (spiritual) union with the cosmos, how can the criticism about the overtly individualist nature of CAM be sustained?

Nevertheless, this reviewer persisted in reading even though I found organisation of the book neither fruitful nor helpful. Perhaps some of the arguments that she presents are a revelation to the scholars of cultural studies, but they are not particularly new to the anthropologists. For example, in a few places she writes that CAM practitioners mix and match their beliefs and practices from various cultural and spiritual traditions outside their original contexts and meaningful background. Yet eclecticism of practices is a hallmark characteristic of shamanic phenomena and practitioners who, similarly to CAM and New Age practitioners, can subvert and redefine conventional social relations precisely through cultural pastiche. Practitioners of shamanic phenomena show no loyalties to any cause and plead no allegiances. They are potentially politically subversive with their eclectic and syncretistic practices, and can easily sabotage existing understandings of social relations. The sociologist Giddens in his seminal work *Modernity and Self-identity* intuitively understands this when he argues that movements like CAM have a potential to challenge modernity. Unfortunately, Barcan just cites his short article and thus misses this point.

This reviewer found her jumping from cultural criticism to CAM and anthropology confusing, and she completely lost this reviewer in her discussion on what CAM modalities have to potentially offer to our understanding of rationality. Being a scholar of New Age, this scholar believes that CAM modalities, including those with New Age background, present themselves as an alternative knowledge system, yet they have to recognise the dominance of contemporary scientific discourse. This is evident in the CAM and New Age appropriation of scientific discourse – a fault which the author of this book is often guilty of. For example, she never forgets to mention scientific titles and educational degrees (MD, physics researcher etc.) of her CAM informants or those she cites, because such scientific titles are to give the aura of credibility to the claims of CAM. The author also implies that CAM science is so advanced that the mainstream science, except for perhaps apparently highly advanced psycho-neuro-immunology or quantum physics are unable to comprehend it. CAM ‘science’ has therefore conceptualised its knowledge system as ‘avant-garde’. Whether CAM science indeed challenges mainstream rationality is open to discussion.

Nevertheless, Barcan’s study has at least two important contributions. One potential strength of this book is methodological; the material for her book is based on her empirical work among several practitioners working in sometimes rather different modalities. This is important because there is a great lack of comprehensive studies of practitioners involved in diverse CAM practices. Unfortunately, the vast majority of the author’s arguments is not based on her primary research among the practitioners or her considerable experience in CAM subculture(s), but on the analysis of written texts of authoritative CAM practitioners. Her decision for such an approach is not clear, and more details about her methodological approach would also be helpful to appropriately evaluate the methodological quality of the book.

Her second contribution is conceptual, even though it is perhaps more important for cultural theory than other disciplines. While recognising and taking into careful consideration of many of the legitimate criticisms raised against CAM, Barcan nevertheless points out that CAM practitioners also articulate their own ways of sociality, i.e. communities of ‘inter-corporeal’ practices characterised by networks of mutuality and care which might be bound by ethics of reciprocity. This reviewer wishes she was bolder in her conclusions and had put them on the book’s cover.

BARBARA POTRATA  
*University of Leeds (United Kingdom)*

**Pardo-de-Santayana, Manuel, Andrea Pieroni and Rajindra K. Puri (eds.) 2010. *Ethnobotany in the New Europe: People, Health and Wild Plant Resources*. New York and Oxford: Berghahn Books. 394 pp. Pb.: \$110.00/£65.00. ISBN: 1845454561.**

It may come as a surprise to some, but Europe – the ‘New Europe’ even more so – is a great place for ethnobotanists. Due to the geographically fragmented nature of the continent, it contains a rich biological diversity, which has been further enhanced by a wide range of human action and a subsequent diversity of anthropogenic habitats. Modernity has brought with it the decreasing use of wild plants and the disruption of traditions of local knowledge about them. However, the uses of wild plants *still* survive; better yet, they are being revitalised in many ways.

Such is the message, which sets an optimistic tone for this edited volume. Its contributors, largely ethnobotanists and ethnopharmacologists, and a couple of anthropologists, bring together studies of the dietary and medicinal uses of wild plants as well as botanical local knowledge and vernacular phytonymy across various European locales.

