

Tribalism, as ethnic enclaves and source of community among the landless in urban areas, provides identity. Tribalism substitutes for class as groups from less developed areas see themselves disadvantaged relative to those with a longer history of development who are thus more sophisticated, educated and experienced, able to access better paying jobs and to exercise more social and political control. These urban ethnic blocks promote hostility and violence, an increasing problem of 'law and order' in Melanesian urban centres.

Melanesian responses to past and present experiences of change would be incomplete without the discussion of the phenomenon of cargo cults and millennial politics in Chapter 11 and exemplified by the John Frum movement on Tanna, Vanuatu. Perhaps the whole topic of cargo cults is stale as this is the least inspired analysis and the usual explanations of anomie, relative deprivation, and incipient nationalism are given as "explanations" of cargo cults. Millenarianism and cargo cults are also caught up in changing Melanesian cosmologies and belief systems as a result of Christian proselytization, and Chapter 12 reviews the considerable impact of missions and missionaries on Melanesian world views. Until the 1950s, missions were the sole providers of medical and educational services and did much good in promoting literacy and improving health. In more contemporary times, Melanesian versions of Christian teachings and values play a role in the politics of independence and decolonization.

Chapter 13 looks at the relationship between tribal and state political systems. In Papua New Guinea, politics is "a game of opportunism" where abuse of power, bribery and corruption flourish along with political incompetence as exposed in the Barnett Report into the forestry industry. Following on is a provocative discussion on the imposition of the European state system as somehow "better" or more conducive to "progress," the unseemly haste of past colonial administrations to transfer political power to inadequately prepared subject populations, and whether tribal values of equality and political power can survive the pressures of a stratified state system of democracy. Since there can be no "conclusion" to a volume of this nature, it is entirely appropriate that the last chapter focuses on the concept of *kastom* as cultural heritage and as part of a "search for identity in the contemporary world" (p. 241) as Melanesians create continuity in change.

Although each chapter is topically oriented, Sillitoe's analytical skill deftly integrates issues and ideas across topics to present a holistic and complex analysis of contemporary Melanesia. This book is written to be accessible to the non-specialist and does that very successfully. It is excellent as a text introducing undergraduates to contemporary Melanesian societies. There is a comprehensive index but, unfortunately for the specialist, very few citations in the body of the text and no comprehensive bibliography although each chapter ends with a list of references and suggestions for further readings. An unusual but most welcome feature in some chapters is suggested films. I have seen 11 of the 21 films listed, and each is an excellent choice to accompany the text. This

book works on many levels for the specialist and non-specialist alike. Highly recommended.

Steve Verovec and Robin Cohen (eds.), *Migration, Diasporas and Transnationalism*, Cheltenham: Edward Elgar, 1999, xxviii + 663 pages, ISBN 1-858-98859-1 (cloth).

Reviewer: David Timothy Duval
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Readers of this journal are no doubt familiar with recent emphases on the transnational nature of diasporic communities worldwide. For the most part, this emphasis has been associated with studies of migration and has been conceptually linked to disciplines such as anthropology, sociology and cultural studies. The notion of diasporic populations has, rather recently, enjoyed somewhat of a conceptual revival, largely due to complex political and economic changes that lead to substantial numbers of emigrants. The end result has been the ability to emphasise the transnational nature, that is, the construction and maintenance of social fields across and independent of modern geo-political boundaries, of these identities.

Vertovec and Cohen's edited volume provides a useful overview of the three distinct yet closely related themes identified in the title. Conceptually linked to the well-established (and highly productive) United Kingdom-based ESRC Research Programme on Transnational Communities, of which the senior editor is the Director, the volume is a compilation of previously published articles from various journals and other volumes that the authors have compiled in order to address the growth and breadth of studies in which the central foci revolve around migration, diasporas and transnationalism.

As pointed out by the editors (p. xiii-xiv), the background for a transnational approach can be found, more or less, in the wider understanding and recognition of the issues surrounding pressures in global economic and political arenas. To borrow from Appadurai (p. 463, this volume), the recognition of global ethnoscapes (i.e., "changing social, territorial, and cultural reproduction of group identity"), formed as a result of substantial population movements (both voluntary and involuntary), led to an increase in attention given to the transnational social spaces that were ultimately created. The only new material in the volume can be found in the editors' own introduction, which is of particular merit. Vertovec and Cohen engage the current state of diasporic studies by focusing on the various meanings of diasporas, suggesting that a diaspora can be viewed as a social form (characterized by specific social relationships, political orientations, and/or economic strategies), a type of consciousness (consisting of negative experiences of discrimination or exclusion and positive experiences of heritage or ethnic affiliations), and a mode of production (the globalization from below, or the "world-wide flow of cultural objects, images and meanings" [p.xix]).

