

BOOK REVIEWS SECTION

Jodie Matthews & Daniel Travers (2012) *Islands and Britishness: A Global Perspective*, Newcastle-upon-Tyne, Cambridge Scholars Publishing. 280pp, ISBN: 978-1-4438-3516-9. US\$59.99.

‘Britishness’ seems to be coming apart at the seams. Its geopolitical preconditions are subject to an ongoing process of transformation and disarticulation. At the core of this process has been the growing decentralization of the unitary UK state. Any future for Britain as a state-society is therefore far from guaranteed. If administrative devolution was finally and reluctantly allowed within the British ‘mainland’ a dozen years ago, then it was only the latest example of the political omniscience of British statecraft developed over centuries of Great Island power bargaining and manoeuvring.

A shift in the tectonic plates of national identity in Britain initially went undetected by UK state managers. Conservative and Labour governments over the past 30 years asserted that only the central UK state knew what was best for the regions and nations of Britain. When the growing pains of minority nationalism could no longer be denied, political concessions were granted in a vain attempt to restore the legitimacy and territorial integrity of the UK state. Such complacency was rudely overturned with the wholly unexpected landslide victory of the Scottish National Party in the Scottish elections of 2011 on a manifesto pledging a referendum for an independent Scottish state by 2014.

Such developments also demonstrate that ‘Britishness’ is a highly unstable and unsatisfactory nomenclature for many of its subjects, even on the Great British Island itself. In Ireland, Britishness has been fiercely and violently contested and defended. In Scotland, whose intellectuals, soldiers and artists played a major part in inventing Great Island nationalism, social attitude surveys demonstrate that Britishness is the preferred identity for only a tiny, dwindling percentage of the population. In England, where Britishness and Englishness have long been conflated, things are still more complex, with white neo-fascists defending a mythical ‘Englishness’ while ethnic minorities adopt hybrid identities that forefront ‘Britishness’.

As a form of collective identity, Britishness was shaped by the practices and ideologies of a self-expanding state-society that encompassed large areas of the globe. Beyond the ‘mainland’, small micro-islands that came under Britain’s sphere of dominion continue to mediate that relationship. *Islands and Britishness* throws an arc light over the often neglected ways that collective entanglements with Britishness preoccupy a miscellany of ‘small’ islands and deeply conditioned their unique sense of islandness. It is a real achievement of this collection that it shows how these flows and interconnections coalesce to mediate Britishness in imaginative and strikingly original ways. Its eighteen chapters highlight some of the ways in which all things British appear quite different from the micro-perspective of small islands than might ever occur to the grandiose vision that the Great Island metropole entertains about itself.

The wonder is that, in servicing such a disparate number of islands – Bermuda, St Helena, Channel Islands, Isle of Wight, Malta, Isle of Man, Grenada, Cyprus, Shetland and Orkney, Jamaica, Gibraltar, Heligoland, Tasmania, Hong Kong – across a litany of phenomena – ranging from war-making to tea-drinking – that Britishness manages to cohere at all. Forged as

links in the great chain of the British Imperium, these islands nestled as micro-dots at the interstices of global cultural, economic and political flows. Even Heligoland, a North Sea island off the coast of Germany, was held for much of the 19th century as a British colony, until it was brazenly swapped to secure British interests in East Africa in 1890 (chapter 15).

A sense of greater or lesser geographical separation of islands as ‘bounded isolates’ (chapter 4) helped generate a dense weave of individuality that balanced attachment to and detachment from Britishness in quite different ways. Some isolates like Bermuda, Gibraltar, Malta, and Hong Kong owed something of their Britishness to the British Empire and the global network of dockyards that serviced the Royal Navy. Even here there was non uniform hegemonic Britishness. In Grenada, for example, middle class attachment to the idealized values of the British national identity – liberty, justice and equality – were not easily translated to the colonial elite or the working class (chapter 7).

Mythical and everyday Britishness is still served up to feed the expectations of tourists seeking a flavour of mid-century Britain. In the case of Malta, for instance, a ‘Britain in aspic’ haunts the tourist imaginary (chapter 5), a lost Britain perpetually recovered as nostalgic wartime heritage. For Gibraltar, Britishness remains a live political issue as much as it is one of cultural identity, not least for political elites (chapter 12). And, prior to decolonization, many Jamaican men and women demonstrated solidarity with Britain, albeit in traditionally gendered forms, when Great Island existence was jeopardized by world war (chapter 10).

Others, geographically if not always spiritually closer to the British ‘mainland’ – Channel Islands, Isle of Man, Shetland and Orkney, Isle of Wight - were more directly incorporated under the jurisdiction of the British state. In the cases of Shetland and Orkney, these isles were also part of Scotland as isolated ‘nations within a nation’ (chapter 16). As northern outposts framed by sea-bound intercultural processes and identities, Britishness in the Northern Atlantic Isles has to contend and connect with Scottish and Scandinavian or ‘Viking’ cultural nationalism (chapters 9 and 11).

This is no simple elaboration of nostalgic Britishness for the islands covered in this collection. Outside of exceptional wartime conditions, in post-colonial conditions Britishness tends to be negotiated pragmatically, often for commercial or strategic reasons. This realism tempers any unconditional adoration of British institutions, symbols or practices. As an interchangeable, ‘exotic’ commodity, micro-island Britishness deflates any remaining pretensions of Great Island pomp and prestige. As the challenge to the Great British Island as a unified imagined community enters a period of internal storms and stresses, the global perspective that forms the overarching standpoint of this valuable collection reveals that Britishness is and always has been a compromise potpourri of collective belonging and detachment.

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Shyam Nath, John L. Roberts & Yeti Nisha Madhoo (eds.) (2010) *Saving Small Island Developing States: Environmental and Natural Resource Challenges*, London: Commonwealth Secretariat. 390pp. ISBN: 978-1-84929-031-9. £30.00.