Why ‘new Europe’? Because several cases from the former Eastern Europe have been taken into account (Albania, Bulgaria, Lithuania) and these countries reveal a striking vitality of human-plant relations. This is best exemplified by the chapter on the north Albanian mountain village by Andrea Pieroni who, as one of the editors, also sets up methodological framework shared by many, but not all contributors. Former communist countries (chapter by Hugo J. De Boer) have become important exporters of medicinal plants, with Bulgaria being the second largest in Europe in the 1990s (p. 108). Choosing a linguist and folklorist approach instead, Daiva Šeškauskaitė and Bernd Gliwa propose an ingenuous solution of a riddle linked with the Lithuanian word *jovaras*, thereby introducing the reader in the fascinating ‘vegetal civilisation’ transpiring through the Balto-Slavic linguistic substrate.

The resulting focus of the volume, though, is the Mediterranean Europe. Besides Albania and Bulgaria, southern European countries included in the volume are Austria (southern slopes of Tyrolean Alps, by Anja Christanell, Brigitte Vogl-Lukasser, Christian R. Vogl and Marianne Gütler), Malta (Timothy J. Tabone), Portugal (two chapters: Ana Maria Carvalho and Ramón Morales; Maria José Barão and Alexandra Soveral Dias), Spain (again two chapters: Javier Tardío; Manuel Pardo-de-Santayana and Ramón Morales) and Italy (Sabine Nebel and Michael Heinrich). Overall, these chapters make up, both thematically and methodologically, the central body of the volume. Research topics include, among others, practices of gathering/harvesting and processing wild plants (with the gender division of labour and knowledge), motives for gathering, changing cultural and socio-economic contexts of gathering, botanical and medical knowledge of gatherers and their communities, culinary and medicinal uses of plants, recipes, folk beliefs about wild plants and their efficiencies, continuity of practices of gathering.

Some of these studies produced surveys of wild plants known, named and gathered in studied communities. In the Graecanic communities of Calabria, 48 wild food-plant species are being gathered at present (p. 176) while 57 vascular plants and 16 fungi species were recognised and referred to as traditional edible plants by the informants in north-eastern Portugal (p. 156). By contrast, not all wild plants recognised as edible are necessarily

being gathered. In Évora (Alentejo), a variety of thistle species grows and is described in literature as well as reported by others to have been used by the locals, but only one, the golden thistle (*Scolymus hispanicus*), was collected by the informants (p. 204). It was also the only one to be found in the local markets, which makes the authors consider the quality of the informants' knowledge of thistles. Yet these were all recruited at the markets, and since the thistle is nowadays widely sold at the local markets (already processed for cooking), this reductive knowledge might be just a reflection of commercial 'simplification'. Besides the golden thistle, there are other plants, studied in other chapters that were recently reinvented and 'gentrified'. By their propensity to become 'geographically indicated', the wild plants seem to follow the logic of the cultivated products of European *terroirs*.

This brings us to the topic of the boundary between the wild and cultivated. It is indicated in several chapters that the boundary between the two is blurred. Several chapters bring forward evidence of 'hybridising' practices such as introducing certain wild plants into one's own gardens or managing wild species, even 'semidomesticating' certain species (p. 53). Such empirical observation of the wild-domesticated hybridity will certainly be most welcome to anthropologists. Anthropologists should also appreciate the fact that scholars trained in life sciences strive towards bridging biological and sociocultural disciplines.

The chapters dealing with northern European locales, by contrast, tend to diverge from the central orientation in several directions. Similarly to the above-mentioned chapter on Lithuania, Veerle Van den Eynden, writing about plant symbolism in Scotland, keeps apart symbolism from materialism, 'good for thinking' from 'good for eating'. Another direction is taken by Jenny L. McCune, whose study of the plant knowledge and grassland management practices of English livestock farmers nevertheless shares with others the interest in local knowledge about plants. This is not to imply that diverging chapters are not inherently valuable. Christine Wildhaber's contribution, which compares rural and urban allotments in Kent, shares with many others the orientation towards 'investigating back yards and urban environments' (p. 112). The same applies to the chapter by Andrea Pieroni et al. on the medicinal uses of wild plants among the Bangladeshi in West Yorkshire. This chapter is to be saluted as the only study of an immigrant community's plant uses. As such, it raises several new issues. Torbjørn Alm and Marianne Iversen's chapter on Norway's Rosmarin (*Rhododendron tomentosum*) is thematically in tune with the chapters dealing with southern Europe.

