desperate and savage poachers, but a story of calculating bureaucrats maneuvering to profit politically and materially from wildlife. The principal result of these maneuverings appears not to have been improved conservation, but the expansion of wildlife bureaucrats' authority and their securing of additional financial resources, including contributions from international donors. Gibson's engagement with rational choice theory and game theory and non-economic hypotheses formulations may not appeal to many geographers interested in his subject. Nevertheless, his book serves as a rich and insightful case study of the politics of conservation in Africa and a fine addition to an emerging critical literature.

References


Aihwa Ong is one of the most astute analysts of Chinese transnational practices. Flexible Citizenship brings together five previously published articles with three new chapters that, together, offer a multifaceted discussion of the forces that shape Chinese transnationality, and the implications of Chinese transnational practices for our understanding of global culture and politics. It is an important addition to the growing literature on the subject; especially as Ong's analyses offer much-needed critical perspectives on issues that easily lend themselves to ideological distortion and manipulation.

Ong places her discussions of Chinese transnationality within a paradigm of globalization, but with the indispensable qualification that globalization may be understood only in its refrac-
tion through particular practices, which render globality itself into a site of appropriation, contestation, and conflict.

As she puts it, "When I use the word globalization, I am referring to the narrow sense of new corporate strategies, but analytically, I am concerned with transnationality—or the condition of cultural interconnectness and mobility across space—which has been intensified under late capitalism. I use transnationalism to refer to the cultural specificities of global processes, tracing the multiplicity of the uses and conceptions of "culture" (page 4). The title of the book is revealing of her intellectual debt to a Marxism-inspired postmodernism. David Harvey's identification of 'flexibility' as the defining characteristic of late capitalism provides the inspiration for the crucial concept of "flexible citizenship", which.

Ong explains, "refers to the cultural logics of capitalist, travel, and displacement that induce subjects to respond fluidly and opportunistically to changing political-economic conditions" (page 6). The subtitle, on the other hand, is inescapably reminiscent of Frederic Jameson's description of postmodernism as "the cultural logic of late capitalism". It is a conception of culture that embeds culture within the processes of capitalism, not as a passive expression of those processes but as a logic beyond the rational, that render "thinkable, practicable, and desirable" practices of transnationality as a response to global capitalism. What Ong brings to the discussion is an insistence on the centrality of "human agency and its production and negotiation of cultural meanings within the normative milieu of late capitalism" (page 3). Her analyses of Chinese transnationality are attentive throughout to the ways in which transnational practices shape, and are shaped by, cultures not just of states and nations but also of classes, genders, and places (or, as she puts it, "locations").

The book is organized in four parts, with two chapters each, plus a methodological introduction and a brief conclusion summarizing the main arguments. The two chapters in the first part deal most importantly with the relationship between the People's Republic of China and overseas Chinese, and the contradictions that are disguised by reified claims to 'Chineseness'. These contradictions, brought to the surface, have an opposite consequence, raising questions about the very idea of 'Chineseness' and its contested constructions. The second part addresses the transnational strategies employed by wealthy Chinese migrants including professionals
and managers of transnational corporations) in establishing themselves in a multiplicity of locations across the Pacific. The family is crucial to the 'flexible citizenship' made possible by these strategies, but in the process family relationships are also transformed. The third part takes up the 'romance' that has grown around successful Chinese families, most notably in Southeast Asia, which is then propagated widely in Asia by the new media, contributing to the formation of new 'regimes of normativity' (page 159) and new ideas of 'Asianness'. While seemingly responsive to local demands, media empires such as Star TV "configure a depoliticized consumerist modernity that treats Asia as a rijastahl of cultures, languages, and ethnicities and avoids passages of political difference" (page 168). Of the two essays in this issue, Chung addresses issues raised by Samuel Huntington's 'clash of civilizations', and the other reconfigures the state with the specific example of Malaysia. The commercial divide on which Huntington (and his Asian counterparts) bases his argument, Ong argues, overlooks how Asia and the West are united intimately through a 'liberal' or 'neoliberal' commitment to capitalism. This chapter challenges the assumption in some quarters that the state is on its way out with globalization, and uses the example of Malaysia to argue that what is emerging instead is a reconfiguration of sovereignty (the emergence of differentiated 'zones of sovereignty') in accordance with needs thrown up by the interaction between states and global capital; in other words, we might add, with the abandonment of pretenses to national homogeneity as an object of state activity.

Throughout, Ong's discussions are guided by a premise that what we are observing is the emergence with globalization of 'multiple modernities', which are united by their common ground in a 'globalizing capitalism, and divided not so much by past cultural legacies, but new cultural formations that are very much products of globalization, that is also the source of new kinds of contestations and conflicts over economic, political, and cultural power.

These are convincing arguments, enriched in the actual presentation by many insights impossible to capture in a review, and expressed with clarity, passion, and, frequently, an illuminating turn of phrase. On the other hand, some of the previously published articles would have benefited from more editing, not only to account for literature that has appeared since their publication, but more importantly in light of the post-1997 Asian crisis, to which the book makes scant reference even though it has obvious implications for the issues raised. Ong privileges anthropology in disentangling contemporary problems, which may be understandable, as she is an anthropologist, but verges on the graceless when she states with uncharacteristic simplicty that 'anthropologists can grasp the history of the present in a way that universalizing armchair theorists, who persist in their view of the world as being divided into traditional and modern hockes, cannot' (page 240); as if the world were divided between anthropologists and 'armchair theorists', and the former are the only ones who are aware of the debilitating consequences of the tradition-modernity distinction.