Saving Small Island Developing States adds to the breadth of knowledge needed to support the study of environmental and natural resource challenges on small islands. The articles within this compilation of works lean heavily toward economics and policy, which gives the book relevance for sustainability, though additional scientific articles would be needed to provide a comprehensive sustainability view. Authors have tertiary education as well as industry affiliations, which provides a holistic perspective, ranging from the detailed studies of academics to the experiential knowledge of employees in their field of expertise. As an educator in the field, I find this book to be overall an excellent contribution and economic analysis reference text for the challenges of island sustainability.

Part 1 comprises four articles focusing on theory and application. It provides a thorough economic analysis of the environment as capital with insight to market value of goods and services. The first article by Shyam Nath defines environmental goods and services and draws an excellent distinction between sectors with positive and negative externalities. The second article “Valuation of non-market environmental goods and services” reads best as a supporting document to the previous article. The flow charts and graphs provided are useful tools to detail market methods. The third article “Impact Assessment and biodiversity conservation: An application of EIA and SEA” is an excellent examination on the effectiveness of these assessment types for supporting biodiversity specifically and supplements the economic emphasis of this part of the book sufficiently for specific environmental relevance. The fourth article focuses on policy and hones in on how command and control and economic instruments are relevant for regulation and policy implementation.

Part 2 of the book further emphasizes the economist perspective of sustainability and the environment. None of the articles in this section show an emphasis specific to small island sustainability; however they still make an interesting read. The first two readings offer the author’s personal perspective on how economists view the environment and on how policy economists bear an obligation to environmental sustainability, though this is done without any references or other supporting documents. These articles are not exactly academic or scientific studies but show valuable insight into the subject from personal experiences within the field.

The case studies that are presented in Part 3 of this book offer a large quantity of useful, recent and historic data that serve as a well supported resource for the growth of small island studies as well as the role of policy in supporting sustainability and environmental health. Valuation methods - such as stakeholder analysis, pricing methods, revealed preference methods - would offer students within the field sufficient guidance for the fundamentals of economic analytical methods for small island studies.

Part 4, Policy in Action, further supports solution-oriented methods and offers the reader further case studies supported by data and analytical methods useful in the field. The topics covered in the section cover significant issues that are of critical concern for small islands: climate change, disaster risk reduction, water resources management and environmental policy,

renewable energy and agriculture, intellectual property rights. Parts 3 and 4 offer well-supported studies that would make excellent educational tools in a classroom environment.

Part 5 offers an excellent conclusion to the book: it discusses the feasibility of Millennium Development Goals and provides a review of analytical tools for indices of political performance for the environment. The chapters in this part of the book review the dimensions of environmental performance and provide examples from data-supported case studies. It allows the reader to gain a basic understanding of the role and state of water, air, greenhouse gases, biodiversity, and sensitive ecosystems in (mainly island) locales that have both similarities and yet great differences, such as Guinea Bissau, Malta, Cape Verde and Mauritius. The epilogue hones in on the essential elements involved in a political agenda, which includes a consideration of environmental governance. The Annexes to the book appropriately guide readers to a better understanding the key concepts and players in the field.

To conclude, this book would be very useful to have as a reference text for an island sustainability course. It provides a variety of articles with perspectives on economic market responsibility to the environment, which is an asset to any curriculum that would typically focus on the science of preserving environmental quality. Additionally, the articles that provide an assessment and analysis of policy implementation are an invaluable resource, offering tools to analyze conflicts that may arise while addressing issues of sustainability. As small islands continue to face the challenges of growing sustainably, books such as this one are critical to support a network of global collaborations that are specific to island and islander needs.

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Volkmar Billig (2010) *Inseln: Geschichte einer Faszination*. [Islands: The History of a Fascination], Berlin, Matthes & Seitz, 302pp+8 illustrations. ISBN: 978-3-88221-724-7. €29.90.

The recent boom in academic island studies, island journals, island conferences and books dedicated to the island phenomenon bears witness merely to the most recent phase of our attraction to islands. To trace the preceding history of our engagement is the purpose of Billig's book. In his book entitled *Inseln* [Islands], he traces in meticulous detail how the island metaphor has served as an ever-changing projection surface of human desires and how it intersects with broader intellectual movements.

This book not for the faint-hearted. Packed into 302 pages and complex German grammar is a challenging philosophical and culture historical discussion of the island metaphor in literature and history of art with particular emphasis on German, French and English writers, philosophers and painters. Billig's knowledge is expansive but is probably best appreciated by those with a background in philosophy or cultural studies and with a very good knowledge of German. However, being the most comprehensive attempt to date to trace the history of Western island fantasies, it is an undertaking worth the extra effort.

Following the structure of Billig's PhD dissertation from 2007, the book is divided into two broad sections: the first part discusses the mythical, literary and iconographic ancestry of the island metaphor from antiquity until the 18th century. In Part 2 Billig explores the tension between real island discoveries and symbolic or philosophical island spaces from the Romantic period onwards and traces which aspects of our modern fantasies are rooted in which specific historic constellations.

The book's main premise is that islands are ambiguous and ever-transforming worlds. This ambiguity is already apparent in their etymology. Originally believed to be associated with the salty sea, swimming, and flowing, later interpretations emphasised links with '*isolare*' and hence the isolation of their location. This isolation is of course enhanced by the need for a journey – the crossing of water or sea – to reach the traveller's destination. The journey highlights an island's dilemma: no matter how distant, all islands can be reached. They are both 'near' and 'far', both 'connected' and 'isolated'. As a consequence of their distance, islands are imagined places until they become real through discovery. The very first fantasy island stories can be traced back in time to Egyptian texts that talk of magical islands and heroes. Together with Homer's well-known *Odyssey*, they have left a long-lasting legacy which presents them as landscapes of creation with islands emerging from eggs, islands as birthplaces of deities or islands as birthplace of the sun. The story of a mythical and original sun island is a common ancient topos (e.g. *Journey of Iambulus*, Euhemerus' island of Panchaea, *Aethiopica* by Heliodorus) that already contains many themes that have become prominent characteristic of paradise islands, such as fertility, long human life expectancy, magic plants and a location of the island at the edges of the known world. A similarly paradisiacal and idyllic theme was applied to other island-like spaces, such as gardens (e.g. Homer, Theocritus, Strabo, Pliny, Vergil, Lucian, Antonius Diogenes). A never-ending spring, fertile harvest, idealized landscape, and a happy disposition of those living in it are the characteristics of these imaginary garden idylls.

