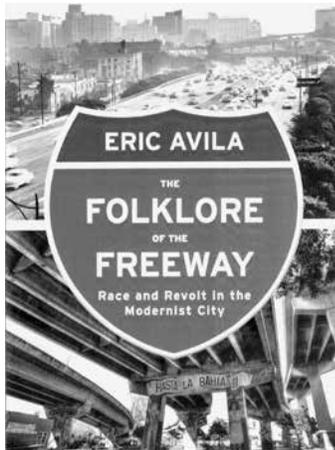


Book Reviews



The Folklore of the Freeway: Race and Revolt in the Modernist City. Eric Avila. Minneapolis and London: University of Minnesota Press, 2014. 248 pp., 27 b&w photos, 16 color plates.

Prof. Eric Avila of UCLA has written a thoughtful account of the impact of the construction of the American Interstate highway system on the urban barrios and ghettos it often traversed. The impact, he argues, included both the destruction of those communities and the fragmentation and isolation of their remnants which have, in its wake, adapted and moved on.

The book's primary focus is the "folklore" that emerged in response to the urban Interstates. Avila defines folklore broadly to include poetry, prose, paintings, graffiti, murals, photography, music, dance and performance. He further focuses on the interaction between this and the contemporaneous emergence of movements such as feminism, civil rights, historic preservation, conservation and environmentalism.

Avila mostly avoids applying twenty-first-century norms and values to decisions of the 1950s — a risk of any endeavor such as this book. One new insight he does provide, however (to this reviewer anyway), is how the location and development of the urban Interstates can be seen as a consequence of efforts by leading downtown interests to preserve the value of their properties and businesses in the face of the massive decentralization and suburbanization of American cities after World War II. The Interstate program was a handmaiden to this effort, with the federal government paying 90 percent of the construction cost.

City leaders' biggest fear at that time was that they would miss out on the Interstate as a tool to preserve the competitiveness of central business districts (see, e.g., G.T. Schwartz, "Urban Freeways and the Interstate System," *Southern California Law Review*, Vol.49 No.3 (1976), pp.406–513). If that meant disrupting a few ghettos and barrios, well, such was the cost of progress — and besides, removal of "urban blight" was an accepted policy remedy of the time. These leaders also didn't mind sacrificing a few parks, riverfronts, and wealthy neighborhoods, if necessary — even if they were often stopped from doing so.

Avila's book ably presents a different perspective. Even if the decision-makers of the time didn't view their actions as being racist or discriminatory, they certainly may have seemed that way to those whose communities were destroyed or divided.

An important missed point is that the Interstate had significant benefits for minorities, especially African Americans. This point was made by General Colin Powell in a June 29, 2006, speech to the American Road and Transportation Builders Association, celebrating the Interstate program's fiftieth anniversary. Powell recalled that soon after his commissioning in 1958 he and his wife traveled to Fort Benning, Georgia, and Birmingham, Alabama. At the time they knew of only two hotels, one in South Carolina and another in Bristol, Tennessee, where "a black person could find a bed for the night." He credits the Interstate highway system for helping usher in a system of hotels and restaurants where blacks would be served like anyone else.

A second missed point is that the minority communities affected by the Interstates weren't the only ones who learned from it. The experience of the Interstate system and reactions against it brought massive changes in the statutory and regulatory framework

affecting major infrastructure development, including relocation assistance and environmental and community impact assessment and mitigation.

An illustration of the extent to which such impacts are now incorporated into public-works decision-making is this statement from a 2000 document by the Montana Department of Transportation, the Confederated Salish and Kootenai Tribes, and the U.S. Federal Highway Administration governing the improvement of U.S. Highway 93 in Montana:

Before any design concepts for the road were conceived, it was essential to get a better understanding of the land, what makes it unique, and how the Salish and Kootenai people relate to the land. The design of the reconstructed highway is premised on the idea that the road is a visitor and that it should respond to and be respectful of the land and the Spirit of Place. Understanding the Spirit of Place — the whole continuum of what is seen, touched, felt, and traveled through — provides inspiration and guidance, and leads to design solutions uniquely suited to the special qualities of the place.

The Spirit of Place includes more than just the road and adjacent areas — it consists of the surrounding mountains, plains, hills, forest, valley, and sky, and the paths of waters, glaciers, winds, plants, animals, and native peoples. . . . (“Landscape Architect Design and Alignment Concepts — Steps in the Design Process for US 93,” in *US 93 Memorandum of Agreement* — Evaro to Polson, available at <ftp://ftp.mdt.mt.gov/download/jlg/001DC.pdf>.)