Finally, although there is no question about the importance of transnationality in reconfiguring the world we live in, it is possible to become enamored of it to the point of overlooking the power of place to shape politics. Ong recognizes the importance of places, and place-based translocal alliances in promoting the causes of popular democracy and welfare in Southeast Asia (pages 223 - 227). At the same time, she is critical of Chinese-American efforts in the recent John Hwang incident to distance themselves from 'foreign Chinese' because such efforts only underwrite American 'racial politics' (pages 180 - 181). She fails to explain why the burden should not be on the transnationals who, by her own admission, constantly play the cards of race and diversity in promoting their own interests—in alliance with their muchachos in the white power structure, and to the detriment of disadvantaged groups, including other Chinese-Chinese-Americans, too, may contribute to democratic politics more effectively if they choose to ally with other disadvantaged groups, rather than identify with the reified 'Chineseness' promoted by transnational elites, which presents the greater predicament in the further racialization of American politics. Ong states in her concluding lines to the book that "in an age when the state and capital are directly engaged in the production and the destruction of cultural values, we should cultivate a kind of nomadic thinking that allows us to stand outside, a given modernity, and retain a radical skepticism toward the cultural logics involved in making and remaking the world" (page 244). The critical intellectual possibilities of nomadic...
thinking are obvious, but where the politics of everyday life is concerned, the statement
of a flying carpet version of armchair philosophizing—this time revealing of a resignation
that the only acceptable response to the politics of culture may be to escape politics.

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Poststructuralist geographies: the diabolical art of spatial science by M Doel. Edinburgh
University Press, Edinburgh (published in the USA by Rowman and Littlefield, Lanham, MD).
1999, 229 pages, £45.00 cloth, £14.95 paper (US $65.00, $28.95) ISBN 0 7486 1242 4. 0 7486 1243 2

Reading the book was, I confess, an exhausting but challenging experience. Doel has been in
the forefront in arguing for drawing upon poststructuralist theoretical practices to restructure critical
human geography. This book follows on previous articles outlining the emerging form of post-
structuralist geography. Rather than examine the contemporary nature and practice of critical
human geography, or the incursions of postmodern, poststructural, and deconstructive currents in
the field, the author consciously strives to provide his own take on poststructuralist geography.

The basic argument in the book is for unsettling the sedentary ways of spatial science by the
affirmation that ‘Everything is in a state of becoming’ (page 2). Doel posits that adoption of a
symptomatological approach affirming schizophrenia as a process is essential for con-
structing poststructuralist geography. He abandons the ethic of place—an ethic which, he points
out, has been specifically associated with humanistic currents in geography—in favour of the
ethic of space, because of the adherence to integral formations and postmillennialism of the ethic of
place. Postmillennialism ignores the fact that ‘place is an event; it is verbal rather than normal, a
becoming rather than a being...’ (page 7). On the other hand, ethic of ‘space’ provides a space for nomad thought. Doel uses the neologism of ‘space’ to challenge the distinction between place and space. According to him, Derrida’s statement
‘Let us space’ (page 189) encapsulates the ambition of radical geography.

In his introductory chapter, Doel spells out his take on the things to follow. Highlighting the
strengths and limits of Lefebvre’s ‘rhythmicality’ and Harvey’s ‘relational reflexivity’, Doel prefers Deleuze’s notion of origami:

‘the world can be (un)folded in countless ways, with innumerable folds over folds, and folds
within folds, but such a disfigurement never permits one (or more of them) to become redundant, nor for one (or more) of them to seize power as a master-fold’ (page 18).

Spatial scientists, he believes, must decline proscription in favour of a cancerous and poly-
morphous perversity.

Throughout the book, Doel criticises other discipline-defining works for not recognising
sufficiently a continuous-dynamic shifting complexity in the geographical tradition. Program-
matically, the first part of the book attempts to open up the space of poststructuralism to an
ethic of cancer and perversion. The second part is a self-conscious attempt to open up geo-
ographical tradition to schizophrenia. In the third part, Doel strives to structure a poststructuralist
game by opening up space itself: first through Derridean decomposition, and again
through Deleuzian punctum origami. His inspiration comes from what he terms the ‘perverse
historicity’ (page 98) of theoretical practices spelt out in Deleuze’s ‘screwing process’. Derrida’s
‘reversal and reinscription’, Lyotard’s ‘cancerization’, Irigaray’s ‘touching lips’, and Baudard’s
‘light manipulation’. The first part of the book critically (and often, not so critically) examines
these postmodern and poststructuralist theoretical-practices.

In the next two parts of the book, Doel takes up what he calls ‘the (play of folding)—
first in the context of the geographical tradition, then in the work of deconstruction, and third
in the pleasures of rhizomatics and schizophrenia. It is only when we reach the middle of
the book (in terms of structure) that the author pronounces his intention. The aim of the book is to
‘participate in generating a different way of feeling about events, about the world, about
others, and about theoretical-practice’ (page 98).

In the second part, Doel takes up the struggle against commensurability and totalization
through a schizophrenia and a polymorphous perversion of geography. He makes a strong case
for the flushing out of the aporetic contextual hermeneutic inherent in geography. In this part
he engages with and perverts recent accounts of geography, mainly those by Stoddart