Odysseus' stay with Circe and Calypso soon gave rise to the association of islands with pleasure. Over time, islands became a never-exhausted imaginary playground for voyeuristic fantasies and an amorous *Doppelgänger* of the Christian Garden of Eden. Denied by Christian morals, this island fantasy became located on the island of Cythera, the birthplace of Aphrodite, goddess of love. The best-known example of this genre is the *Hypnerotomachia Poliphili*. At the same time, fertility and abundance that existed in the old island paradise are reconfigured as expressions of lust and love. The theme of pleasure is incorporated into medieval love gardens and became a common motif in painting, literary text and garden architecture. In the 16th and 17th centuries, islands became established as an erotic union of man and woman as well as the union of poet and poetic vision.

With island fantasies located in distant places or mythical times, it was only a small leap to locate them in non-places as Thomas More's *Utopia*. Perceived as closed and bounded systems, islands became useful devices that – by contrasting contemporary reality with fictitious places – encouraged social critique by modelling particular alternative social scenarios. A substitute paradise of a different kind, utopias nevertheless follow in the footsteps of paradise islands and medieval eutopias.

1450 saw the publication of the architectural design of Hadrian's villa at Tivoli which inspired subsequent castle designs, such as Fontainebleau, Chantilly and Leonardo da Vinci's castle island at Amboise. Fusing the iconography of Italian garden and villa architecture, medieval walled paradise gardens and stories of magic islands well known from medieval knight literature, islands now also became incorporated into the built landscape. By the end of the 16th century, castle islands or garden islands had become a compulsory architectural feature across Europe and magic islands had become one of the most popular themes of theatrical performances at European courts. No longer located at the edges of the known world or in mythological times, the island architecture moved islands back into the contemporary world.

In part island literature and in part educational agenda, the island as a microcosm of society is further explored in works by Campanella, Shakespeare and Francis Bacon. Focusing on the benefits of education and civilization, the protagonists are placed in an island laboratory where their intellectual, technological and moral competences are being challenged. The best-known example of this genre is, of course, Defoe's *Robinson Crusoe*. The most popular and most widely translated of these moral fantasies in the 18th century, however, was François Fénelon's *The Adventures of Telemachus* where prudish Christian sexual morals intermingle with ethical debates, and where the exclusion of women from these fantasy islands was essential to allow the male protagonists to focus on their work and virtues.

However, island fantasies of the 17th and 18th centuries include the whole spectrum of island topoi: from the civilising island, the Cytheran love island to the magic islands. With the world almost fully explored and most islands known, travel fantasies now turned to unknown galactic islands, such as the moon and galaxies, thus foreshadowing modern science fiction. Often intertwined with utopian or social critiques, these cosmic fantasies became so popular that 30 new novels were published every year throughout the 17th century.

The discovery of Tahiti in 1767/68 rekindled the almost forgotten hope of an earthly paradise, and members of Bougainville's expedition considered themselves transported to an 'état de l'homme naturel', 'l'âge d'or' or 'Jardin d'Eden'. However, the main emphasis of the discourse focused on the question of whether there ever existed a natural state of being which modern society had progressed beyond. If so, then the childhood of mankind could be explored by studying Pacific islanders while contemporary civilization represented mankind's old age. The impact of this presumed earthly paradise was widespread, reaching from 'untamed' English gardens to the emigration of European intellectuals to Tahiti (Gauguin and Stevenson; for the majority, however, it remained an aspiration). As with all paradises, their discovery carries within them the seed of their own destruction. The discourse around Tahiti is thus characterised by the tension between discovery and loss, authenticity and futility, euphoria and sorrow; originally artistically stimulating, it soon declines into popular 'paradise lost' stereotypes.

Originally closely tied to distant oceanic islands, the widespread classical education and the proximity of the Mediterranean ensured that Mediterranean islands also soon became identified with exemplifying a natural state of being. The longing for islands quickly merges with the desire to explore the beautiful Mediterranean landscape and leads to travellers, writers and artists descending upon Italy. The crossing of the Alps becomes an oft-repeated topos in contemporary travel literature as a symbolic transition to the Italian paradisiacal Garden of Eden where more profound introspection is possible. The existence of archaeological remains

and ancient myths allowed differential access into an enchanting past, often with heightened erotic tension. As with Tahiti, emigration to Italy became the ultimate goal and the isle of Capri became Tahiti's accessible substitute.

The fascination of islands continues into the 19th century, although it is overshadowed by the industrialization. *Homo sensus* has now become *Homo faber*. As a consequence, island fantasies are reconfigured as respite and escape from the dreariness, melancholy and boredom of the industrialised age. The desire for island adventure and exotic places is exemplified by the founding of the German literary art magazine '*Die Insel*' ['The Island'] in 1899. Mass-produced novels, movies (e.g. *Mutiny of the Bounty*, 1916) and cruise boat trips introduced wider audiences to the different island settings. Just on the safe side of exotic, islands satisfied both a desire for adventure and the craving for ontological security. As a result, islands became a popular location in novels targeted at girls. Their natural state became equated with feminine virtue and chastity and the white island dress became a fashion icon in the 1920s and 30s. Islands as metaphors for childhood, femininity and motherhood changed insular pleasure fantasies from an exotic outward-directed adventure image to an introspective safe and protected image.

