

such phenomena as glocal lifestyles in human geography or tele-connections in climate analysis. Scaled orders can no longer be treated as stable, but rather as unpredictable and changing. Change may be measured in terms of relative significance, spatial extent, and temporal stability. Research methods such as changing fractal relations and bifurcation analysis in chaotic systems are suggested in order to deal with such complexities.

The editors recommend trying to reunite physical and human geography around the concept of scale, suggesting that physical geography may gain from the new insights projected into our understanding of scale in human geography. They also believe that such a reunion invites a return to observational research supported by quantitative methods, permitting the study of chaotic and dynamic complex systems by means such as GIS and remote sensing. The focus on scale in all four senses of the concept, representing both patterns and processes may improve our understanding of geographic phenomena.

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DISPUTED TERRITORIES: LAND, CULTURE AND IDENTITY IN SETTLER SOCIETIES Edited by David Trigger and Gareth Griffiths, Hong Kong: Hong Kong University Press, 2003.

Cultural geography has come to the fore of interdisciplinary research in the social sciences. Its argument, that culture assumes spatial dimensions tightly connected to a 'sense of place', has become the platform of many disciplines, such as history, anthropology, literature, culture and art studies. It deals with place as the cornerstone of the concrete values, representations of landscape and the environment. The individual or the group are familiar with the place, and have an important role in shaping identities. The new approaches expose 'ideological sediments' buried in the landscape, and refuse to look at it as 'natural'. The renewed iconography approach sets the way to observe landscape as a multi-layered text. The scholars see the essence of the landscape as historically and geographically contingent and its importance is anchored in the symbolic and the representational, as well as the material. Consequently, its duty is to study the production of space from a critical point of view, especially, when the subject revolves around contested landscapes and ethno-hierarchical societies.

Disputed Territories fits into this theoretical framework. It focuses critically on constructing identity in settler societies in the Southern Hemisphere. The colonial histories created complex hybrid identities as an outcome of settler and indigenous cultural confluence. This book is an assembled collection of chapters that, when read together, make explicit both the sharp differences and the overlaps between set-

tlar and indigenous visions of land and its implications for cultural identities. The contributors to this volume address the question: "what has been the significance of land and place for the construction of cultural identity in settler societies?" through different issues, aspects and societies, viewed from 'below'.

This is a highly interesting book, one among several during the last decade which debate critically cultural aspects of colonialism. The editors aim at focusing particularly on the 'soft' side of colonial practices and discourses—the 'hidden dialogues' between European perceptions on land as well as those of the indigenous peoples in Australia, New-Zealand and Southern Africa. They seek to build on Darian-Smith et al.'s (1996) innovative comparative collection on 'land, literature and history' in South Africa and Australia, where contributors reveal much in the way of shared settler perspectives across these spaces.

The book covers several important aspects. First, most academic research about colonialism has dealt with the brutal, material and physical sides of occupation, which were of great salience. The soft and hidden parts of everyday life and the 'taken for granted' routine were left negligible and unimportant. They were veiled behind conceptions such as 'art' or 'mapping' which have 'universalistic' and 'objective', almost sacred appeal, and remained untouched. This book aims to show how important these were in the construction of settler societies.

Dynamism and change that in intra and inter settler societies' relations is the second important aspect of the book. Spatial relations developed in ever-changing and diversified directions. Parts of the preliminary colonialist perceptions remained unchanged, but assumed more 'politically correct' appearance, while others became more inclusive, understanding, and egalitarian. Cultural traditions of the indigenous peoples didn't remain still either. In particular, they learn how to cope with western modernist and democratic culture. They assimilated some white cultural and political patterns, especially practices of territorial demarcation and construction of identity, which use the traditional symbols in modern ways. Most importantly, the cultures of the two societies intermingled with time, and have created hybrid identities that can be seen as complex and multifarious, but establish and maintain one nation in many ways.

Another merit of the book arises from its comparative method. It shows that there are very similar spatio-historical processes, though it deals with three different countries, diversified methodologies, and several disciplines. It means that comparison helps to establish a theoretical framework, and to enrich it with details, which enable more validated explanations to the roots of differences between the cases. It might be worthwhile to widen it, not only to the northern countries, but to include 'internal' settler societies like Israel and Sri-Lanka as well.

Two major neglected subjects are the main weaknesses of the book. The first is the absence of the nation-state, within which these processes are taking place and are molded. Although the book is about construction of identities from 'below', it observes ethnic groups in disputed territories within the state. This arena became the

major cause for inter-group rivalries and struggles in the last 200 hundred years and cannot be blurred between the global and the local. The other missing component applies to immigrants within a settler society. The immigrant society has an important role as one component in a settler society. Although the book did not include it as one of its subjects, there should have been some references in order to present more comprehensive picture.