Ironically, the tribes are now considering whether to widen the road to enhance access to a contemplated new casino.

The book touches on the history of large-scale infrastructure projects, like Haussmann’s Parisian boulevards (pp.9–10). But it doesn’t tackle the difficult question of how to do this in a socially beneficial way. Robert Moses comes in for a bit of a shellacking, but there is no acknowledgement that thirty years after Robert Caro’s *The Power Broker* (New York: Knopf, 1974), even Moses’s reputation is being rehabilitated. Thus, in 2007, three New York museums held a collective show about Moses that emphasized how invaluable the infrastructure he built was to the city’s current revitalization (see H. Ballon and K.T. Jackson, *Robert Moses and the Modern City: The Transformation of New York* (New York: W.W. Norton, 2007).

The key point here is that implementing a large program like the Interstate system is a learning process. Of course there are mistakes, but we correct them and do better. It should not be a matter of condemning and vilifying. The late, great Senator Daniel Patrick Moynihan, Democrat of New York, put it well:

*There is a kind of stasis that is beginning to settle into our public life. We cannot reach decisions. Central Park could not conceivably be built today as it was when there was enough power in Tammany Hall to make the decision. Four and a half years after they dug the first spade of earth for the new I.R.T., Commodore Vanderbilt rode the length of it in his private subway car. They laid the cornerstone of the Empire State Building on St. Patrick’s Day in 1930, and it was up in 15 months. We don’t have that capacity. I worry that we’re fearful that we won’t be as good as the people who came before us. . . . If you start thinking that you’ve been outperformed by your predecessors, you’ve begun to lose confidence, haven’t you? And that’s not a good condition. I guess I’m as good a preservationist as you will find, but I fear the kind of preservationism that preserves out of fear that nothing equivalent could be done in the present. (As quoted in Alan Finder, “Westway, a Road That Was Paved with Mixed Intentions; Losing Confidence and Opportunities: Daniel Patrick Moynihan,” *New York Times*, September 22, 1985.)*

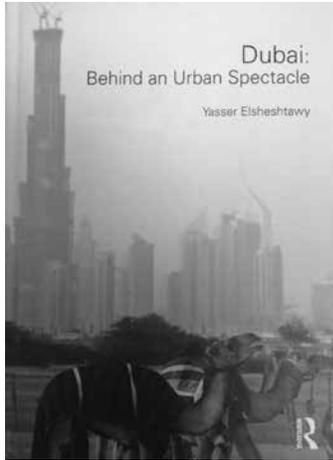
The book contains a few excesses. Were the highway builders really “executioners” (p.15)? Was Jane Jacobs’s *Death and Life* really a “defense of racial and class privilege” because it “said nothing about the radical forces of capitalism that ravaged her neighborhood, pushing out factories, affordable housing, and struggling artists while enforcing broader disparities of race, wealth, and poverty” (pp.66–67)?

Despite its occasional overstatements, *The Folklore of the Freeway* is a valuable contribution to understanding the diverse impacts of urban megaprojects. Such projects are more a hallmark of the twentieth century than the twenty-first — so far, anyway. Should a new generation of megaprojects emerge, we may face such challenges again. Will California’s high-speed rail truly blast through exclusive preserves like Palo Alto? More likely it will end up traversing today’s disenfranchised communities. But the treatment of those communities and displaced people will be much better, thanks in large part to what we learned building the Interstates.

Jonathan L. Gifford

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Dubai: Behind an Urban Spectacle. Yasser Elsheshtawy. London and New York: Routledge, paperback ed., 2013. 294 pp., illus.



In *Dubai: Behind an Urban Spectacle*, Yasser Elsheshtawy uses travel narratives, novels, fictional and media accounts, and select archival sources to explore Dubai's development from a small fishing village to an emerging global city. With the help of case studies and photographic surveys he explores the economic and political forces driving Dubai's unprecedented urban

transformation, but he also introduces the reader to a select set of urban spaces which, to him, reveal the city's inner life.

