

HABITUS: A SENSE OF PLACE Edited by Jean Hillier and Emma Rooksby. Aldershot: Ashgate, 2002.

What makes people's sense of belonging? What are the processes, mechanisms and symbols that attach us as individuals and collectives to 'our' national space? What motivates us to act and struggle in order to define our physical and symbolic spaces? These general and indeed provocative questions are the subjects of this excellent edited volume *Habitus: A Sense of Place*. The book follows a conference that took place in Perth, Australia two years ago. It contains essays that aim at examining the notion of the term 'sense of place' in relation to the writings of the late French sociologist Pierre Bourdieu. A special issue of this journal (*Gender and Habitus, Geography Research Forum*, Vol. 21, 2001, guest edited by Jean Hillier) also originated in the conference.

The book is structured in a traditional way. It opens with the editors' comprehensive introduction that presents some of Bourdieu's key concepts to be elaborated in the essays. The first concept is *Habitus* – a socio-historical product, a 'structured structure' as Bourdieu puts it, which generates and organizes practices and representations, and is thus embodied within any social context of power relations. Then the editors explore the term *field*—the social space in which 'actors play out their engagement with each other' (p. 6), and hence it suggests a set of rules that enable the social actors to participate in the *game*—an analogy suggested by Bourdieu himself. Finally, the editors explore the concept of *capital* in its Bourdieun sense of a broader meaning that goes beyond the economic connotation, and suggests *cultural capital*, *social capital* and *symbolic capital* as other arenas of socio-political conflicts.

In this section of the book the reader also finds a short introduction by Bourdieu himself in which he elaborates on some crucial aspects of his writings. According to him habitus must be seen as a dynamic system of dispositions shaping our manners of 'being, seeing, acting and thinking' (p.27), and thus opposing the Cartesian philosophy that argues for understanding human action as individual, rational and conscious, aiming to maximize profit. For Bourdieu human action is shaped by habitus which is socially constructed, perpetuated and reproduced, though Bourdieu emphasizes that 'habitus is not a fate, not a destiny' (p. 29); yet, as a product of socio-historical processes it is a field of ongoing struggle and re-definition.

Following the introduction three chapters present the reader with a rich and challenging intellectual voyage, mainly thanks to the multi-disciplinary perspectives of the contributors. This, I would suggest, is the significant merit of this book, since it enables a comprehensive critical discussion concerning the meanings of 'sense of place' as well as the social processes of constructing it in relation to contemporary discourses such as post-colonialism, nationalism and globalization. In the first chapter, 'Politics of Space and Place', six contributors present different historical 'macro-scale' perspectives of the role of national and international structures and politics in the production of social space. In the second chapter, 'Processes of Place-Making', seven essays concretize the debate by discussing the discursive role of spatial practices such

as architecture, urban design and planning in constructing a sense of place. In the third chapter, 'Decolonizing Spatial Habitus', four other writers suggest closer views on the dynamics and changes that have appeared in postcolonial contexts.

I suggest that the importance of this book lies not only in the writers' interpretations of Pierre Bourdieu's contribution to social sciences. Rather, since many of the contributors to this volume are distinguished researchers from different academic fields, it gives the reader—who is already familiar with their work—a new angle of judging it. These contributors include among others Ernesto Laclau and Paul Hirst from political sciences; Kim Dovey and Neil Leach from the architectural criticism and theory; and Leonie Sandercock and Patsy Healey from planning.

Finally, I would conclude that *Habitus: A Sense of Place* is a significant contribution to those who deal with social and political aspects of everyday life today. The interesting essays and their contextualization within the work of sociologist Pierre Bourdieu, enable us to take off the naive mask of 'sense of place' as a natural and eternal fact. Rather, it opens, at least to some of the contributors in this book, a path for social change and thus for re-shaping habitus.

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PRODUCING PLACES by Ray Hudson. New York: Guilford Press, 2001.

The contemporary capitalist economies is constituted as a complex mosaic of different forms of production, employment, and work, complex divisions of labor in which industry, occupation, age, ethnicity, gender, place, and space are linked in complicated ways. In his *Producing Places*, Ray Hudson, a new Marxist and geographer, focuses on production in contemporary capitalist societies and its geographies. The approach that he seeks to develop therefore begins with the recognition that capitalism is indeed with us and in varied forms. This approach encapsulates a particular way of understanding capitalist production and its geographies, with Marxian political economy as its point of departure. Such an approach therefore builds upon work by geographers and other social scientist who began to engage with Marxian political economy during the 1970s (the new Marxist approach). They did so in recognition of the limitations of the then dominant explanatory accounts, as part of a search for more powerful explanations of the structures and geographies of economies (p. 3). Marxian political economy is an adequate theory for it offers a powerful description of the key causal process and inner mechanism of capitalist production and capital circulation, making cognitively visible the real, but otherwise invisible, social relations constituting capitalism (p. 7).

Production can be defined as the transformation, via human labor, of elements of the natural environment into products of use to people. Production thus involves different combinations of human labor, technologies, and tools and artifacts, as well as inputs directly from nature and the natural world. These mixes of inputs can be