Throughout the volume, frequent references to the traditions of gathering wild plants that are generally disappearing yet also being retained, and even becoming revived, reveal an implicit notion of the tradition that is basically modernist and simultaneously survivalist. This un-reflexive notion is often accompanied with the adverb 'still', e.g., '... the past and contemporary uses of wild plant resources, which despite decades in decline *still* play an important role...' (p.1). While anthropologists might find this notion of tradition inadequate and somewhat dated, this reviewer finds it much more important that, at least in this field, life scientists and social scientists seem to converge in some essential regards. For that reason alone, the volume deserves to be recommended.

BOJAN BASKAR  
*University of Ljubljana (Slovenia)*

---

**Per Axelsson and Peter Sköld (eds.). 2011. *Indigenous Peoples and Demography. The Complex Relation Between Identity and Statistics*. New York and Oxford: Berghahn Books. 354 pp. Hb.: \$120.00/£75.00. ISBN: 9780857450005.**

Indigenous people of the world have been active both in claiming their rights and in indigenous politics. Since the 1990s, they have shown their indigeneity and defined it in their own ways more openly. In Brazil, for instance, when self-definition emerged as the basis of the demographic census, the size of the indigenous population more than doubled. The biggest increase was in urban areas and outside the Amazon region. Indigenous people even form majorities in some countries, such as Bolivia and Guatemala, and thus are important actors. Yet, they are still one of the most marginalised populations of the world, for instance lacking education and health services.

World demographic records treated indigenous peoples very differently, a crucial reason being disagreement over who constitute indigenous people. The volume under review discusses different political and cultural influences behind indigenous enumeration. It also looks at different geographical locations and historical periods. Indigenous people have been understood differently, varying from definitions emphasising essentialism, colonialism, history, indigenous values, proximity with environment, mobility, or domination as their crucial attributes. Moreover, nation states in different parts of the world have had varying motivations for enumerating the indigenous population, such as state taxation or warfare, but also designing specific health care, social services and education policies. Furthermore, different administrative units at the state level, such as church and demographic registrations, have had their own motives. Sometimes indigenous people have also been difficult to reach on account of their mobility, and thus may have been registered several times over in different states.

The book deals with different categories in indigenous demography and the use of these classifications, varying methods and collected demographic data. These issues are related to identity questions. Identities are formed through relations and therefore they change. Categorising difficulties have also emerged as a result of such multiple identities. For instance, the self-definition of indigenous populations continues to be a factor rarely taken into account when designing demographic statistics.

The authors are researchers from different backgrounds: anthropology, history, demography, health research, indigenous studies, economics, political sciences and Latin American studies. The lengthy time period that the book attempts to cover, from the colonial era to the present, leaves the volume with a certain imbalance. Some geographical areas are only examined from the perspective of the colonial past, the post-colonial times or the present. Of course it is impossible to include an in-depth analysis of all periods in the same volume, given the wide overall coverage, but it would at least be a more reader-friendly approach to mention the present situation in many of the articles.

The volume is set out in chronological order. The first articles examine Australia (L. Smith *et al.*), New Zealand (T. Kukutai), Latin America (S. Saether) and North America (J. D. Hacker and M. Haines, M. Hamilton and K. Inwood). These articles in particular scarcely examine the present time. The article on Latin America looks at Columbia in

colonial times and the early Hispanic period; even a brief mention of the recent changes would be interesting.

Almost one third of volume's articles deal with northern Scandinavian peoples, especially the Sami (P. Axelsson, L. I. Hansen, H. Jåstad, B. Evjen, G. Thorvaldsen, T. Pettersen). As the book's editors are Swedish, this is no surprise. These articles discuss the enumeration of northern indigenous people from the eighteenth century to today, especially Sami demography in Sweden and Norway.

Indigenous people of Russia are studied at in the three following articles (D. Anderson, J. Ziker, S. Sokolovskiy). From the anthropological point of view, the article of David G. Andersson on the Lake Essei Yakuts in Siberia stands out. By combining anthropological fieldwork data on communal living with a statistical analysis of households, he shows how the Essei Yakuts organised themselves in extended families, rather than nuclear family units, for mutual assistance. The household records produced by the national census should be read in various ways, but can offer more accurate information on different units of community and socio-economic relations.

