

With this expectation in mind the book will be a success to the extent that it establishes the connotations between different forms of powers to different types of location, for example the relationship of control that holds between center and periphery where periphery is able to apply subversive power against the center; or the relationships of power that develop over time as a result of changes taking place in a specific geographical area such as the changes due to famine draught, urbanization and colonization.

In this sense the book is only a partial success for while some of the contributing authors take up the challenge others only mention it. For example, in her article 'Entangling resistance, ethnicity, gender and nation in Ecuador' Sarah Radcliff speaks about power in its geographical setting stressing both its spatial and local dimensions and she does it in such a way that throws light on the geography of the gendered body. More specifically what she argues for is "a sustained gender focus in discussions of hybridity. Perceived as a complex interplay between relations of domination and resistance, the ambivalence of the hybrid with relation to unequal gender relations points to the domination within hybridity. In the Ecuadorian case such domination rests largely upon the politics of heterosexuality. Andean patriarchal popular imagination link femininity with the risk of loss of essence. Whereas the male adoption of indigenous clothes is couched within a context of masculine (albeit subaltern indigenous) agency, the readoption of Indian clothing by women speak to (but is not encompassed by gender relations of heterosexuality." (pp. 177–8)

Another essay 'Entanglement of power: Shadows?' by Nigel Thrift deals enlighteningly with the complexity of power from the vantage point of Foucault, but treating Foucault's own work metaphorically as a geographical place, talking for example of Foucault's oeuvre as 'Foucault's country' (p. 269). This latter idea is interesting and promising, unfortunately Thrift does not really pursue it seriously.

All in all one find in this book many interesting attempts to refashion traditional concepts such as power, space and location and to show how they can be used by geographers to throw light on contemporary issues of politics, cultures gender and even sport. However, not all of the attempts succeed to the same extent.

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THINKING SPACE by Mike Crang and Nigel Thrift (eds.), London: Routledge, 2000.

In the introduction to the book that they have edited, *Thinking Space*, Mike Crang and Nigel Thrift write:

Space is the everywhere of modern thought. It is the flash that flatters the bones of theory. It is an all-purpose nostrum to be applied whenever things look sticky. It is an invocation that suggests the writer is right on without her having to give too much away. It is flexibility as explana-

tion: a term ready and waiting in the wings to perform that song-and-dance act one more time.

The problem is not so much that space means different things—what concepts do not—but that it is used with such abandon that its meanings run into each other before they have been properly interrogated. (p. 1)

Hence what the editors have done is to put together a collection of sixteen essays each of which is dedicated to the work of a single social theorist and attempts to explore the role that space plays in their work and to see to what extent what these social theorists say can throw light on our understanding of space itself. To these sixteen essays the editors have appended a longish introduction in which, in their own words, they,

...try to draw out some of the ways in which space figures in the strata of current philosophical and social theoretical writings. (p.3).

In doing this they do not aim at being comprehensive for they realize that this would be impossible. What they do intend to do in their introduction is to indicate

...the main passage points current writing on space, all of which, in one sense or the other, move away from the Kantian perspective on space—as an absolute category—towards *space as process* and *in process* (that is space and time combined in becoming) (p.3).

I must say that I for one do not think that the editors succeed in indicating in any clear way the ways that space figures in current philosophical and social theoretical writing. While they quote and refer to many writers I do not find that they do this in any way that shows much understanding of the writers they quote and refer to. For example their reference to Kant in the passage quoted above shows that they have not understood why for Kant space is an absolute term. Crudely, for Kant everything that happens in phenomenal world—the world we know through our senses—happens in space. If it does not happen in space it is not something that we can perceive via our senses. Hence if social theorists are talking about things that are happening in the phenomenal world—and they are—then they cannot stop talking about things in Kantian space. What they can do, and do, is not to move away from a Kantian perspective, but to *add* a different use of ‘space’ to their own and our vocabulary, a use which picks out a specific aspect of space which they find is useful for their work.

What I have just written may seem to some of the readers of this review simply to be saying what Messers Crang and Thrift intended to say. If this is so the question arises why they did not say it? The point about theory is that it is an attempt to clarify and explain. To do this language must be used with precision and unfortunately

not only do the editors often fail to do so in their introduction, many of the authors of the other essays in this collection also fail to do so.

In saying this I do not want to be understood as saying that there is nothing good either in the editors introduction or in the rest of the essays in this volume. There are many good things. For example the editors draw attention to the fact that much talk about space is metaphysical, e.g. talk of 'maps of the mind' or 'trying to find something in the mind' and so on. Not only this, but metaphorical talk of space appears everywhere in our language like for example in this sentence ('*every where*'). Hence it is not really surprising to quote Messers Crang and Thrift again that "Space is everywhere in modern thought."

The most interesting and enlightening essays in this volume for this reader were Derek Gregory's 'Edward Said's Imaginative Geographies', Chris Philo's 'Foucault's Geography', Alastair Bonnett's "Alternative" film or "other"? In and against the West with Thrin Minh-ha', and Andy Merrifield's 'Henri Lefebvre: A Socialist in Space'.

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REFUGEES, ENVIRONMENT AND DEVELOPMENT by Richard Black, London: Longman Development Studies, 1998.

The focus of the book is the meeting-point between 'population geography' or more particularly, migration and natural resources. Based on a broad field-research Black examines the environmental impacts and management of forced-migration on refugee movements in the African continent.

The first chapter of the book provides the conceptual link between forced migration, environmental change and sustainable development. The popular nickname for mass-population displacements which result from environmental problems such as droughts, floods and hunger is 'environmental refugees' and in the African setting it is often connected to the more traditional causes of population displacement namely wars, civil strife, rebellions. Two-thirds of the worlds' refugee population is living in countries of the 'Third World' in which resources are not sufficient to cope with large influxes of refugees.

Black's major research perspective is policy-oriented looking at the various policies evolving in the host countries and among donors in relation to forced migrants in the particular context of limited resources.

Chapter 2 of the book reviews the evidence on environmental causes of forced migration and of the environmental impact of refugees. Black found out that despite the breadth of examples provided in the literature, detailed argument about why particular situations justify the title 'environmental refugees' is scarce and precise statistics are often of questionable accuracy or are simply non-existent. Black