The rest of the volume is presented in three separate sections. The papers selected in the first section on migration are meant to reflect the changing nature of international migration flows. The editors, however, position migration in the context of diasporas and transnationalism by suggesting that migrants now, more than ever, "find it possible to have multiple localities and multiple identities" (p. xvi). The reader is treated to an early paper by Harvey Cholding in which these linkages were recognized, followed by an attempt by Fawcett to categorise linkages in migration systems. Remittances are also featured in a highly technical but important reprint of Hatzipanayotou's paper that posits a model for determining the impact of income, trade and fiscal policies on migration. Approached from another angle, Keely's article examines whether worker remittances either increase dependency or improve the overall quality of life.

The section on diasporas presents almost a history of the concept, with excellent reprints by James Clifford, Gabriel Sheffer (for whom existing definitions of diasporas are "inadequate for our purposes since their underlying assumption is that diasporas are transitory and that they are destined to disappear through acculturation and assimilation" [p. 388]), and Richard Marienstras. Interestingly, an early paper by Glick Schiller, Basch and Blanc-Szanton, outlining the then relatively recent trend toward investigating transnationalism, appears in the early section on migration instead of the section on transnationalism. An excellent paper by Kearney (1995) offers an overview of the linkage between globalization and transnationalism, and an early paper by Orlando Patterson on "ethnic allegiance" in the Caribbean among the Chinese of Jamaica and Guyana gives evidence of the early thoughts of transnational ways of approaching ethnic groups.

If any criticism can be levied at this volume, it can only be in the authors' selection of the various papers for inclusion. Such criticism, however, needs to be carefully addressed in light of stringent copyright regulations, especially given that the original font and page numbers from the original source are retained. In some respects the volume itself, despite a 1999 publishing date, is somewhat outdated, with the majority of reprints exhibiting publication dates between 1980 and 1994. Justifiably, however, the authors seem to have included the selections almost in an effort to show the historical development of the themes themselves. Nonetheless, recent criticisms of transnationalism are not represented. This reviewer would have liked to see some contributions of human geographers and their approach to understanding spatio-cognitive representations of boundaries. In fact, Faist's (2000) recent emphasis on "transnational spaces" would have been an excellent addition. Curiously, and unfortunately, the volume contains no selections that address the phenomenon of return migration. For example, the introductory chapter from King (1983) or even Gmelch's (1980) overview would have been especially useful as a linkage to migration studies.

The potential high cost of this volume (this reviewer noted a unit price of US\$245 on the accompanying invoice) may be a barrier to some, especially those already familiar with the literature on transnationalism, migration and diasporas and who, consequently, may find the selections presented in this volume already filed in their personal libraries. As such, readers looking for a state-of-the-art review of current literature in these fields may be somewhat dismayed, but the contextual (and historical) growth of these topics, evidenced by the selections of articles contained in this volume, provide an excellent foundation for further study. On the other hand, newcomers to the subject will find this volume particularly useful. Without question, it would be an excellent resource for graduate courses in sociology, anthropology or political science. As a final ancillary note, with the rising costs of academic journals, coupled with the slashing of library budgets in most university libraries worldwide, this reviewer wonders whether volumes such as this, where the actual selection is reproduced, might become more common.

References

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2000 Transnationalization in International Migration: Implications for the Study of Citizenship and Culture, *Ethnic and Racial Studies*, 23(2): 189-222.
- Gmelch, G.
1980 Return Migration, *Annual Review of Anthropology*, 9: 135-159.
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1983 *Return Migration: A Review of the Literature*, Oxford: Oxford Polytechnic.

Irene Glasser and Rae Bridgman, *Braving the Street: The Anthropology of Homelessness*, Berghahn Books, 1999, xi + 131 pages.

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The key claim of this slender, powerful volume, is that an anthropology of homelessness both enables and obligates "anthropologists to become advocates by learning, and then presenting, the perspectives of those who are homeless" (p. 7). This is a compelling assertion and locates this book in the centre of anthropology's ongoing internal debate over the difference between speaking about versus speaking with and for those we study. While the authors succeed in compiling and synthesizing the very considerable work by anthropologists on homelessness, it is at the level of a different argument about anthropology and political engagement which makes this book an important contribution to a broader range of issues than homelessness alone.

The four substantive chapters deal, in order, with the demography and sociology of homeless populations, with