Elsheshtawy sets out to locate Dubai within the network of global cities, but he also illustrates its unique urban condition. In contemporary Dubai, foreigners from two hundred countries intermingle with a native population that represents less than 10 percent of its residents. The supporting structure of the built environment thus not only constitutes spectacular projects but lesser known spaces hidden in alleyways behind the "urban spectacle" on show for the world. Focusing simultaneously on government-sponsored trade infrastructure and more informally occupied spaces, he recognizes Dubai as a model which may offer lessons for the rest of the "dysfunctional" and "crumbling" Middle East.

This book, first published in hardback in 2010, provides a rigorously documented glimpse into a wide range of iconic buildings, megaprojects, and smaller urban spaces, and thus successfully negates the glossy image of Dubai portrayed in the media by underscoring the lived experience of its residents. Its reissue complements another recent publication, *Contemporary Architecture and Urbanism in the Middle East*, by Mohammed al-Asad (2012). In contrasting the borrowed modernity of Gulf cities with the indigenous responses of countries in what was formerly known as the Levant (including Jordan, Lebanon, the Palestinian territories, and Syria), al-Asad buys into the popular image of cities like Dubai. Al-Asad's book celebrates small-scale projects as examples of contemporary architectural production in the Levant; but by focusing only on government-sponsored megaprojects in Gulf cities, he fails to reveal their lived experiences. Though Elsheshtawy does not fully contextualize Dubai within its geographic and historical context, his sociological approach does portray it as more than just a showplace of iconic architecture.

If there is something to complain about here, it is that Elsheshtawy's understanding of Gulf geographic and political history is surprisingly superficial. Recent studies have started to note parallels in the historical status of Gulf port settlements like Dubai as tolerant melting pots of culture with the contemporary diversity of expatriate communities in most GCC countries. There are several explanations for Dubai's diversity that go beyond recent urban development. First, the Gulf population has historically been oriented outward, with ties to the Indian subcontinent, Africa and China. As a result, a cosmopolitan, tolerant and diverse mercantile community developed, thriving on trade despite the harsh climate and a lack of natural resources such as drinking water and agricultural land. Second, due to its geographic isolation from mainland Persia and Arabia, Gulf settlements acted as safe havens for migrants escaping religious and linguistic persecution. Thus, Zoroastrianism and many ancient cults prevalent on the plateau found strongholds in the southern Gulf, while Mazdakism/Khramism and the Carmathian movements came to dominate Hasa, Qatif, Hufuf, and the Bahrayn archipelago (see, e.g., M.R. Izady, "The Gulf's Ethnic Diversity: An Evolutionary History," in L.G. Potter and G.G. Sick, eds., *Security in the Persian Gulf: Origins, Obstacles, and the Search for Consensus*, [London and New York: Palgrave, 2002], pp.33–90).

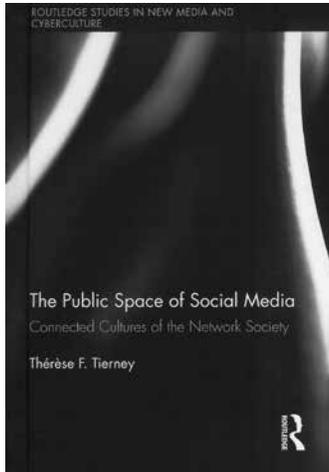
Though not profoundly grounded in regional history, Elsheshtawy's book on Dubai is a welcome addition to urban theory. It successfully demonstrates a unique response to globalizing conditions and shows how accepted scholarly definitions do not cleanly apply to the case of Dubai. The author also provocatively concludes that Dubai should be considered a model for the Arab world not for its megaprojects, but because it accommodates multiple nationalities. This social condition is supported by the structure of the built environment, and "contributes to its unique response to globalizing conditions" (p.275).

Elsheshtawy, however, remains silent on three important issues that arise from this uniqueness: the nonexistent immigration law, lack of access to citizenship, and the negation of residents' "right to the city." While sympathetic to the living condition of "workers" in labor camps, he fails to recognize that even residents like himself will eventually be denied the right to continue living here — in the very place their children are born. All resident permits, subject to renewal every three years, will be revoked once their holders are no longer capable of working.

The expatriate residents of Gulf cities may come from two hundred countries, but they still develop strong relationships both with the place and its people. Yet they cannot call these places home, even if they want to. How can this inhumane but "unique response to globalizing conditions" be a model for any part of the world?

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The Public Space of Social Media: Commercial Cultures of the Network Society. Thérèse F. Thierney. London and New York: Routledge, 2013. 189 pp., b&w illus.