The concluding articles examine different resident populations in Latvia (A. Plakans) and Britain (J. MacInnes). They give fascinating new insights into how ethnic categories have been used and how people consider themselves 'indigenous' people.

Despite the multi-disciplinary approach and the extensive historical coverage are certainly a boon, the variety of different research traditions, combined with the fact that demographic statistics and indigenous people have not been a particular focus earlier in the volume, means that the reader lacks a clear research focus. Even though the subtitle of the book refers to identity and statistics, questions of identity are not discussed in all the chapters. Identity issues are encompassed in the Epilogue, written by Axelsson, Sköld Ziker and Andersson, that endeavours to offer a synthesis of this interdisciplinary book and the identity issues related to indigenous peoples' surveys in various geographical areas at different points of history. Nation states have often used stereotypical essentialist categories with rigid borders, but at times indigenous people also categorised themselves in the ways that could be more favourable for them. Government statistics have rarely given a realistic picture of people who identify themselves as indigenous, and hence, as the book concludes, there is a crucial need for more indigenous scholars, and for insights offered by indigenous people themselves.

PIRJO KRISTIINA VIRTANEN  
*University of Helsinki (Finland)*

---

**Gregg, Melissa. 2011. *Work's Intimacy*. Malden: Polity Press. 200 pp. Pb.: £14.99/€18.00. ISBN: 9780745650289.**

*Work's Intimacy* is a well written, easily readable book based on an exhaustive empirical research among various types of middle-class workers in Brisbane, Australia, working in the information, communication and education professions that are intrinsically connected with information technologies. It addresses the way in which labour 'colonises' all the spaces of human activity, and points out the personal, family and wider social tensions that emerge in a changing employment landscape. 'Work intimacy' is an expression that highlights increasingly the intimate relationship between workers and their labour. Online technologies have led to an always-present possibility of engaging with work and to a new form of affective labour, as well as blurring boundaries between work and home, work and entertainment, work and friendship. The book deals with these processes in which 'the work has broken out of office, downstairs to the cafe, in to the street, on to the train, and later still to the living room, dining room, and bedroom' (p. 1) and provides language to articulate their consequences.

*Work Intimacy* is result of a research conducted from 2007 to 2009 in Brisbane, Australia. Positioning the globally relevant issues and processes into concrete period of Brisbane history, in which the city gained important economic impetus, but also started feeling consequences of the global economic decline, the book provides the context for intimate stories of work on which the most of its narrative is built.

Preceded by a Preface and Introduction and followed by a Conclusion, the body of the book is divided into three sections. Each of the sections consists of three chapters. In the first chapter, the economic changes in Brisbane and their effects on people are described. Particular attention is paid to the image of 'frequent flier' and representations of possibilities offered by new technologies. The second chapter deals with the choice of workers to work from home and with factors they describe as important when choosing to work from home. 'Luxury to work from home' is invariably presented as a main feature of online technology. However, it contributed to blurring boundaries between work and leisure, between work hours and family life, creating a situation in which always being online implies preparedness to perform paid work beyond contracted hours, without employers' recognition. In this sense, work from home, in fact serves as a preparation for 'the mobile, multi-tasking, high-paced environment' of the contemporary capitalist workplace (p. 62). The third chapter addresses the issue of part-time, contract and student work and their consequences for workers' security and self-esteem. The author warns that the precarity and lack of security felt by part-time workers is assumed to be passing and a step leading to more predictable and secure employment, 'but from another perspective this situation may mark the beginning of much longer experience these workers are learning to navigate' (p. 63). The fourth chapter scrutinises the imperative of teamwork and focuses on the social dimensions that are part of the workload for professionals in information and communication industries. It shows that 'the social bonds developed between co-workers in the office are a contributing factor in extending work hours' (p. 85). Chapters five and six show that social networks facilitate demands of office life: 'Facebook friends and

messaging buddies take on the role of the collegial support when the workplace prevents such relationship from developing organically' (p. 100). In contrast, they show how organisations use social networks for product branding, and ask their employees to do the same, thus occupying the very space of friendship and solidarity that function as a support for isolated working conditions.