In its most recent transformation, the ever-present longing for islands merges with the promises of pleasure by the tourist and marketing industry. The island brand thus codifies our modern dreams. Steadily increasing purchasing prices for islands reveal our desire to secure our own island paradise, although our reliance on air travel has comprehensively negated most island characteristics.

Billig's tour de force has vividly demonstrated that islands are metaphorical shape-shifters. While their history goes back as far as Egyptian creation myths, they become a major topos in Western discourse only in the 17th century, as we have been reminded by John Gillis. Throughout their literary and artistic history, islands maintained their diversity of metaphors. The ambiguity and multifaceted nature of the island metaphor even exercised philosophers – such as Foucault, Derrida, and Sloterdijk who – not surprisingly - conceptualise islands as heterotopias. In popular literature, however, the most enduring topos remains that of 'otherness'. Most of all, it is fascinating and not a little bit puzzling to see that all islands – regardless of their size, location and climate - appear to be able to inspire any of the meanings presented above. With islands a mirror of our innermost desires, I can't wait to see what new configurations and new motives islands will become associated with in the future.

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Andrea Grafetstätter, Sieglinde Hartmann & James Ogier (eds.) (2011) *Islands and Cities in Medieval Myth, Literature and History*. Papers delivered at the International Medieval Congress, University of Leeds, in 2005, 2006 and 2007, New York, Peter Lang, 190pp. ISBN: 978-3-03910-116-5. US\$58.95.

The collection of essays in *Islands and Cities in Medieval Myth, Literature, and History* arose out of seven sessions at the International Medieval Congress in Leeds in 2004–2007. Four sessions were on the topic of islands and three on cities. The result is a two-part collection of eleven essays of a literary and historical nature on medieval islands, cities, and other phenomena from such places as Germany, Iceland, Japan, Mexico, Paris, Poland and Prussia. Quality-wise, it is a mixed bag. The Editors' Preface notes some similarities between the ways islands and cities were represented in the literary and historical sources of the Middle Ages; but, for our purposes, we will concentrate on the essays that deal with insular spaces.

At their best, the essays that focus on islands offer new perspectives on familiar texts because of attention to the insular in them. One of two essays by the editor James Ogier, "Islands and Skylands: An Eddic Geography," notes that the only two islands mentioned in the Icelandic Edda, the *Völundarkviða*, are astral islands rather than earthly ones and that the two locations in the night sky might be intentionally parallel, namely "a conflation of swan maiden motifs with the story of Völund's vengeance" (pp. 16–17). Editor Sieglinde Hartmann, in "Insular Myths in the *Nibelungenlied*: Was Siegfried Slain on an Island?" identifies an island that has been mistaken for a riverbank in the studies of the epic Germanic prose poem, the *Nibelungenlied*: this is the island in the river where the hero Siegfried is tricked and killed. In "Dante and the Island of Purgatory," Patrizia Mazzadi suggests Dante might have used Irish images to describe purgatory as surrounded by water in the southern hemisphere rather than the traditional iconography that locates it underground. Maria Dorninger surveys descriptions of Cyprus in "The Island of Cyprus in Travel Literature of the Fourteenth Century." The island was described in strategic, moral, and cultural terms, the last in the cosmopolitan sense that Ludolf von Sudheim attributes to it when he writes that "In Cyprus you can hear and know what's happening in the entire world" (p. 77). Editor Ogier's other essay in the collection, "Insulae: Myths, *Mujeres*, and Mexico," traces the historically complex transformation of the *Isla Mujeres* from the tip of a peninsula to an island in the Caribbean. In another essay, "Far Eastern Islands and their Myths: Japan," Yuko Tagaya writes of the sacred mountainous island P'eng-lai, which appears in 1st-century BCE Chinese literature and the 11th-century Japanese *Tale of Genji*. The island is held up above the water by one or more tortoises. Other literature from around the world brings together islands and animals, such as the Jonah story, and it would be interesting for scholars to examine the association between islands and animals.

Some traditional features and usages of islands—as bounded, isolated, and natural fortifications—characterizations that have for some time now been challenged, are reiterated in the journal issue. Thus, Ogier finds the island *Sævarstaðr* to be a prison. Mazzadi argues that an island suited Dante because of its paradoxes: a place of "refuge" and "waiting," "safety" and "transition," "sufferance" and "patient transformation" (p. 61). These and related insular characteristics are what the editors find in common with the characterization of cities. Both are "bordered spaces," "reflecting a common human need for barriers against an imperfect and hostile outside world (pp. 7–8).

Perhaps other features in the texts might have come to light had the authors acknowledged more recent scholarship on islands that has opened up their analysis to include senses of openness and connectivity, instead of assuming universals. So, for instance, Hartmann studies an island in a river, and inland islands have not generally been considered in island studies, so it would have been interesting to see this author consider whether inland islands are qualitatively different from the usual focus of inquiry, namely islands located in seas and oceans. Is a river or lake island different from an oceanic one? Or, given that rivers even more than oceans are well-traveled routes of pilgrimage and commerce, are river islands even more connected than oceanic ones? Mazzadi's conclusions suggest that islands might also function as between spaces, topoi of translation and transformation, rather than prisons or waiting areas. Her article also has something in common with Ogier's essay on the Isla Mujeres in that both notice a confusion between islands and promontories. This conflation is perhaps not so surprising given that classical sources frequently discuss the two side by side.

The strength of the individual studies is that they are focused, close-up, and, in the main, compact. The collection also has a great historical, generic, and geographical range with essays on islands from northern and southern Europe, Mexico and Japan, while the city essays also touch on distinct places around the globe and different moments in history.

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Nathalie Bernardie-Tahir (2011) *L'Usage de l'Île* [Using the Island], Paris, Pétra, pbk, 510pp. ISBN: 978-2-84743-035-6. €35.00.