The choice to include a review of Thérèse F. Thierney's *The Public Space of Social Media: Connected Cultures of the Network Society* may come as a surprise to *TDSR* readers. After all, new media such as Twitter, Facebook, and other social platforms are subjects that are not as easily apprehended as are those (such as housing or historical buildings) normally engaged by architectural and urban discourses. However, as

I write this review in an Oakland apartment, listening to helicopters deployed by police in response to protests largely organized under #blackLiveMatter, I can't help but be swayed by the author's argument that social media has become an alternate and often ambiguously defined public space for marginalized groups. Thierney writes convincingly that the new urban performance of a practiced public space is one at least partially defined by a cycle of content distribution and production that enables the transfer of media content and civil action between inhabited digital and analog spaces.

The book is split into five primary sections that walk the reader through the reappropriation of social media into public space, a definition of networked publics, a history of networked publics, networks and identity construction, and an empirical overview of Thierney's own ethnographic research. She begins by discussing the organizational role social media played during the Arab Spring and Occupy moments in 2010. While this was widely reported on in mainstream media, Thierney grounds her argument within Michel de Certeau's framework of "space as practiced place" (p.51). This smartly and convincingly allows her to argue that the actions performed and messages exchanged in online communities around niche interests are in fact spatial practices that weave places together. This, of course, disrupts our traditional understanding of place as involving a relatively fixed series of spatial relationships, to instead assert a new, dispersed and digitized view. It reframes our physical relationship to the city not only as mediated through the built environment, but through a digital one as well.

The argument that we cannot segregate virtual urban performances from urban spatial relationships becomes even more convincing when Thierney outlines the evolution of what she defines as a "networked public" in Chapter 3. Here

she traces the history, as it relates to social activism, of earlier technologies such as Bulletin Board Systems (BBS) and the first electronic version of the *Whole Earth Review* to the advent of social media as we know it today. The most notable observation is that none of these technologies were ever wholly digital. All of them in some way involved communal social engagement that utilized the distribution of content to create connections within a community — much the same as an event flyer or unofficial publication would. This, of course, can be viewed as an extension of the fourth estate. But when the participatory possibilities of the Web 2.0 are taken into consideration, not only does social media become a place to form social connection, but it also becomes a place to engage in spatial practice.

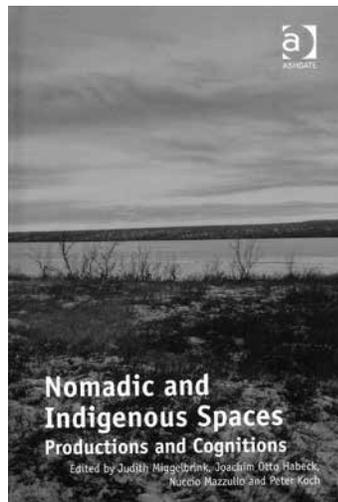
Chapter 5, which summarizes Thierney's empirical research, is the least convincing chapter in the book. While the methodology and analysis are solid, I found the participant sample size to be too small to truly describe the "actual social practices" her introduction claims it does (especially considering that Facebook has 1.11 billion monthly users, nearly one-sixth of the planet's population). While the observations she puts forward are interesting and relevant, it would be far more informative if the ethnographic study were used to enhance and illustrate quantitative analysis of a much larger database of networked user activity. However, I think it's important to note that this critique is not so much reflective of the study as it is of the field's current confusion as to how to effectively analyze and situate new media technologies.

Overall, *The Public Space of Social Media* provides a historically and theoretically grounded analysis of the way digital territories and performances redefine how the public situates itself within urban spaces. Not only does it expand the discourse with what urban space might look like today, but it also engages how the digital tools many of us take for granted in distributing and consuming content beg for us to redefine the way we inhabit the city.

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Nomadic and Indigenous Spaces: Productions and Cognitions.

Edited by Judith Miggelbrink, Joachim Otto Habeck, Nuccio Mazullo, and Peter Koch. London: Ashgate: 2013. 298 pp., 32 b&w illus., 14 maps.



Nomadic and Indigenous Spaces is an important collection which draws on the experience of both anthropologists and geographers to explore current ideas on land occupation and ownership in the traditional communities of the circumpolar North. This book was produced following a conference of the same name held at the University of Leipzig in 2011, and each of the eleven chapters (plus an introduction and epi-

logue) are written to rigorous academic standards.

