BOOK REVIEWS

Desai, Amit and Evan Killick (eds.). 2010. *The Ways of Friendship: Anthropological Perspectives.* Oxford, New York: Berghahn Books. 228 pp. Hb.: $60.00 / £35.00. ISBN: 9781845457310.

As a largely non-institutionalised form of social relationship, friendship has been neglected in anthropological studies, having customarily been relegated to a residual status, purified out of existence or subsumed under categories considered to yield more analytical power. This volume positions itself against current trends in anthropological analysis that encompass notions of friendship and kinship in larger terms, such as 'relatedness', as these may kill indigenous distinctions of social relationships, and advocates more nuanced understandings of the place and forms of friendship. This positioning naturally expands and challenges Maussian literature on personhood as well as dealing with kinship studies, but neglects to unpack 'sentiment' through, for instance, a closer appreciation of anthropological literature on emotions and affect. I will foreground several things that a focus on friendship affords in terms of an analysis of affective relationships between people.

One common thread through the ethnography is visibility. The non-institutionalised nature of friendship does not mean it is less important to people than public displays of relatedness. Gonçalo Santos's contribution does not start from the ideology of fictive or ritual kinship underlying same-year siblingship in rural South China, but looks at what leads to this strategic deployment in practice. Santos identifies the latter as an important mode of homosocial friendship in which people's practical and affective sense of mutual compatibility is so strong that the two non-kin related persons in question may feel what he calls an 'affinal double'.

A focus on friendship gives cues about the ways in which people regard the shifting boundaries of their own community and how to treat outsiders. Evan Killick's chapter on the relationships between *mestizos* and Asháninka people in the Peruvian Amazon shows that, through the ideology of *compadrazgo,* the *mestizos* retain the idea of a hierarchical separation from their indigenous friends, while this hierarchical notion is absent in characterisations by Asháninka of the same relationships. Changing notions of friendship mirror rapid environmental social change. Michelle Obeid's piece on a Lebanese town on the Syrian border concentrates on the way in which the development of new neighbourhoods, the promulgation of political party and NGO activism as well as increased access to education has precipitated changes not just in livelihoods, but also the model of family and kinship to be strived for. In older herding systems of production, neighbours and kin often coincided, but with the upheavals of modernisation and war, sometimes more affinities would be felt between comrades in a political party than between, say, brothers.

Friendship affords a fresh perspective on the importance (or not) of proximity to shape social relations, and its differing capacity to create safe spaces. Rodgers's chapter on Mozambican refugees to South Africa in the aftermath of the civil war argues that while kinship and friendship were intersecting social forms, the unpredictable life of refugees brought about dilemmas over betrayal, anxieties over abandonment and longing for familiar patterns of interaction, where friendship demonstrated both the resilience of kinship and its waning value in a context of rapid social change. Graeme Rodgers's method of cross-border

video messenging is a fruitful way of overcoming the spatial distance and making visible the enduring nature of certain social ties across borders. His piece also strongly suggests that any theoretical distinction between kinship and friendship is rather difficult to sustain in practice, and that people will resourcefully use the social relations at their disposal.

Peggy Froerer's contribution is on peer relations in Central India, where the kinship-friendship binary is complicated by caste. She shows how proximity serves as the principal facilitator for social interaction, given that the co-habitation in *paras* (section of village) promotes engagement in shared activities. In fact, her argument shows how friendship ties can supersede caste, and kinship ties and obligations within *paras*, but also create social distrust among *paras.* The other Indian contribution by Amit Desai considers ritual friendship in contrast to ideologies of caste and personhood and also brings out why love or affection occupy such a central place in the imagination. His chapter similarly elucidates that friendship can create safety in a social world that otherwise is subject to spiritual attack or spectacular dispute.

Focusing on friendship can reveal and dismantle the Western stereotype model of friendship showing both diversity within the 'West' and beyond. Gillian Evans's phenomenological piece on the construction of friendship as social learning among children of a South London working-class area explodes the purported dichotomy between societies characterised by situated persons and those typified by autonomous individuals. In Magnus Course's piece, the Mapuche notion of friendship is shown to be based on individual autonomy, voluntarism, affection and a rejection of the constraining aspects of kinship. Course argues that this notion can be described in ways that echo descriptions of Western middle-class friendships, and engages Mauss's idea that the notion of the person as individual was a specific product of a singularly Western historical trajectory. Course's characterisation of the Mapuche person as 'centrifugal' fits into larger discussions on Amerindian personhood, which is often characterised as having to be constantly constructed, demonstrated, and attributed in practice. In other words, to be a true person is a demonstrable quality rather than a permanent state.