Those pursuing the study of islands are often rudely reminded that theirs is an inquiry often premised on linguistic islands. The English-speaking world, itself forged from what was originally an island studded empire, does well to remind itself that there are other forms of knowledge that are captured in other tongues, and such epistemologies perhaps speak to different conceptualizations and representations of islands. Foremost amongst these, one finds the various languages of the Pacific islanders; Bahasa Indonesia, Malay, Tagalong, Okinawan and Japanese in South-East Asia; Spanish and Portuguese in Latin America; Arabic, Corsu, Croat, Sardo, Maltese, Turkish and Greek (from which comes the suffix *-nesia* – islands) in the Mediterranean. Of all the languages of empire today, however, only French challenges English in its reach. France maintains a presence in every ocean in the world. French remains an international language and, predictably, the medium of considerable scholarship.

It should not come as a surprise, therefore, that the fascination of, and with, islands is the subject of an impressive text in French. The authouress, a professor at the University of Limoges, France, is just as confident writing in English as in her native French. As a result, this volume – a staggering 500-plus pages, inclusive of a rich 36-page bibliography – presents its readers with both a comprehensive insight into the French understanding of things islanded, but also of how this valuable scholarship connects with that in English. We are invited to

connect with the more familiar Bertram, Briguglio and McElroy; but also with the likes of Doumenge *père et fils*, Huetz De Lemps and Taglioni. The focus is largely socio-geographical, engaging with islands primarily as devices that allow us to conceptualize *l'altérité*, best translated as 'Otherness'.

Bernardie-Tahir uses 'the island' and its paradoxical qualities – foremost amongst which are openness and closure - as the operative device to better understand and critically analyse the workings of the two grand dynamics of our times: the advance of globalization and the yearning for locality and identity. She argues, correctly, that both main thrusts of contemporary academic inquiry that seek to acknowledge, capture and present the voice of the Other – postcolonial studies and subaltern studies – would do well to look more often and more seriously at the leverage and insights provided by islands.

To go about this task, Bernardie-Tahir organizes her text into four sections. Part One (pp. 15-162) presents a historical account of the island as an ideal and idealized space; the convenient microcosm for experimentation; the tempting launch pad for imaginative enterprise; a little yet complete slice of humanity. This section also includes an account of the construction of the island in French scholarship, central to which is an ongoing debate between those who emphasize physical and materialist aspects (size, remoteness, population density, resource scarcity, sea level rise); and others whose analytic framework is more liquid and constructivist (with a focus on liminality, indeterminacy, inbetweenity, the subjectivities of vulnerability and peripherality). There are two underlying thematics for Part Two (pp. 163-298): the first is that of 'the island' as a performative space for the inexorable unfolding of globalization, and where two key manifestations of cross-border mobility – migration and tourism – are scrutinized. Islands, especially of the tropical kind, are amongst the most heavily penetrated and exoticized tourism locales in the world today; and island diasporas in many metropolises tend to be larger than the size of respective island residents they may have left behind. These dynamics offer clear evidence of the significant roles that trans-territorial connectivities play in island development today. The second thematic refers to what is called 'antimonde' in French: trans-territorial economic activities that are premised on escaping regulation and convention, and which have been critiqued as illegal or unfairly competitive. These include banking and finance activities that have sought island refuges that lie offshore in a legal and not just in a strict geophysical sense.

We move into the metaphorical and metaphysical in Part Three (pp. 299-453), where the text engages with the symbolic, mythical and iconic qualities of island spaces. We read of Robinson Crusoe and similar exploits; of utopia and the dreaming of possibilities; of the spectacular construction of exotica that appeal to different senses ... initiatives that geo-engineering has made tantalizingly feasible today to those who can afford them. What ties these diverse journeys of transformation together is a common search for that elusive something else, the quest to recover a fanciful authenticity and a sense of benign community that have been hopelessly lost in, even just as they have been conceived by, the throes of modernity, rationality, urbanization, and overpopulation. A pithy conclusion (pp. 455-465) reviews the main arguments of the text, reminding us of how gated communities, urban ghettos and Fortress Europe represent different versions of wishful islanded spaces. Echoing Louis Marrou, the question is posed: is not 'the island' geosymbolic of the Earth (p. 464)?

Bernardie-Tahir weaves her story with accounts from various island locales; but foremost amongst these are the two islands that she knows best: Zanzibar (Tanzania, Africa and Indian Ocean) and Malta (Europe and the Mediterranean Sea). Her insights, experiences and photographs from these two very different places help her ground her narrative, enabling her to switch from the abstract to the specific as required.

All in all, here is a *tour de force* of the usage of the island; and a text that is quite *de rigueur* for a more holistic appreciation of island studies. (I hope I can be excused two French phrases in one sentence: they seem quite *à propos*.)

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Peter Rudiak-Gould (2009) *Surviving Paradise: One Year on a Disappearing Island*, New York / London, Union Square Press, 244pp. ISBN: 978-1-4027-6664-0. US\$21.95.

As a long-term resident of the Marshall Islands, I was interested in reading Ilan Kelman's review of Peter Rudiak-Gould's book "Surviving Paradise: One Year on a Disappearing Island" (in *Island Studies Journal*, Vol. 6, No. 2, 2011). However, I found the review to lack an appropriate contextualization and necessary critical lens with which to read the book's subject matter, and would like to offer an alternate perspective on Rudiak-Gould's travelogue.

I do not know the reviewer, nor am I familiar with his experience with the Marshall Islands or Marshallese culture. To be clear, I also do not know the author, Peter Rudiak-Gould, personally; what I know of him I gleaned from reading his book. What I found troubling about the review, however, is Dr. Kelman's assertion that the book "is a wonderfully readable, intensely educational, detailed glimpse into the perpetual dream of banishment to a tropical atoll." However, Ujae atoll in the Marshall Islands, where the book is set, is not empty, and it is this erasure of the inhabitants of Ujae in both the review and the book, whom I doubt share such a "dream of banishment on a tropical atoll," that speaks to the reviewer's failure to contextualize not only the people who are being written about (and, I would argue, written upon) as well as the author who is writing about (and upon) them.