It is clear from the start that the idea of space, for the authors, has a very specific relationship to landscape and to the way human beings relate to landscape as perceived and as mapped both mentally and physically. There is no clear definition of the term, and so the reader is left to infer that it is in some way landscape raised up through the powers of human cognition into an idea which relates identity to surroundings. The ensuing response to this theme is interesting, but somewhat eclectic.

At one extreme, space is seen as a container for commodity — in particular, land-based assets — and with them, value. Behind this is the notion of space as territory, something that can be wild, a place in which to move and to be, or something that can be owned, delineated, and to which rights attach for one group or another. In opposition to these two cognitions lie many issues relating to land rights as perceived by indigenous nomads and empire-establishing settlers alike.

From another perspective, space is evaluated from the point of view of perception and cognition. This may happen either through the process of mapping perceived space into a set of metered coordinates or through the imbuing of meaning, value and narrative from the lives of individuals and communities out into the spaces they inhabit. In the first lies the ability to take possession of space through delineation, and in the second lies the ability to take possession of space through occupation. We may own maps, or deeds, that give us rights, but we make a space ours by living in it.

With a strong orientation toward Northern cultures, a number of contributors to this volume demonstrate the increasing interest in ongoing technological change within indigenous communities. With the industrialization of the

northern wilderness, particularly in Siberia, and profitable returns from reindeer herding, technology is entering the nomadic communities at a rapid pace. As snowmobiles extend the range of space that can be covered, mobile communications distort the gaps between spaces (and GPS devices replace traditional methods of navigation), both the quantities and qualities of perceived space and the networks of human interaction that can take place therein are changing also. As in the West, the uptake of technology changes the way we perceive the world, and this creates divisions in communities between old and young, technologically rich and technologically poor.

Any work involving traditional societies must of necessity spend some time defining its position and relationship to these societies. This is a changing landscape, and the fact that both the terms “nomadic” and “indigenous” have some fluidity is recognized. However, it is of some interest that by their own admission, for most of their authors, “nomadic” and “indigenous” are very much the same. Perhaps this position derives from the overwhelming skew of the authors toward Arctic and sub-Arctic peoples, a region in which, until recently, settled life could not be sustained. To be indigenous in this region thus once meant to be nomadic. However, this skew does perhaps follow into some of the more general arguments put forward regarding space, territory, and the tensions between nomadic and sedentary populations. One would be wise therefore not to draw the conclusions, or even the arguments, of this volume into debates relating to other parts of the globe.

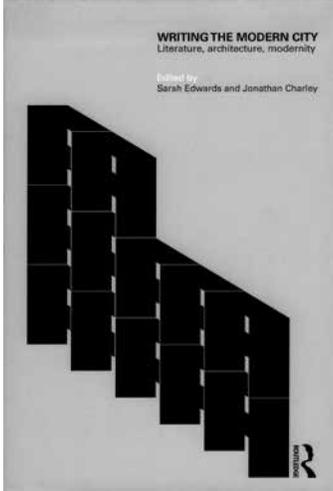
As such, I would argue (and perhaps this is my only real criticism of this volume) that the book’s title claims a generality of topic that the text cannot really support. The presence of a single chapter based on populations in West Africa, if anything, serves to distract from the clarity of a book with a clear focus on the North, rather than lending a global validity to the work.

Notwithstanding this one gripe, this research is clearly vital in order to comprehend and assist in the rapid social transformation that is taking place in many Northern indigenous societies. I think the challenge will now be to bridge the erstwhile efforts of these contributors into the lives of the nomadic peoples and the governors of the spaces that they occupy.

Gordon Clarke

Nomads.org

Writing the Modern City: Literature, Architecture, Modernity.
 Edited by Sarah Edwards and Jonathan Charley. New York:
 Routledge, 2012. 240 pp.



With textual roots that range from antiquity's decadent images of Alexandria and Rome to Augustine's eschatological city of God, the city has been a central theme in literature for millennia. Though the spatial turn that first focused literary studies on the geography of narrative is hardly new, the thirteen essays in *Writing the Modern City: Literature, Architecture, Modernity*, edited by Sarah Edwards

and Jonathan Charley, offer a unique perspective insofar as they move beyond literature's intersection with urban space to its intersection with architecture. The volume is divided into three thematic sections: "Memory, Nation, Identity," "Movement, Culture, Genre," and "Narrative, Form, Space." A common thread that runs through the whole is the attempt to articulate the various ways that literature and architecture each embody the experience of modernity.