The last three chapters comprising the book's final section, move on to focus discussion on home and ways how 'work-related technology competes with the pleasures and demands of love and family and how in the battle between the two, it is work that often emerges the winner' (p. 122). The author also highlights that work-related relationships create their own intimacy that competes with the intimacy of home and family, causing that being at home is no longer a refuge from the pressures and concerns of the office. She demonstrates how 'love, romance and friendship are each reconfigured in the convergence of online technology and the long hours of the professional workplace' (p. 139). The last chapter is dedicated to those providing infrastructure to information and communication professionals, i.e. to the on-call staff. Their jobs invade their life to the extent that ordinary activities are rendered precarious, which highlights the fact that 'precarity is another manifestation of work's intimacy: its irrepressible invasiveness over one's thoughts, regardless of time or location, is symptomatic of the unpredictable nature of jobs increasingly facilitated by communications technology' (p. 155). In the book's conclusion, the author asks important question whether any kind of solidarity can emerge from understanding the shared conditions and consequences of labour in information professions. The author stresses necessity for organisations to take greater responsibility in redefining workloads, acknowledging cultures developed around online communication, as well as a need for greater self-reflexivity of workers themselves.

This is a timely and important book, which raises essential questions about work, lifestyle, emotions and intimacy in the era of online technologies. Ambiguities and contradictions of the intimate work are presented in an immediate way through the stories of several professionals. Simultaneously, the author calls for a labour politics that will fight the corporatisation of intimacy, and will look for visions that advance the production of the common and production of social life and avoid love's foreclosure in the institution of capital (p. 172). All the academics interested in this book will not only find the important scholarly discussion, but will also be made to rethink their own labour practices, priorities, and 'lives and loves' (xii). This mobilisation of readers for self-reflection and for rethinking our own world, in which discourses of achievement and accomplishment monopolised all spheres of life, and in which the imperative to love one's work implies a troubling freedom is the effect of this book, which is at least equally important as the scholarly discussions it will trigger.

TANJA PETROVIĆ  
*Scientific Research Centre of the  
Slovenian Academy of Sciences and Arts (Slovenia)*

**Dinero, Steven C. 2010. *Settling for Less: The Planned Resettlement of Israel's Negev Bedouin*. New York and Oxford: Berghahn Books. 222 pp. Hb.: \$70.00/£42.00. ISBN: 0891845458624.**

In the previous twenty years, the lives of the Bedouin Arabs of Israel's Negev Desert have been transformed from primarily nomadic to now primarily settled, into purpose-built towns. The result has not been quite as drastic as the situation for Native American and Canadian Indians nor of Australia's Aboriginal people. In these cases, those forced off their traditional lands into cheap Westernised reserves have lost touch with their own cultures and too many have resorted to alcohol abuse. This particular problem is not mentioned among many difficulties that have faced the Bedouin in their resettlement.

As the aims of the Israeli state concerning Bedouin resettlement have changed, so have the unanticipated consequences, also varied, and some problematic, from both Jewish and Bedouin Israeli perspectives.

Steven Dinero spent fifteen years studying the development of the planned Bedouin new towns, and accompanies his findings with detailed statistical analyses. He notes that initially resettlement was without Bedouin consultation, though this has changed slightly. Prior to Israel's 1948 War of Independence, seven major Bedouin tribes (60,000–90,000 individuals) lived in the Negev. Two tribes moved to better quality grazing lands; of the rest, the majority fled to adjoining countries, leaving approximately 11,000 in the Negev, mainly of the Azazmeh tribe (the main focus of Dinero's study), and a few Tarabeen. The Bedouin were required by government decree to live in a specific area (*siyag*) one tenth the size of their original nomadic region. An early explanation for evacuating them (and expropriating their land) was that it was a 'natural' development in moving from 'traditionalism' to 'modernity'. Israel imposed authority through Bedouin chiefs, moving families from their desert homes into new towns built within the *siyag*.

The author discusses the changes in attitudes of those being moved; changes of service provision, especially of clinics and schools, within the new towns, and the effects of change over decades. By 2007, the town Rahat, created in the late 1960s, had become the largest Bedouin community in the world. Throughout the 1980s, resettlement continued, frequently imposed by force; in the 1990s more were enticed by the promise of the better life resulting from improved schools and clinics. By the 2000s there were still several thousand Bedouin residing in tents in the Negev; but a decade later tents could only be seen as tourist attractions. In place of tents, those who remain living the desert homes, against government law and subject to instant demolition, inhabit shacks, outside the *siyag* (in the area known as the *pezurah*).