That being said, my issues with the review pale in comparison to my issues with the book, which, upon an even cursory reading, demonstrates the style of conventional, early 20th century anthropological writing, replete with stereotypes, racist asides, and otherwise offensive characterizations. The fact that the author presents himself in other contexts as an anthropologist is of little comfort.

To give just a few examples, on page 2 Rudiak-Gould refers to and racializes his Marshallese students as “A sea of bored, chocolate-colored faces.” On page 15, Rudiak-Gould describes his first Sunday in a Marshallese church:

The minister approached the podium. He was a rotund, charismatic man with a piano-keys smile. He began with a song, a missionary hymn rendered in Marshallese. The women were shrill sopranos, entering a range previously reserved for cartoon chipmunks. The men heaved out their voice at the beginning of every musical phrase producing a sound almost like a grunt.

On page 65, Rudiak-Gould describes how, when he tries to quiet his students, “the well-intentioned little girls in the front row took this to mean that I wanted them to scream that dreadful Marshallese syllable, a nasalized *aaaaaaaaaaaa* that sounded like the Coneheads’ call of alarm or a pig being slaughtered.”

These types of racial and animalistic portrayals of the people do not make this book “wonderfully readable.” Indeed, these passages, and many others like them, are reminiscent of colonial depictions of the “Samboism” of “primitive” and “savage” societies—and it is no surprise that Rudiak-Gould uses plays on that terminology in order to construct the Marshallese “Other” that is so vital to the point of his story: himself. Indeed, the Islanders themselves become little more than fixed-in-time elements of the tropical scenery, and necessary only in terms of the author’s personal development. Thus, Rudiak-Gould provides us passages such as the following: “It would have been surreal to live as a middle-class Westerner among Stone Age animists, but it had been even more surreal to live here” (p. 224); in describing the natural environment: “Flat horizons, a perpetual warmth, an air made of moisture, brown skin and black hair and dark eyes, blazing green foliage, dark coral lacquered by many-colored waters...” (p. 77); on his attempts to be invited to ride on a canoe: “[a] jungle of unspoken customs” (p. 94); his need “to machete my way through half-truths in order to get a ride” (p. 96); and finally his question: “how had I become a twenty-one-year-old American in a two-thousand-year-old village?” (p. 4). These read like the observations of a westerner in 1909, not 2009 (the book’s date of publication). At one point I began searching for the chapter on phrenology.

Rudiak-Gould’s book has been embraced by a small faction of the expatriate community here in the Marshall Islands (mostly Americans, including, like Rudiak-Gould, a number of WorldTeach volunteers); indeed, the local newspaper, owned and edited by Americans, spent most of the summer of 2010 excerpting and reprinting extensive sections from the book as exemplars of depictions of life in the outer islands—although not the passages cited above. Among the Marshallese, however, it has been largely ignored or otherwise politely dismissed. I have yet to meet a Marshall Islander who has read the book in its entirety, and those individuals from Ujae with whom I have spoken have expressed concern that what has been written about them and the way in which it has been written in this book is, to put it diplomatically, inappropriate.

It is not my intention here to suggest that the original review shares Rudiak-Gould’s colonial gaze or racial (in)sensitivities, but rather that there is a social construction of an island community’s people as the “Other” at work that needs to be considered as part of a contextualized reading of this book. Unlike the reviewer, I did not find this book to contain “18

thoroughly enjoyable chapters.” The marginalization and othering of what is decidedly a multifaceted and intricate society in an otherwise banal rendering of a tale of the privileged “stranger in a strange land” does little to explore the socio-cultural complexities of island peoples or Island Studies in the present day. This is very much a book written by westerners for westerners, at the expense of Islanders.

Certainly, the people of the Marshall Islands deserve better.

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Jack Carlsen & Richard Butler (eds). (2011) *Island Tourism: Sustainable Perspectives*, Wallingford, Oxfordshire, CABI, 249pp. ISBN: 978-1-84593-679-2. US\$145.00

and

Andrew Jones & Michael Phillips (2011) *Disappearing Destinations: Climate Change and Future Challenges for Coastal Tourism*, Wallingford, Oxfordshire, CABI, 273pp. ISBN: 978-1-84593-548-1. US\$245.00.

Tourism is a significant source of livelihood on many islands and tends to be based in coastal locations. Unsustainable resource use and environmental (including climate) changes are already posing major threats to island and coastal tourism. Such challenges are expected to increase in the future.

Unfortunately, many islands have developed their tourism industry in ways that have been harmful for the natural as well as the social environment. A complementary pair of edited volumes from CABI, *Island Tourism* and *Disappearing Destinations*, explores aspects of these situations.

Island Tourism, in fact, aims to tell the opposite of the usual bleak story, by providing examples of islands that have responded to tourism and associated challenges with ostensibly sustainable approaches. The editors’ intention is to give the reader a hopeful account of how islands can deal with, and overcome, sustainability difficulties in the context of tourism.

The book comprises 17 chapters. The first chapter introduces island tourism and commonly associated problems, while the last chapter sums up the volume’s lessons. In between, the book is thematically divided into three sections with ecological, social, and economic sustainability perspectives on island tourism, each with 5 chapters. The case studies represent a wide range of island geographies, from the Shetland Islands and sub-Antarctic Macquarie Island to the Caribbean Sea (e.g. St. Croix) and the Indian Ocean (e.g. Lakshadweep).

In the ecological section, the island cases are on different levels and pathways towards sustainability. For example, chapter 3 presents Fraser Island, Australia, where multiple human

activities including mining have led to pressures on a fragile ecology and where managing tourism behaviour remains a challenge. Recurring solutions to ecological impacts of tourism emerge, such as strict controls on visitor numbers and restricting tourist access.

The social section addresses the different and sometimes conflicting perspectives of local people, visitors, and developers regarding island tourism. The chapters point out that social sustainability has largely been neglected and that this trend needs to be reversed for islands to maintain their tourism products and services.