The central question that this volume analyses, through eight ethnographic engagements and one synthesising afterword by Simon Coleman, on friendship as a key form of human relatedness is as follows: is friendship a relationship characterised by autonomy, sentiment, individualism, lack of ritual and lack of instrumentality, or are these requirements peculiarly Western expressions of friendship imposed on other places and times? The editors' introduction positions the volume as aiming to study the spaces, histories and ideologies that allow and shape the constitution of friendship as a particular type of relationship. This makes it an ideal playground for undergraduate teaching on sociality, personhood and relatedness, but also opens up broader discussions on the discipline's evolution beyond structuralism, bias on the institutional, and the friendship ties that bind anthropologists and the people they study with.

KATY FOX
University of Aberdeen (United Kingdom)

Kapferer, Bruce, Kari Telle and Annelin Eriksen (eds.). 2010. *Contemporary Religiosities. Emergent Socialities and the Post-Nation-State*. Oxford, New York: Berghahn Books. 220 pp. Pb.: $25.00/£15.00. ISBN: 9780857451309.

This collection of papers analysing diverse and eclectic belief systems takes the reader into new realms of thought. The authors provide examples of how new approaches to beliefs have developed in parallel with (but not coinciding with) emerging nation states. Kapferer introduces the term religiosity to refer to '"contemporary sites of radical social and political experimentation" that express an urgency to total commitment that is a force of the religious and that tends to find the legitimation of its truth in the evidence of experience', lived relations and the capacity to rid the world of humiliations and injustices (p. 9). He suggests that these new religions imagine social movements as the counter side of secularist nationalism. Drawing on Cohn's (1957) retrospective on the 'heterogeneity of religious ideas and practices that took root in Europe' in the early 1900s that prefigured later social and political movements (p. 8), the editors have presented the contributing authors with a millenarian theme for considering a diverse range of movements in the previous twenty years that are representations of religiosities.

The new movements express the degree to which the sacred can no longer be clearly distinguished from the secular, as both feature in aspects of modern states. Their concern is for materialist or anarchistic expressions or ontological-cosmological thinking about potentialities. The capitalist thinking of Weber and Durkheim's era is brought into a new era of consumption. Gold is the main path to freedom for converts to Sufi Islam for the Murabitun movement in its fight against 'the false religion of modern banking' (Bubandt p. 111). Though its Sufi followers throughout 21 countries seek to return to the gold system of the first caliphates of the Arab peninsula, they are seeking a new freedom from modern consumerism, a new resolution of the bonds of the Enlightenment and Capitalism. Similarly the secular strategies of the Bible Society (Engelke p. 40), and the cargo cult literature for New Guinea societies (Otto p. 96) exemplify movements that continue to have millenarian tendencies within the current climate of socio-economic inequalities where knowledge as power has replaced material goals, so that cargo cults stress consumption not production as the hallmark of modernity, thus representing capitalism as a millenarian movement.

Pentecostalism is examined in three papers, as it blends with neo-liberal enterprise, part of the 'new Christianity'. As a general trend to bring religions into modern times and public life, revitalised faiths are seen to have the power to produce riches (Jean Comaroff pp. 19, 22), and thus to cope with social deprivation through rituals (Robbins p. 60). The rapid growth of Pentecostal Christianity, as a global movement, is traced in Vanuatu through 'the apocalyptic imaginaries' that have led to fragmented churches, each of which wants to represent the whole nation (Eriksen p. 74). The common vision of this diversity of Pentecostalisms is to draw on faith to seek ways to rectify resource deprivation through the performance of rituals towards the Second Coming that will shape 'new socialities' (Robbins p. 63). The market is the organising and regulating principle (Jean Comaroff p. 28) behind fund-raising and investments as marks of the new 'work' of these modern religious movements. The churches are both rivalling while supporting newly emerging national formations of states.

Activism associated with the struggling emergence of new faiths within a state is well illustrated by conflict in Sri Lanka between Buddhist militants, Tamil and Christian in their reach for a new form of civil society. Bastin rests his case on the transmutation of colonialism into 'fanatical iconoclasm' and warfare as the new Crusade (Bastin p. 136). The rise of 'lawfare' as John Comaroff uses the term (p. 195), is part of the rethinking of church and state, as mediated by the fetishism of the law which is given a life-force of its own.