As noted above, the contributors to this volume have come from diversified disciplines and methodologies, and illuminate different aspects. Geographer Catherine Nash shows how genealogy can be used as a tool to navigate through questions of culture and belonging in settler societies. She shows the process of identity in the making by setting roots as tourists, in the case of New-Zealandians from a Celtic descent who search for their genealogies in Ireland. Michele Dominy investigates the other side of this identity, by exposing the forms of the 'Anglo-Celtic settler-descendant indigeneity' (high country Pakeha, sheep station farmers, in New Zealand). She asks what does it mean for Pakeha to be of a place where Maori have been displaced from, and debates the significance of the ecological dimensions of the relations between these identities—Maori forest vis-à-vis settler grass. Rosalynn Haynes considers the concept of 'wilderness' in colonized Tasmania through Australian artistic and photographic representations of landscape. Ian McLean traces the way English artists, during the earliest years of the colony of Sydney Cove, assembled a sense of place by using a distinctively European 'picturesque' aesthetics, as 'texts of colonialism'.

Visual images of imaginative landscapes are the subject of Isabel Hofmayer's southern African case study. She analyzes African responses to European cultural forms through a text written by an African novelist, Thomas Mofolo. He incorporated a 17th century evangelical English book into his text and a Sothoised Protestant narrative, whereby 'ancestral places' are 're-territorialized'. Valda Blundell and Neville White connect between traditional symbols in landscape and contemporary constructs of identity. The first considers *Wandjina* art of the Kimberley region of northwestern Australia. Through re-painting *Wandjinas*, the Aborigines refresh their own identity. The second concerns the Yolngu people in Arnhem Land who seek both to reproduce local cultural traditions and to engage with the wider Australian society. Their paintings considered as cartographic representations of land that have been pivotal in the establishment of settler cultures.

Norman Etherington reads maps as texts in southern Africa, which reproduce the dreams of European colonialism in the way they represent the land emptied of African peoples. As a result, by the second half of the 20th century the inscriptions of settler landscapes had become subject to challenge and dispute. Jane Carruthers's chapter exposes this struggle through the symbolic landscapes of national parks in both Australia and South Africa. Paul Carter seeks a way of theorizing fundamental cultural differences in the perception of socially meaningful spaces. He argues that a map constructs space and territorializes it such that it is connected with the my-

thopoetic foundations of imperialism. The contributions to this book thus illustrate a set of theoretical and methodological approaches to the study of land, culture and identity that both diverge and intersect, as Gareth Griffiths sums up in the last chapter.

REFERENCE

Darian-Smith, K., Gunner, L. and Nuttall, S. (eds.) (1996) *Text, Theory, Space: Land Literature, and History in South Africa and Australia*. London: Routledge.

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THE GLOBAL CITY AND THE HOLY CITY: NARRATIVES ON KNOWLEDGE, PLANNING AND DIVERSITY by Tovi Fenster. Harlow: Pearson Education, 2004.

The strongest feeling I had while reading the recent book of Tovi Fenster was that of multiplicity; at the same time I had a very clear sense of what exactly is the issue under discussion in each particular section and subsection. As many know from experience, continuity and a sense of direction should not be taken for granted in academic books: too often they are lacking. This book also provides the reader with a variety of perspectives. Fenster deconstructs the term 'quality of life' into its three components—comfort, belonging, and commitment, and examines them through six scales of the urban space: the home, the street, the neighborhood, the city and the city center, urban parks and public transportation. Additionally she uses a social lens to see how these concepts and scales vary across gender and national and class lines in two very different cities, London, the global city, and Jerusalem, the holy city. This is shown by means of individual narratives that represent local experiences and distinctive spatial knowledge, in contrast to the professional-universal knowledge of planners as experts. This brief description clarifies the many perspectives offered to the readers. Here I chose to employ one, which, I believe, is significant for the geographer: the emphasis placed on the power relations embedded in the routine spatial practices that construct people's everyday reality.

The focus on daily practices is important for revealing the power of space. This power often goes unnoticed by many laymen and scholars alike, who tend to think of space as a 'social reflection,' failing to see it as a means which holds the potential to control the daily reality of individuals and communities. Divisions represent the most common means of using space to control people, mostly by barriers that restrict access. The restriction of access, as Fenster shows, is not a dichotomous act that determines entrance and exit, but a more refined dimension that permits or denies access in certain conditions, such as proper clothing.