The economic section ranges from tourism area life cycles in Mauritius to sustainable transport in Hawai'i. Chapters discuss the importance of indicators and monitoring as well as the potential for greater regional cooperation to optimise islands' economic performance. The authors conclude by emphasizing the need for different but localized approaches to tourism since few general solutions exist, given the diversity of islands, their tourism, and their sustainability characteristics.

Island Tourism is well-structured and the authors have picked an interesting perspective on a relevant subject, covered with solid empirical material from an impressive variety of important case studies. The different disciplinary perspectives on sustainability offer the reader an overview of necessary considerations in island tourism. An in-depth discussion on the concept of sustainability and the linkages as well as the trade-offs amongst social, environmental, and economic/livelihood challenges would have been desirable. As such, the book tends to provide examples where only one of the three is analysed, rather than trying to integrate them.

While the editors aimed to give optimistic perspectives on island tourism, only a few chapters accomplish that fully. Most of them provide legitimately critical accounts of island tourism, indicating the difficulty of achieving the book's objective. Still, the authors offer specific and solid advice on overcoming challenges, which are collated and summarized in the concluding chapter. One overall recommendation highlighted is re-orienting development to balance economic, environmental, and social topics, part of which means imposing strict controls on growth and tourism. These words are often stated, but are more rarely acted upon.

The measures implemented in this regard for Macquarie Island are seen as a success story, but those lessons are implied to be needed in many other locations such as Malaysia, Okinawa, and the Maldives. On the other hand, Macquarie Island has the advantage (!) of remoteness: large-scale tourism is not easy due to its distance from the 'mainland' (Australia or New Zealand) and climatic conditions. Similarly, successful integration of local perspectives and values for tourism development on Shetland is seen as being a model for Mauritius, amongst others, to emulate. Shetland is also comparatively off the beaten track.

The advice given, while not new or innovative, is not diminished through repetition, especially being based on empirical evidence, making *Island Tourism* an important volume demonstrating what could and should be done. Sometimes, simple, straightforward and unoriginal approaches are needed most.

Less optimistically, *Disappearing Destinations* aims to explore climate change's impacts in coastal tourism destinations as well as to evaluate potential managerial responses to such challenges. Eighteen chapters cover the topic.

The first chapter introduces predicted climate change impacts and their consequences for coastal tourism. The book is thereafter divided into two sections, where the first section (chapters 2-7) focuses on thematic issues, while the second section (chapters 8-17) provides case studies from coastal tourism destinations. The concluding chapter brings together the themes presented, providing two conceptual models in figures for identifying and solving problems.

The thematic section begins by examining predicted climate change impacts in greater depth while discussing the linkages between tourism and carbon dioxide emissions. Other thematic chapters include integrated coastal zone management, the role of media in informing climate change action, and definitions of coastal tourism. Coastal erosion is emphasised as an important challenge and approaches to tackle it are indicated within the context of existing planning and management approaches.

An exciting variety of coasts is presented in the case studies, with many islands represented from locations such as Louisiana, Antarctica, and the Mediterranean. Climate change concerns relevant to many small island developing states, such as coral bleaching and sea-level rise, are highlighted. For example, chapter 11 links increasing sea surface temperatures and diminishing dive tourism, while placing deteriorated coral reefs in wider contexts of poor planning, pollution, and tourism control and monitoring. The cases provide a mixture of general assessments of impacts to more localised management challenges and solutions. Reducing greenhouse gas emissions is another topic, as discussed for the Azores in chapter 9.

The impact of climate change on coastal tourism is pertinent, with the volume editors compiling an interesting selection of case studies incorporating some less-published examples, such as sea-level rise in Morocco. The thematic chapters often contain similar information regarding climate change predictions and impacts, rendering the book somewhat repetitive. Additionally, the scientific standard of some of the chapters is questionable, with key references and deeper analysis lacking regarding risk management for climate change. As such, the case studies are more resourceful and enjoyable than the thematic section.

Naturally, the process from writing to publishing takes time, but chapter 6 discusses the potential outcome of the 2009 Copenhagen climate change negotiations, despite being published in the run-up to the 2011 Durban meeting. That is an example where *Disappearing Destinations* feels outdated. The book's title is also questionable given how much critique has been levelled at the hedonistic notion that some islands and coasts will vanish, so enjoy them while they last. While the authors conclude by saying that much information on climate change is still missing, this book does not fully bridge the gap between the information actually available and potential responses for managing tourism in climate change affected locales.

Overall, each volume provides a diverse set of place-based, island/coastal case studies struggling to balance tourism, livelihoods, and change. That is their strength, especially in terms of converging on many similar approaches for islands dealing with challenges. Both volumes could have done better at embedding the case studies within the wider literature, while engaging more deeply with ongoing discourses of the topics they address directly, such as climate change, risk management, development and sustainability.

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Godfrey Baldacchino & Daniel Niles (eds.) (2011) *Island Futures: Conservation and Development Across the Asia-Pacific Region*, Research Institute for Humanity and Nature, Kyoto, Springer, hbk, 200pp, ISBN: 978-4-431-53988-9, e-ISBN 978-4-431-53989-6, US\$129.00.

A foreword from the Man and Biosphere Reserve Program (MAB) of UNESCO sets the tone and frames the broad scope of this edited volume. The book highlights the interplay of conservation and development in or associated with island biosphere reserves across the Asia-Pacific Region. The work, aimed at ‘thinking as carefully as possible’ about island futures, is a joint effort of the Research Institute for Humanity and Nature (RIHN) in Kyoto, Japan, and the Japan National Commission for UNESCO. Focused entirely on small islands, it is the first publication in the Springer series on Global Environmental Studies. What elevates this volume beyond a hackneyed focus on island sustainability in the midst of vulnerability is the editors’ critique of “sustainability” as being “so broad and flexible that it can be endorsed by virtually any entity” (p.3). Instead, Baldacchino and Niles advocate for actions based on “futuresability” which is concerned with the critical description of “humanity in the midst of a dynamic, changeable nature” (RIHN). Focus on the quality of human-environmental interactions begins by privileging local people’s harmonious coexistence with nature over its utilitarian, commercial or exchange value. The editors recognize that “the ability to do so has much to do with community solidarity and maintenance of community identity and cultural practices”, and that “both economic stagnation and success pose threats to cultural continuity” (p.5).