These new faiths are all placed within 'increasingly violent imaginaries'. Devji offers an interpretation of the Jihad as a resistance movement that identifies Islam with humanity through martyrdom. By arguing that Islam represents a victimized humanity, the author draws attention to its universal responsibilities that include 'humanizing the enemy in its acts of violence' (p. 181). Sharing blood with those they kill represents a common humanity. The suicide bomber gains humanity of courage and sacrifice as he loses his bodily life (Devji p. 190). Similar concerns to address violence lay behind the formation of Dharma Wisesa (power) as a Hindu-inspired security force for a Balinese community in Lombok. They seek new bases of security in which 'ideas of collective safety mingle with more individualistic concerns to acquire invulnerability' (Telle p. 147). Invoking power through ritual the Dharma Wisesa established itself as a sovereign body that included state, commercial and religious forms.

In his consideration of the Abu Ghraib tortures by American guards as 'playing with a spiritual message as porn' Lincoln juxtaposes many photographic images of present day torture alongside ancient Persian accounts of reading decomposing bodies to reveal signs of corruption (p. 160). He suggests that the victims' bodies reveal an assertion of power between the strong and the weak that encapsulates other binary oppositions such as the naked and the clothed, the clean and the filthy, and the just and the guilty (p. 164). The reader is challenged by these more radical versions of violence over bodies as spiritual rather than physical entities.

While frequently drawing on the 'imaginary', it is questionable whether authors are drawing on their own mainly Christian moral principles to re-evaluate consumerism, violence and warfare in modern spiritual manifestations. The cosmological distance between church and state, whether promulgated as one indivisible unit in British governance, or as distinct entities in the US constitution, may be a relevant bias to the assessments presented here. Or it may be questioned whether new movements and newly emerging states have been formulated on a cosmological heritage that has intertwined the secular with the sacred in ways that the millennium concept and our views of an Enlightenment heritage can no longer capture. These papers offer us many challenges as we come to consider the sacred and the secular, church and state, and associated moral concerns from new perspectives.

NANCY J. POLLOCK
Victoria University Wellington (New Zealand)

Cadlwell, Kia Lilly, Kathleen Coll, Tracy Fisher, Renya Ramirez and Lok Siu (eds.). 2009. *Gendered Citizenships, Transnational Perspectives on Knowledge Production, Political Activism, and Culture (Comparative Feminist Studies Series)*. New York: Palgrave Macmillan. 248 pp. Hb.: $ 75.00. ISBN: 0230619851.

Feminist scholarship has been reinventing itself with innovative works that seek to represent and analyse the contemporary realities within a critical framework that rejects conventional paradigms and stretches scholarship into unexplored areas, which interrogates the active arena of power relationships (in this case, the nation state and notions of citizenship); an arena that has led to many debates about the entire concept, goals and reality of nation states and their existence in the modern global political and economic arena. The ineffectual and shaky existence of these newly formed political entities, where (as indicated in one of the papers in this volume) people can become 'outsiders', by the mere redrawing of political boundaries, or some people may become marginal citizens in their own country, has evoked critical intellectual attention for the past few decades. Yet the gendering of 'citizenship' is one theoretical paradigm that has not yet found much input from scholars.

In this sense, this is an important book as it not only focuses on what is now widely understood as the 'unfinished' project of the nation state, as boundaries continue to be eroded and redone in the modern world, but also as it introduces an innovative collective mode of scholarship where rather than one or two authors, it is a collection of scholars who have worked together on a project and presented their work as such.

The feminism of this work is not about men and women or about the state and its differential treatment of people within its boundaries, where 'citizenship' with all its associated parameters of 'belonging', 'rights' 'privileges' and 'responsibilities' is shown as intersecting gender, ethnicity, religion, disability, migration, class and a host of other criteria that define and place 'citizens' into various categories of marginalisation and privilege.

One interesting analysis for example shows how the state shirks its responsibility to provide sustenance and right of life and property to its citizens by evoking laws such as 'domestic violence' and concepts such as 'traditions'. Thus instead of mitigating the circumstances under which a crime such as battering takes place, it allows the victim to take action against the batterer, who under the circumstances is himself a victim of structural inequality and inequalities perpetrated by the state. Thus the state exonerates itself and blames, 'patriarchy' or 'individual delinquency' for crimes, say against women without looking into the 'real' causes such as unemployment, poverty, lack of resources and lack of accessibility by certain categories of people such as migrants, ethnic minorities, indigenous populations, people of colour, disabled and people speaking different languages than the ones favoured by the state. Thus the state refuses to recognise its own discriminations (such as structural adjustment programs) and instead puts in place laws which may only make the situation worse for the female victims violence by their partners. For example, in the case of a migrant woman, if her partner goes to jail or is deported, she becomes even more impoverished and vulnerable. Children of incarcerated parents become forever stigmatised. The conditions under which the most marginal sections of citizens are forced exist only makes it almost certain that they will remain marginalised. Thus, the state reproduces its

conditions of oppression even through its so called reformative laws.