The natural growth rate of 5.5% for the Negev Bedouin population causes a strain on their already greatly diminished household space. Those who have grown up in the new towns are found to have higher expectations from life and are becoming increasingly dissatisfied with being second-class Israeli citizens. Another social tension is caused by forcing together, in close proximity, the marginalised group of Tarabeen, descendants of black slaves to the Azazmeh, and the Azazmeh themselves. By 2000, elections were held

in four of the Bedouin towns, giving them meaningful leadership roles for the first time. Dinero's interviews highlight the wide-ranging ambiguities and conflicts felt concerning the transformation of Bedouin life. He considers various aspects of quality of life for Bedouin living at all three stages (*pezurah*, *siyag* and new towns), and notes the complicating factor of communal versus individual quality of life. He finds that many express a sense of loss of the old way of life, but that women are less dissatisfied with town life than men, in spite of the fact that there has been an increase in illnesses such as diabetes and heart disease probably due to less healthy diet and a new less active way of life. Furthermore, the closer proximity of families has led to the spread of tuberculosis. The Bedouin of Israel constitute probably the most educated Bedouin population in the entire Middle East (p. 106); however, with the improved education comes also an increased sense of disenfranchisement as they become all the more aware of Israel's disparity concerning educational opportunities.

Bedouin self-perception concerning their 'Israeliness' increased between the 1970s and 1990s, but has been declining since. In the most recent decade, there has been a move towards a preference of 'Arab' or 'Muslim' identity label over 'Bedouin', possibly resulting from the proximity of mosques in the new towns. However, the inflated 'otherness' of the Bedouin, and the development of urban crime have contributed to an escalation of suspicion between Jews and Bedouin.

In his fascinating chapter on the changing role of Bedouin women, the author outlines their traditional role in polygynous relationships, in which the number of wives a man has is a public statement of his affluence and standing in the community. Dinero was allowed access to some women's fora in the town Segev Shalom and heard the voices of women who had already moved away from traditional nomadic life. Several women discussing the use of the veil (*hijab* and *niqab*), explained that this gave them freedom to attend to needs outside the home and still maintain the strict codes defining *honour* (obviating *shame*), essential in order to avoid encountering non-kin males. He sees this as a response to globalisation and Westernisation. Although approximately one third of households (usually the less educated) in town are polygynous, the fora women were unenthusiastic about polygyny as an institution.

In his enlightening chapter on tourism development, Dinero observes that it follows a worldwide trend appealing to 'voluntourism' or 'poorism', marketing to attract young and old who feel a concern for injustice and poverty. The 'genuine Bedouin tent' venues are also hired by town Bedouin for weddings etc. His final chapter stresses the need for greater Bedouin involvement in the continuing planning to utilise the desert, reminding the reader of the potential value of camels especially for marketing their produce. Two simple maps, early in the text, show very clearly the exact areas of the book's discussion. Several of the author's photographs enhance an already highly illustrative book.

ANTONIA YOUNG

*University of Bradford and Colgate University (UK and USA)*

**Abadan-Unat, Nermin (with a Foreword by Stephen Castles). 2011. *Turks in Europe: From Guest Worker to Transnational Citizen*. Oxford and New York: Berghahn Books. 318 pp. Hb.: \$95.00/£55.00. ISBN: 9781845 454258.**

Widely known for her work on international migration, political sociologist Nermin Abadan-Unat has played a central role in chronicling and analysing Turkish migration to Western Europe, as Stephen Castles points out in his foreword to the English edition. She has been among the first researchers studying the impact of migration on both sending and receiving countries, working in particular on Germany. This book is an outline of this research, which spans almost half a century.

After briefly pointing out the major theories of international migration, the author addresses issues of globalisation, arguing that established borders have been put into question and ‘transnational social spaces’ as well as new, multifaceted identities have gradually developed. The eleven chapters following the introduction are dedicated to different but related topics, and can be read separately.

