

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

organized in different ways and vary among societies, times, and places. Capitalist production is defined as a form of commodity production, with goods and services produced for the purpose of exchange, that is, for sale in markets.

The main question the book seeks to answer is 'how should we think about organization of production and its geographies within capitalist societies?' To answer this question, Hudson argues that production can be analyzed from four interrelated perspectives, the way he also organizes the book. The first perspective emphasizes the ways in which production and processes related to it are governed and regulated as a necessary condition of their existence. It emphasizes that the conditions under which commodity production take place do not occur naturally. If they are not (re)produced socially, commodity production is impossible (Ch. 3).

The second perspective sees production as a contested process, encompassing both competition between companies and between capital and labor (Chapters 4 to 7). Companies, workers, and communities struggle to organize production and make its organizational models and geographies in ways that reflect their respective aims, aspiration, and interests. In this way the social spaces in which economies and societies are constituted are produced as an integral part of the process of commodity production. While companies use spaces and spatial differentiation as part of their competitive strategies, workers and residents of places affected by these corporate strategies seek to shape geographies of production to produce landscapes that favor their interests rather than those of capital.

The third perspective addresses the issue of how places are created, reproduced and, on occasion, destroyed as a necessary corollary of commodity production and the restructuring of production. Nonetheless, places have an existence beyond the social relations of capitalist production, grounded in local institutions, cultures, and life beyond the workplace. As such, there is a focus upon producing places in two senses. First, upon the places in which production occurs and the ways in which differences between places are destroyed in strategies for and struggles over production. Second, there is an emphasis upon producing places, upon the production of places that are meaningful in various ways to people. It thus draws a distinction between capital's one-dimensional concern with profitable production spaces and peoples' concerns with meaningful place in which to live. Chapter 8 discusses the production of space and places, materially and discursively, recognizing that these are contested processes. It examines the role of the state in seeking to balance competing and contradictory claims. It also considers some aspects of consumption and identity formation related to peoples' senses of place. It emphasizes that class and other social struggles do not simply take place *in* and *over* space but actively shape that very space.

The fourth perspective focuses on the ways in which the process of production is grounded in the natural environment (Chapter 9). It concludes by raising some normative and political questions about sustainable forms of production. Hudson concludes that sustainable production would need to encompass more than just relations between the economy and the environment and natural environmental sustainability.

It would also need to include issues of equity and social and environmental justice and political legitimacy. 'Whether this can be achieved within the social relations of capitalist production remains at best an uncertain prospect' (p. 325).

The version of theory (new Marxism) for which Hudson wishes to argue is also a critical theory that has specific sociopolitical aims. He writes, 'it is a theory that seeks to represent the world in particular ways with a view to changing it in particular ways politically. By bringing critical concepts such as exploitation or value into view theoretically, the terms of political debate and the possibilities of public discussion may (but not necessarily will) be altered for the better' (p. 11). Against such new Marxist approach, postmodern theorists cry to 'wage a war on totality' and 'grand narrative'. They argue that efforts to grasp society as a whole and to use this type of theory to serve radical or reformist mass movements have culturally and politically repressive consequences. Moreover, they hold that cultural fragmentation has destroyed the sociocultural matrix for the modern style of historically based social criticism and progressive social movement. Despite this interesting criticism, Hudson's perspective contributes to our understanding of production and its geographies in late capitalist modernity. This is to say that *Producing Places* is highly worth reading.

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BIOPOLIS: PATRICK GEDDES AND THE CITY OF LIFE by V.M. Welter. Cambridge, Mass.: The MIT Press, 2002.

*Biopolis: Patrick Geddes and the City of Life* is a new book by Volker Welter about the life of the Scottish biologist and sociologist that turned out to be one of the few founders of the modern planning profession. Patrick Geddes (1854–1932) lived his full, exciting life in times when urban and regional planning was not yet a profession, even though cities and regions were rapidly growing and changing. Like some of his contemporaries, such as Ebenezer Howard, Patrick Geddes had no formal background in any design profession. Moreover, Geddes himself was having difficulties in drawing much of his ideas and designs, and in many plans he collaborated with his son-in-law, the architect Frank Mears. Nevertheless, he was a fruitful planner that took part in numerous plans of various kinds, ranging from single buildings, museums and institutions, to university campuses and city squares, and coming to whole fabrics of cities. Living in Tel Aviv, that in its early years was planned by Geddes in his last urban comprehensive plan, I found the book about his work and thought doubly interesting and illuminating.

First and foremost, Geddes was an intellectual and significant theoretician. Though recognized as one of the founding fathers of modern planning thought, it is most interesting to discover the fundamental differences between Geddes' points of view on the cities and regions and those of modern urban tradition. The common path