Another dimension brought up in this volume is the notion of 'cultural citizenship', which is also an adjunct of the historical process of colonisation, though which most nation states have come into existence. That today we have a category of people who are called 'indigenous' is an outcome of this historical reality. In fact, there are two kinds of 'cultural citizenships' that have been described in these essays. One is the type that is being demanded by migrant populations and ethnic minorities, like the Latinos in the USA. Here the marginalised culture wants its recognition by the dominant culture. In another interpretation of 'cultural citizenship', we have the perspective of the indigenous women who want a restoration of their cultural space, as space in which they had enjoyed privileges, rights and a better life than what has been given to them by the colonizing state. So in one case the demand is for recognition within a given entity of the state and the other case, it is a break away a granting or restoration of lost space and values.

Another critical feminist point of view that runs through this book is of coping, of forming human relationships to counter the state created oppressions and very importantly to seek out 'feeling' as opposed to reason, as used by the state. The concept of *autoestima* evoked by Latin American migrant women, the formation of sisterly bonding and self-support groups, the publication of a magazine as in the case of the Philippine migrant domestic workers, the support given to white women with brown babies by black women fraternities in Britain, are all examples of the oppressed use their humanity to transgress the inhuman state machinery that creates conditions where the weak and vulnerable become victims of the perpetuation of self-interest by the groups in power.

Peer group support, the recourse to inappropriate (from the point of view of the state) emotions such as anger and love, creating spaces of 'cultural autonomy', including 'beauty contests' may be the spaces and the self created and sustained practices by which the marginalised counter and also reclaim a degree of self respect, identity and power in contradiction to the formal and legal powers of the state.

Thus this volume is not just about conditions of oppression and marginalisation, it is more about the strategies, the manipulations and the creation of cultural and personal space by those whom the state refuses to recognise as full citizens.

SUBHADRA MITRA CHANNA
Delhi University (India)

Penn, Shana and Jill Massino (eds.). 2010. *Gender Politics and Everyday Life in State Socialist Eastern and Central Europe*. New York: Palgrave and Macmillan. 304 pp. Hb.: £55.00. ISBN: 9780230613003.

Gender Politics and Everyday Life in State Socialist Eastern and Central Europe edited by Shana Penn and Jill Massino, is a volume of a dozen contributions plus an introductory chapter. Both editors are distinguished researchers in the interdisciplinary and multidisciplinary field of gender studies and state socialism or post-socialism respectively. The author of the prize-winning *Solidarity's Secret: The Women Who Defeated Communism in Poland (2005)*, Shana Penn is a visiting scholar at the Center for Jewish Studies at the Graduate Theological Union, in Berkeley, California, while Jill Massino is an expert in East European and Cultural History, and a visiting scholar in the history department at Northwestern University. Owing to its multidisciplinary team of prominent contributors, the book presents variety of scholarly approaches and yields colourful comparisons about many aspects of gender politics and everyday life under the state socialism.

The volume is well balanced, considering the fact that state socialism at its peak included as many as nine European countries (Albania, Bulgaria, Czechoslovakia, Hungary, Poland, Romania, The German Democratic Republic, the Soviet Union, and Yugoslavia). This volume covers seven countries except the Soviet Union, which was not considered as a 'proper' Eastern European country. Besides, it was the founder and the leader of global state-socialist movement, while other state socialist countries were considered merely as its 'trabants'. Notwithstanding the politically isolated Albania, the sole exception in a book's coverage was Yugoslavia, which was partially presented through the case of Serbia instead. Such a choice of omitting Albania and Yugoslavia is justifiable to reasonable degree, because of the lack of pertinent expertise (cf. p. 8). Though for this reason, the book brings together much more coherent and comparable perspective since it confines itself to the states under the exclusive Soviet domination.