In Chapter 1, the author depicts the diverse causes of migratory movements, naming historical examples ranging from European imperialism, World Wars I and II, to post-colonial movements. She then describes phases of Turkish migration to Germany, while addressing issues such as family reunification, professional associations, party politics, as well as the xenophobia that unfolded in the 1990s.

Chapter 2 deals with the labour flow from Turkey to Arab countries, the former Soviet Republics and Russia. Abadan-Unat argues that migration to the latter is likely to increase due to its reputation as a promising labour market.

In the third chapter, the author evaluates two studies on the first decade of Turkish labour migration to Germany, both assessing the living and working conditions of first generation workers and the families left behind. She shows how the Turkish government’s intention of furthering industrial development by encouraging short-term migration, which was envisaged as having the side-effect of significantly raising the workers’ qualifications, could not be realised: migrant workers were employed as unskilled workers, failed to return to Turkey and sent lower remittances than expected. Labour export did not contribute to balanced growth, and it even reinforced the asymmetric relationship between West Germany and Turkey.

Chapter 4 is about young women, who were often neglected as part of the Turkish workforce in West Germany. Short paragraphs address marriage migration, arranged marriages and honour killings. Interestingly, ‘honour’ is described as a source of distinction, a cultural value against assimilation. Abadan-Unat also analyses how migration influenced the role of women in Turkey by bringing returned female workers and left-behind wives into positions of authority, challenging male supremacy with regard to decision-making.

Again focusing on Germany, Chapter 5 deals with the problems of education and vocational training for second and third generation migrants. Taking a critical stance towards the discriminatory education systems in Europe, Abadan-Unat discusses not only difficulties for those ‘migrants’ born in Germany, but also for teenagers brought in the context of family reunification.

Chapter 6 describes the dense network of committed Islamic associations which has developed throughout Western Europe. The author critically discusses the debates on

the recognition of Islam by the German state, especially with regard to religious education. The last part is about the development of a 'Euro-Islam', Islamophobia in general and the French and German headscarf debates in particular.

The following chapter deals with so-called 'ethnic communities', the creation of 'migrant niche economies' and transnational networks and how they have been influenced by chain migration. The author points out that seeing the 'ethnic enterprise industry' as a sign of successful integration would be misguided.

In Chapter 8, different discourses on citizenship and naturalisation practices in Germany, France, Belgium and the Netherlands are portrayed, followed by a description of political participation, i.e. voting in local elections as well as forming political associations and civil society organisations.

The ninth chapter is dedicated to asylum-seekers from Turkey who were heading westwards in the early 1980s due to a military coup and increasing violence against a separatist Kurdish movement. Abadan-Unat also addresses the political activism of Kurdish groups in Germany and comments on media consumption habits, Turkish advertisements and religious broadcasting in Germany.

In the penultimate chapter, attitudes to the European Union among Turks living in France and Germany are presented. Despite the acknowledgement of diversity, the generalising reference to opinions of 'the Euro Turks' is striking. Public opinion in Turkey regarding the EU is also laid out, focusing on the fears and concerns of 'Eurosceptics'.

The final chapter outlines some major economic changes brought about by globalisation. The author elaborates on the concept of the nation-state, describes different types of integration and adds a discussion about the paradoxical developments that came along with large-scale migration.

*Turks in Europe* is a compendium of diverse issues related to the topic. No single major argument is presented but rather an extract of the author's personal work history. The implicit argument is that policies on migration are likely to have unanticipated consequences and blueprint recommendations tend to be deficient and flawed. The chapters are not linked with each other, and nor are they presented in a logical order. Hence, the book is necessarily repetitive, yet it enables the reader to read each chapter and even individual paragraphs separately. Covering a lot of different though related topics, however, makes it virtually impossible to discuss one issue in depth. This results in several generalisations and shortcomings on the empirical as well as analytical level. Concepts such as 'migrant', 'home' or 'identity' are not precisely defined and the methods employed to generate empirical data are not clarified. Furthermore, only some parts of the book are well referenced beyond the author's own writings, whereas others are not referenced at all.

The reader should, however, keep in mind that the book was originally published in Turkish in 2002, then in German in 2005. Although the English edition includes some revisions, those readers who are seeking the latest theoretical discussions and empirical insights will not be easily gratified. Nevertheless, in many instances the author aims to do justice to complex realities. Numerous tables, historical photographs, cartoons and pictures illustrate the text and make it very readable.