In "Memory, Nation, Identity," the book begins with the early twentieth century and a consideration of the relationship between the modern city's literary and architectural narratives. The written artifacts addressed include maps, guidebooks and treatises, in addition to more expected genres like the novel and autobiography. In all cases, the authors' arguments are tied to the interplay between textual and architectural discourses. In Brian Ward's chapter, "Poets, Tramps and a Town Planner," for example, it would be expected that the 1909 treatise *Town Planning in Practice* be discussed as a document that was instrumental in creating the popular image of the town planner. It is also hardly surprising that the text was influential in shaping the design of large areas of residential landscape in twentieth-century Britain. More interesting, however, is Ward's argument that the book was significantly informed by a romantic notion of the vagrant inspired by Walt Whitman's figure of the nomadic "great poet," an idea then mobilized to democratize the design processes of municipal planning.

The section's other two essays, by Mark Mukherjee Campbell and Victoria Rosner, shift to India and Rhodesia under British colonial rule. Here colonial identity politics are tied to private interior spaces in ways more complex than may first be imagined. Even if the imposition of British domestic designs on foreign landscapes participated in the loss of

indigenous architecture and memory, the authors argue that it was not a complete erasure. To this end, Rosner examines the conflicted representations of southern Rhodesia in Doris Lessing's autobiographical fiction. The contradictions of British settler culture are drawn out of Lessing's work through an interrogation of how she chose to represent her childhood home. The vernacular architectural form in precolonial Rhodesia consisted of a circular arrangement of multiple round huts. Here, the outside space was just as much a part of the home's living quarters as the huts' interiors, with little distinction between inside and outside. In contrast, newly arrived English colonists were advised to build a homestead dominated by straight lines and a stark distinction between the family's inner domestic space and the unfamiliar land on which it stood.

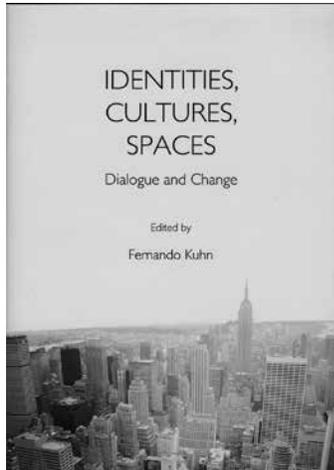
Once in Rhodesia, Lessing's family quickly constructed a "temporary" house in which they then lived for twenty years. Though the structure was long, rectangular, and "sliced across to create rooms," it was also built using native materials, erected using pole and thatch, and had the crevices of its walls filled with mud (p.81). As a child, Lessing loved the house's organic qualities, while her mother exerted every effort to make the home's interior conform to the norms of her native England. It was thus filled with "silver tea trays, English watercolors, Persian rugs, the classics in their red leather editions . . ." (p.83). Her mother's denial of her environment and inability to reconcile the home's interior with the bush outside is a theme to which Lessing frequently returned. Yet in the end it would seem that it was the colonial legacy which was effaced. Rosner cites a moment from one of Lessing's later texts, *Alfred and Emily*, that recalls a trip to the site of the family's home in the 1980s. The house was long gone, and in its place Lessing found a drunk Zimbabwean who insisted it had never been there at all.

There is much more of value in *Writing the Modern City*. Part II's essays on the particular ways in which the urban is evoked in modern genre fiction — the crime, sci-fi, and dystopian novel — will surely be of interest to the many critics who have recently turned their attention to these popular narratives. Though the individual essays do not quite always work harmoniously to shape the collection into a coherent whole, they nevertheless make the point Charley raises in the volume's first chapter: "There is no work of literature that does not have some spatio-temporal dimension nor any building that doesn't possess a plot" (p.10).

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Identities, Cultures, Spaces: Dialogue and Change. Edited by Fernando Kuhn. Newcastle upon Tyne: Cambridge Scholars Publishing, 2013. 180 pp., b&w illus.



While a number of works have provided analysis of globalization through cultural theories and conceptions of identity, its spatial aspects have remained largely unexamined until relatively recently. The contributions collected in *Identities, Cultures, Spaces: Dialogue and Change* are evidence of the increasing interest in the spatial dimensions of globalization and its theories. Diverse in topic

and methodology, they underscore the rich potential for research at the intersection of culture, identity and space.