As regards definitions, it is notable that in the authors' point of view the state socialism 'refers to the type of political, economic, and social welfare system that existed in post-war Eastern Europe' (p. 221, note 1). Furthermore, the authors implicitly reject the notion of Eastern-Central Europe as deterministic and maintain the more inclusive concept of Eastern and Central Europe (i.e. CEE option).

The book focuses on gender politics, policies, and the everyday lives of women and men under state socialism in Eastern and Central Europe. Despite the abundance of documentary and human sources, this field is, unexpectedly, still largely under-researched. In the authors' opinion, based on conversations with women and men, it is clear 'that socialism decisively shaped, and continues to shape, how individuals think about government, the economy, society, and their lives more generally' (p. 1).

The book is divided into four sections. The first section triad *Work, Activism, and Identity* examines the roles and perspectives of, broadly speaking, women workers and presents four chapters. In Chapter 1 (p. 13), Jill Massino analyses the reformulations of women's identities and their roles in gender relations in Romania. In Chapter 2, Eszter Zsófia Tóth, illuminates the Hungarian case of an award-winning workers brigade at a

Budapest hosiery factory (p. 33). Basia A. Nowak examines women's work in Poland's official League of Women in Chapter 3 (p. 45). The last chapter in this section, written by Raluca Maria Popa, explores the role of official women activists of Hungary and Romania at the International Women's Year summit of 1975.

The Section II *Sex, Reproduction, Family Relations, and Domestic Space* analyses the ambiguities of socialism as regards the state policies and propaganda, as well as experiences in daily life of women and men. In the successive order, Ulf Brunnbauer, Donna Harsch, Isabel Marcus, Joanna Z. Mishtal, and Kimberly Elman Zarecor provide five consecutive chapters devoted to the analyses of such tabooed topics as women's reproductive rights in Bulgaria (p. 77), the conflicts over marriage, divorce, and sexuality in the German Democratic Republic (p. 97), domestic violence, its ideology and practice in Hungary, Poland, and Romania (p. 115), the transgression of the Catholic Church in Poland as regards the women's reproductive rights (p. 133), and the socialist architecture in Czechoslovakia designed to compactly house the family and to enable the dual role of women as workers and homemakers (p. 151).

Section III *Consumption, Leisure, and Culture* depicts women's experiences of socialist culture, consumerism, and leisure. Furthermore, it emphasises the effect of these activities as regards the shaping of their identities. Małgorzata Fidelis examines young women's consumer culture in 1960's Poland (p. 171), while Ana Hofman depicts rural women's memories of socialism in Serbia (p. 185).

Section IV *Gender and Resistance* is represented by a chapter of Shana Penn, who explores the way feminism evolved in Poland. Two prominent feminists, Bożena Umińska-Keff and Małgorzata Tarasiewicz, and their formative factors are analysed together with an inclusion of a subchapter on Jewish identity. This, very informative chapter reveals strong anti-Semitic tendencies in post-socialist Poland with the evoked *Żydokomuna* (p. 209).

Applying diverse scholarly approaches, this very well-written work supplies the reader with the new insight in what might be understood as state socialism. Furthermore, it makes an essential contribution with respect to more nuanced perceiving of women's and men's subjectivities under the system. Thus, the famous question 'Did socialism liberate women?' cannot receive a straight and simple 'no' answer (cf. p. 3).

This book provides an excellent reading and a great collection of cases and examples across the Central and Eastern post-socialist Europe. Inasmuch it is oriented towards the position, the role, and the perspectives of women, it pictures men, too – as their counterparts. Rich in citations, cited references and sources, all of them compiled in the chapter-based notes (ps. 221–276), comprehensive in discussions, and clear in conclusions, this excellently equipped and diverse volume is a must for scholars of state socialism, gender studies, and post-socialism. Apart of them, this volume should be of great use for policy makers at different levels of decision-making in what we may learn from the socialism as a state system.

DAMIR JOSIPOVIČ
Institute for Ethnic Studies (Slovenia)

Lukšič-Hacin, Marina and Jernej Mlekuž (eds.). 2009. *Go Girls! When Slovenian Women Left Home.* Ljubljana: ZRC Publishing House. 152 pp. Pb.: €13.00. ISBN: 9789612541705.

Go Girls! When Slovenian Women Left Home is a recent addition to migration studies in Slovenia. The volume was edited by Marina Lukšič Hacin and Jernej Mlekuž and is comprised of four contributions and a short introduction. It is an inspiring volume, bringing attention to the issue of migrations as gendered social phenomena. The main aim of the contributors is to shed light on the migration of Slovenian women as an integral part of migration phenomena, one which has been continually overlooked. Contributors argue that women have been hidden from history – both in the construction of national memory, their role in the history of Slovenian emigration and in Slovenian migration studies in general.