DAVID PARDUHN  
*Humboldt University of Berlin (Germany)*

**Mencej, Mirjam and Dan Podjed (eds.). 2010. *Ustvarjanje prostorov* (Hrobat, Katja, Simona Klaus, Boštjan Kravanja, Ambrož Kvartič, Mirjam Mencej, Dan Podjed, Jaka Repič in Peter Simonič *Zbirka Pontes academici*). Ljubljana: Znanstvena založba, Univerza v Ljubljani. 276 pp. Pb.: €27.76. ISBN: 9789612373870.**

The book *Ustvarjanje prostorov* [Creating Spaces], edited by Mirjam Mencej and Dan Podjed, is an ambitious work gathering eight researchers from various disciplines, which aims at opening new spaces of scientific research and dialogue. The research disciplines range from ethnology, folklore studies, comparative mythology, cultural anthropology and involve studies of advertising, mass media, public relations, religions, topography, territory, migration, literature, nature, agriculture, tourism, regional and spatial planning, the internet and many other.

The central aim of the monograph concentrates on questions about how people create, conceptualize, consolidate, define, and represent spaces in various regions and areas of Slovenia and Europe. Some cases from around the world (e.g. Sri Lanka, Argentina) are included as well (including the global phenomena like the internet).

This joint volume consists of eight chapters, each written by a single author, preceded by a co-authored introduction. To contrast the single author chapters, the introductory chapter, however, reveals a blend of aspects, views, thoughts and feelings about the notions of space. In the first chapter, Mirjam Mencej talks about numinous ‘Moving between Spaces in traditional European worldview’ (pp. 15–56). Katja Hrobat contributed ‘The perception of space through folklore: on symbols of the centre in the Karst region’ (pp. 57–91). Ambrož Kvartič authored ‘The migratory motifs in contemporary legendry about foreigners in the town of Velenje’ (pp. 92–111). Simona Klaus deconstructed ‘Spaces in Slovene advertisements: The “Slovenija moja dežela/ Slovenia, my country” television commercial’ (pp. 112–132). Dan Podjed submerged into the ‘Network Spaces: Facebook as a herald of the rise of networks and the downfall of the spatial paradigm’ (pp. 133–61). Jaka Repič engaged in ‘The construction of space and place in transnational migrations between Argentina and Slovenia’ (pp. 162–88). Boštjan Kravanja worked out ‘The topography of interactional space: the ethnography of the “Interculturality” of touristic Sri Lanka’ (pp. 189–222). In the final, eighth chapter, Peter Simonič neatly promoted ‘Nature conservation, agriculture, and tourism: the cultural anthropology of the Pohorje nature park’ (pp. 223–56).

The bibliography of the work is organized in a way that allows reader to easily find the pertinent reference, since the reference lists are included into chapters. As implicitly mentioned, the book lacks an overall conclusion, but the introduction may sufficiently function in that manner. Last but not least, the volume is equipped conveniently with an eight-page glossary at the very end of the book.

Among many books available in Slovenia dealing with certain aspects of space, this book is aiming at the intersection between ethnology and anthropology on the one side and folklore studies on the other in order to reap the benefits of the multi-disciplinary cross-sectional methodological approach. ‘While anthropological and ethnological rese-

arch concentrate mainly on tracing the spatial practices applying the direct observation, and uncover the representations of space and their socio-cultural foundations by using the comparative method, folklore research uses narratives in order to understand and to conceptualize basic principles of space' (p. 9). Thus the book comprises a broad coverage from many sub-disciplines about a variety of researched objectives.

Well structured and thematically balanced, the book *Ustvarjanje prostorov* yields valuable information to researchers and scholars not necessarily within the so-called spatial sciences. The wide array of topics covered certainly places it in a central position inside the Slovene-speaking area as regards the conceptions of space, the forms of its usage and representation, as well as the contextualization engaged. It is strongly suggested to the authors to invest the additional effort needed for an English version of the book and for presentation to the wider audience. And may we end here with a final thought from the introduction: 'We may conclude that the present monograph indeed has opened a new space in science' (p. 9).

DAMIR JOSIPOVIČ

*Institute for Ethnic Studies (Slovenia)*