In addition to providing a synopsis of all the essays in the collection, Fernando Kuhn's introduction offers a brief overview of controversial theories of globalization and the undeniable "influence of cultural practices," even "in the improbable event of 'de-globalization'" (p.2). Kuhn's account includes the views of cultural theorists such as Robinson and Hall followed by affirmations of Tomlinson regarding "space" as an important force in the formation of cultural identities. The six chapters that follow address this important concern by examining "spaces where cultures and identities interact and overlap; spaces where they are shaped and consolidated; spaces through which they are separated; spaces to which they adapt; spaces into which they echo and spread; spaces imperceptibly contained within other spaces, where cultures and identities coincide" (p.5).

The first chapter, Kuhn's own "Cartographies of Transculturality: Region as 'Dialogue Zone,'" further analyzes the discourses and limitations of "culture" and "identity," while focusing on notions of spatiality and (re/de)territorialization. He proposes the concept of "a dialogue zone," which he defines as "a zone into which multiple spatialities of distinct natures — physical, digital, temporal, mythical — converge" (p.27). He then suggests "spheres of interaction" as a model for comprehension of dialogue in terms of categories which consist of "spaces" and "vectors" (p.32). Kuhn advocates these frameworks for dealing with society's "demands, challenges and opportunities concerning identity and cultural diversity" in an increasingly transcultural context, in which the "threatening 'other' can be a future colleague, a future neighbor," etc. (p.40).

Sulevi Riukulehto's chapter, "Homely Sites and Landscapes as Elements of Regional Identity," next suggests that

identity has great potential as a research tool in human science when "it is reserved for human beings only" rather than "the quality of a place or of an object," because, as he argues, "there are no identities without people" (p.44). However, there are some regional aspects in everyone's identity, and to study their relation to the place where they live, he proposes a conceptual model of "homely landscape." With the aid of seven illustrations, Riukulehto demonstrates this concept and its three evolutionary areas of "natural," "built" and "mental" environments as "an indispensable tool" for examining "regional identity" (p.55).

In the chapter that follows, "Multiculturalism: The Ideology of the New World Order," Siyaves Azeri demonstrates how, as a preferred ideological framework of the bourgeoisie, multiculturalism "justifies, advocates and actively supports the most reactionary ideologies and activities in the name of defending culture, traditions and cultural values" (p.80). Going beyond the "humanitarian self-depiction" of multiculturalism, Azeri highlights the political functions of this ideology for capitalism and its attack on "the ideals of freedom and equality" such as "certain basic human rights that have been achieved throughout the long and permanent struggles of the working class and different social movements" (pp.80–81).

Z. Ezgi Haliloglu Kahraman's piece, "Defining Urban Integration through Active Participation of Rural Migrants," provides an overview of various conceptualizations of urban integration followed by a comprehensive study of rural-to-urban migration in three distinct neighborhoods in Ankara. Kahraman's analysis of data regarding the urban integration process of 75 rural migrants includes three tables that contribute to the existing integration literature.

Marketa P. Rubesova's "Territorialising Spiritual Values: Notions of 'Belonging' and 'Possessing' in the Context of the Controversy over Max Broad's Legacy" then examines the cultural dispute over the legacy of Max Broad and Franz Kafka and how there are various perceptions of their identity. "The process of territorializing one's identity and 'cultural legacy,'" Rubesova states, "mean to exercise power over it" (p.112). Therefore, she debates "whether introducing the concept of 'multicultural heritage' can plausibly challenge the partiality of national heritages," and she suggests ways to bring more "justice to the objects that became part of contemporary use of the past" (p.124).

The final chapter in the collection, Marianna Forleo's "Science and Society in a Utopian Map," provides a close account of Edwin Abbott Abbott's *Flatland: A Romance of Many Dimensions*, written in 1884. Examining its metaphoric connection to British society, Forleo illuminates the role of literature as "an important instrument for addressing political issues" (p.126). She explains the power in the description of utopian cities through the spread of "subliminal" messages. "The combination of utopia and science," she states, "is only a way to approach the utopian practice" (p.126).

In conclusion, the range of materials covered here is

well suited for this multidisciplinary field, and is one of its strengths. However, many of the chapters devote considerable space to covering theories of culture and identity. For example, chapter one repeats twelve lines of the nineteen-line Hall quotation used in the introduction. As a result, there is some repetitiveness within and among the articles. While each article's depth of engagement with spatial concepts differs, they all help to clarify the scope and meaning of identity, culture and space. Overall, the collection's impressive array of inquiry is noteworthy and indicates the potential for further investigation.

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