In the introduction by Jernej Mlekuž we read: 'For a long time, researchers of "Slovenian emigration" … understood migration as a single-gender occurrence. Women were most often invisible, absent' (p. 12). He also argues that migration studies in Slovenia focused almost exclusively on studying 'Slovenian emigration' as a national issue, even institutionally placed at the Institute of Slovenian Migration Studies (p. 13). This stance however, is highly problematic as the editor in his generalisation bluntly neglects the relatively large body of migration research by Slovenian scholars who are not affiliated with the institute. This neglect is unfortunately quite apparent even in some of the volume's chapters; for example, in the chapter on Slovene migration in Argentina, several older and at least two recent major studies on the topic were omitted.

Mlekuž also argues that 'noticeable changes occurred in the new millennium' (p. 12) and lists several projects at the institute with a strong focus on the gendered aspect of migration. Here the editor usurps the advancement of migration studies to the institute and fails to identify those studies that directly focused on women migrants, their migration experiences or their role in immigrant communities. Even though I absolutely agree that the gendered aspect of migration has received (too) little attention, the uninform statement that 'there were exceptions but those exceptions were for the most part blind to the gendered aspect of migration' (p. 12) is inaccurate and misleading.

The first chapter by Marjan Drnovšek, entitled "Slovenian girls, stay at home!", provides a rich historical overview of women emigration from Slovenian ethnic territory and in-depth analysis of the concealment of the phenomena. The author argues that Slovenian history (including the history of migration) is overwhelmingly male. Women emigration, though plentiful, was either discouraged by strong patriarchal voices in newspapers and in churches, or was overlooked by historians who reproduced patriarchal gender relations. Drnovšek's accounts on women (labour) migrants and the socio-cultural consequences of women migration are enriched with personal stories of Slovene maids, wet nurses, servants, housekeepers, cooks, prostitutes etc. who, in periods between early modern times and the mid-20th century left for Italy, Egypt, Germany, western Europe and across the Atlantic. He focuses particularly on women migrants in the USA and on the efforts to constrain women emigration in the late 19th and early 20th centuries. Warnings against

the emigration of women appeared in newspapers, claiming that such endeavours clashed with women's traditional role in patriarchal society and resulted in immorality. The chapter also addresses socio-cultural changes, the women's movement and emancipation as the results of migration.

In the second contribution, entitled "Man is an idea, woman is matter; man is a head, woman is a heart", Marina Lukšič Hacin explores gender dichotomy as a result of socialisation and interculturation processes, and the role of patriarchy in women emigration from Slovenia. The author asserts that the memory and achievement of Slovene women emigrants have been concealed throughout history and overlooked in Slovene migration studies. 'One of the most important mechanisms for the production and reproduction of a patriarchal or androcentric construction of reality is a historic (national) memory that excludes women' (p. 63).

Patriarchal power relations have profoundly marked emigration from Slovenian territory as well as organisations, activities and daily life of migrants. However, patriarchal relations did not always persist among migrants. Among early 20th century migrants to the USA, traditional, patriarchal gender relations were partly deconstructed. The perception of a passive role of women in public life was substituted by perception of more independent, educated women taking up active role in the society.

In contrast, in the chapter "Housewife, wife, and mother. Three roles that the Creator ensconced in women's hearts", Jernej Mlekuž argues that among post-WWII Slovene refugees in Argentina, patriarchal gender relations persisted and even became constitutive parts of the immigrant community. He analysed representations of women that reflect a strong Roman Catholic and anti-communist ideological position. Women are represented primarily as wives and mothers, whereas their principal role is seen in maintaining language, culture, Slovene identity and Roman Catholic values and transferring them to the children.

The final chapter, by Mirjam Milharčič Hladnik, entitled "Long live America, where women are first!", explores the self-representation of Slovene women migrants in USA. The author presents excerpts from life stories that were collected among Slovene women migrants in the USA. With the use of examples, this inspiring chapter discusses the theoretical background of migrations as gender-marked processes. It also offers an excellent methodological discussion on the role of biographical techniques that left an unmistakable mark on gender and migration studies.

The volume successfully combines different disciplinary perspectives on different migrations and provides a clear focus on their gendered aspects. It also provides a methodological discussion on research strategies that enable the development of such a perspective. Most of all, it clearly demonstrates that migration studies are multifaceted and multigendered phenomena. The contributors propose that migration studies should focus on women migration, not just as 'a matter of supplementing and placing into context previously overlooked events, phenomena, and occurrences, but in fact must be a project of critically sifting through the entire body of migration studies and thereby reproducing gender-determined knowledge' (p. 14).

JAKA REPIČ
University of Ljubljana (Slovenia)

Candea, Matei. 2010. *Corsican Fragments – Difference, Knowledge, and Fieldwork (New Anthropologies of Europe).* Bloomington and Indianapolis: Indiana University Press. 202 pp. Pb.: $ 24.95. ISBN: 9780253221933.

The island of Corsica has been described by ethnologists and anthropologists as being haunted by the idea of being different from Continental France and nearby Italy. In recent literature on the topic, this notion of a 'voluntary Otherness' inscribed into every cell of Corsican identity has been considered no longer in terms of an isolationism but as a way of relating the Self strategically to an Outside world. The Romanian anthropologist Matei Candea follows this line of thought in *Corsican Fragments*, a highly reflexive account on the fact of what does it mean to be Corsican. The volume, excellently printed and bound, adorned with an intriguing cover image, contains unfortunately a rather short and unspecific index.

Although initially based on a community studies approach, this book turns into a more abstract and post-modern direction in which the discussion of identity, cultural stereotypes and insider/outsider relations prevails. The chapters of this book are consequently organised in an unusual way referring to the abstract coordinates of ethnological experience such as 'Knowing', 'Languages', and 'Space'. This anonymisation and abstraction of ethnographic reality (avoiding real names of places and persons) is not unproblematic and it leaves the reader often confronted with an abstract field which has lost a part of its poetic intimacy and tangibility. Candea's style of writing tries to reconcile the literary qualities of an ethnographic diary with a complex analytical discussion. This multiperspective quality of subjectified anthropological writing has been far from being revolutionary since the works of Michael Jackson, and it does not convince in every detail. At times, the author submerges herself into an anecdotic-narrative style; at times, a hyper-relativist language complicates the reality instead of clarifying the issues. Moreover, these defaults are coupled with a rather naive astonishment in front of the ethnographic reality, which may be explained only partly by the relative inexperience of the young researcher when arriving on the island in 2002. Although Michael Herzfeld (one of the editors of the *Series New Anthropologies in Europe*) praises this book in a short comment on the back cover as 'compellingly honesty and logic', the reading of the book left me with heterogeneous impressions. Above all the dominant self-referentiality throughout the volume proofed to be disturbing. Candea cultivates the exhibition of the self in Anglo-American research to such an extent that he leaves the locals themselves often in his own shade. It seems to be the experience of the researcher which counts, rather than that of the 'Insiders'.

Unlike the 'Athenian Anthropography' of Neni Panourgia (1995), which clearly divides intimate personal experience and the objectified analytical point of view, creating a captivating parallel narrative, Candea tries to melt both into one. If this attempt was successful may be eventually judged by the reader.

The most convincing part of the book deals with the processes of gaining and negotiating knowledge. Here the author appears as an ambiguous 'Insider-Outsider', partially integrated into the village life of Crucetta, the fictive setting of the book. The author's experience of trying to sell his wrecked car leads into a discussion about the termi-

nological difference between *savoir* (passive knowledge) and *connaître* (active knowledge of persons and their networks). This chapter convincingly demonstrates the importance of social networks as a precondition for social acting. Particularly interesting is also the discussion of the social status of Maghrebians on the island, which in some respect mirror the inferior, orientalised status of Corsican themselves in relation to the continental French. Observing the 'Arabs' therefore coincides for Corsican with a self-referential look back into their own history.

The construction of Corsican identity is portrayed in Candea's book as a reversal of the usual anthropological paradigm: while the statist definition of citizenship and nationality appears as fluid, local identity concepts appear as fixed, almost uncontested entities. Apart from this insight one has the impression that this book is no more (and nothing less) than a general reflection on the social and symbolic constructions of similarity and Otherness. For someone who has recently re-read Ravis-Giordani's classical ethnographic account of shepherds life in Corsica (1983) characterised both by empirical clarity and a deeply felt ethnographic intimacy with the field, Candea's volume can only be subsumed as an ambitious but rather modest attempt to rewrite Corsican ethnography in the age of post-modernism.

ECKEHARD PISTRICK
University of Halle (Germany)/Université Paris Ouest-Nanterre (France)

Jezernik, Božidar. 2010. *Imagining the Turk*. Newcastle upon Tyne: Cambridge Scholars Publishers. 205 pp. Hb.: £39.99 / $59.99. ISBN: 9781443816632.

'Imagining the Turk' is a volume edited by an author who has written or edited around 25 books. Prof Božidar Jezernik is a prominent Slovenian scholar and, above all, an expert on south-east European ethnology. This volume brings forward an interesting array of contributions spanning from the classical European images and perceptions of Turks all the way to the musicological perspective of the Balkans. Nevertheless, it also provides us with an inverse angle of seeing the Turk or the European through the Turks themselves. The book consists of 14 chapters. Each written as its own piece, yet each represents a logical particle within the set of theorizations on 'the Turk'.

The first chapter, which is also the title of the book, is written by the editor. He devotes himself to discussions on the imaging of the Turk in Europe. He embraces a wide time frame – from the early stages of Turkish appearance back in 14th century Europe, to its heyday and high plateau and, finally, towards their political and imperial demise in the beginning of 20th century. Analyzing the European stereotypes on the Turks and Turkish culture, the author introduces an interesting collection of vivid images (sometimes from his own collection). In his otherwise uncompromised stance, he had partly given some way to exaggerations of the Turkish might. Citing Slovene-Carniolian historian Josip Gruden, for instance, it might be too 'optimistic' to state that Carniola (one of Slovenia's territorial predecessors), which had had about half a million inhabitants at its peak in 1910, lost about a half of population solely from 'the medieval Turkish hand' through, say, kidnappings and killings (cf. p. 9). Nevertheless, the chapter brings together mostly overlooked though important bits and pieces of European history.

Authored by Rajko Muršič, the second chapter theorizes the 'symbolic othering' through the excoriation of 'the Turk as a threatening other' (p. 19). Özlem Kumrular contributed the third chapter, where he deliberates 'the image of the Turk in the 16th century Mediterranean' through the eyes of chroniclers, poets, and writers. In the next chapter Miha Pintarič lucidly explains the Rabelais's 'Turks of Panurge' (p. 47). Nedret Kuran-Burçoğlu takes us through the 'representations of the Turk in the German media from early modern Age to the enlightenment' (p. 55), while Peter Simonič's abundantly referenced chapter reassesses 'Valvasor's hereditary enemy'. Beyond 'Giaour' and 'Wild Europe' (cf. p. 83), Jale Parla draws on a comparative perspective to assure the potential of differing methodologies in reaching similar or same conclusions. Remaining in a belletrist's domain, Bojan Baskar engages with an interesting analysis of orientalism through the Slovenian poet Anton Aškerc and his trip to 'Stambol', as regards his views of Pan-Slavism and Islam. Once again through 'the discursive optics of Slovenian historiography and literature' (p. 111), Alenka Bartulović uncovers their underneath intentions. While proposing the 'Ottoman' instead of the 'Turkish incursions' (p. 113, footnote 3), she renders a very informative and firmly backed up analysis. Further on, Nazan Aksoy maintains the analytical position by mirroring the other within 'early Turkish novels' (p. 137). Aleksandra Niewiara tops the European perspective by a complementary Polish view of the Turk. Owing to harsh historical relations to Russia, Niewiara states, the Polish thence tended to picture even the 'vicious murderer'

as an 'ancient friend of theirs' (p. 155). From a musicological perspective, Bülent Aksoy first draws attention to Westerner's look to Ottomans' music, to open the floor to Svanibor Pettan's analysis of 'the *alaturka-alafranga* continuum in the Balkans' (p. 191). To neatly conclude the volume, Ayhan Kaya added the last chapter to 'the age of securitisation' (p. 195). In calling for 'desecuritised migration' (cf. p. 204), Kaya questions the migrants' integration and the contemporary debate on European models of integration.

Applying diverse approaches and theoretical frameworks, this convincingly written book supplies the reader with the necessary toolkit applicable 'from the Greater Europe to the Minor Asia'. Rich in citations, cited references and sources, comprehensive in discussions, and clear in conclusions, this well-equipped and diverse volume is a valuable companion to both researchers and laymen who would like to get more acquainted with 'the Turkish matter'. Just perhaps, readers might want to examine the individual CVs of the contributors. However, this is at the utmost a task for the second edition.

DAMIR JOSIPOVIČ
Institute for Ethnic Studies (Slovenia)