While the editors are well placed to reveal the nuanced concept of futuresability in the context of the world’s islands, much interpretation of the succeeding chapters is left to the reader. Baldacchino, Canada Research Chair in Island Studies at the University of Prince Edward Island is a leading scholar on global islands; Niles is a human geographer and researcher with RIHN which focuses on futuresability research. They have selected twelve papers from an international conference held in 2008 in Kyoto on island futures which attracted a stellar list of influential contributors in many fields. The aim of the editors’ introductory chapter is to draw readers into judging for themselves future impacts of social and material connectivities and flows that can be witnessed more clearly in the compressed geographies of islands. Using the specific experiences of Asia-Pacific islands, a dozen chapters provide background and case studies that illustrate how island communities influence the human-environment equation. Here in one volume the reader can find well-referenced documentation and public policy

recommendations drawn from the contestation and interplay of international and local law, history, development strategies, management of biodiversity and cultural heritage, tourism, community livelihood, attitudes and behaviours as they are co-constituted in specific island situations. Examples are drawn from islands hosting the biosphere reserve system right across the Pacific, from Galápagos in the east to Komodo, Indonesia, at the edge of the Indian Ocean.

As a reviewer with a general background in island studies and environmental history, fathoming how the book title reflects the subject matter became my first order of business. I quickly realized that the whole book demands that the reader suspend narrow disciplinary confines and engage in critical thinking. The table of contents, a cacophony at first, became more symphonic as my understanding grew: each chapter is like an instrument with its own individual sound, shape, materials, way of playing, and so on. For example, John Cusick writes about the environmental history of East Maui, Hawai'i, and the significance of its protected areas for conservation of biological diversity and cultural identity. Taking a completely different approach, Dai-Yeun Jeong reports his empirical findings on the environmental attitudes and behaviours of Jeju Islanders in South Korea. John Paull discusses how the iconic Tasmanian tiger (thylacine) became extinct under a particular brand of environmental stewardship, and he analyzes implications for the futurability of several other endemic species. Despite having seventeen contributors to the volume, the writing is consistently logical, thorough and easy to understand; the elegant result is enjoyable and thought-provoking. As I read each chapter, I found myself returning to the introduction and the editors' synthesis to make connections with the futurability concept. Progressing slowly through the eclectic collection, I gradually concluded that the editors had created a coherent whole that is more than the sum of its parts; it also speaks for itself to a broad audience of knowledgeable actors with their own interpretations. For those who teach, this slim volume could be very valuable throughout a whole semester to invoke a broad range of lessons, interrelated topics, viewpoints and methods related to island studies and environmental sciences.

Understated in appearance, the cover sports white type across a spring green background. Tiny blue-green symbols of local island life parade subtly across the bottom quarter, like the small islands in the broad sea that are the subjects of its pages. This is a volume that demands to be savoured for its gigantic scope as well as its grounded practicality derived from the local examples cited, making it well worth the read.

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Sue O'Connor, Geoffrey Clark & Foss Leach (eds.) (2008) *Island of Inquiry: Colonization, Seafaring and the Archaeology of Maritime Landscapes* (Terra Australis 29), Canberra, ANU E-Press. ISBN: 978-192131390-5 (Online); 978-192131389-9 (Print) Aus\$49.50.

As an island archaeologist working in the Mediterranean, I consider myself a novice as far as the Pacific islands are concerned. Hence, I do not lay claim to being able to judge the specific

contribution to knowledge of each article in this thick book. Instead, my goal in picking up this volume was much more modest: to learn as much as I could about the archaeology of the region and gain insights into current approaches to islands, maritime cultures and human-maritime relationships. After many interesting hours of reading, I certainly feel much better informed about the former, but remain hungry for more information on the latter.

With over 500 pages of archaeology, history and science divided into thirty-one individual contributions, this volume was no mean feat to put together. Unlike many other edited volumes where each chapter often has its own unmistakable individual voice which can lead to jarring dissonances across the book, the editors of *Islands of Inquiry* managed to achieve a united and consistent vision where similar depth of engagement, style and level of language flow through all of the contributions.

The rationale for this book was to act as a *festschrift* in honour of Atholl Anderson, a formidable and influential figure in Australasian and Pacific archaeology. Since 1966, he has published over 250 single and joint authored books and articles and has undertaken numerous fieldwork projects in New Zealand, Chile, Japan, Taiwan, Philippines, Galápagos Islands, Rapa Nui, Norfolk Island, and various other Pacific islands. His main areas of interest include chronology and dating, ethno-history, colonization, migration, dispersal and sustainable island living, voyaging strategies, and megafauna and extinctions. The contributions included in this book are thus a direct reflection of Professor Anderson's multifaceted interests and echo his considerable impact on colleagues and students over the years. As a result, the book includes case studies that cover a vast region, issues and temporal range – all referencing Professor Anderson's key areas of research. The main themes revolve around colonization and modelling of seafaring activity, maritime activities, island environments, ethnohistory and archaeological science. Being published as part of the *Terra Australis* series, most of the articles concern themselves with Australasia and Pacific case studies. The inclusion of two papers with Swedish examples therefore appears rather puzzling to the uninitiated reader until one is made aware of Atholl's PhD thesis on *Prehistoric competition and change in northern Sweden*.

Many articles are very interesting indeed. From a personal perspective, my favourite article is Wallin *et al.*'s use of phosphate analysis and archaeo-zoology to understand ritual practices. Phosphate emanates from organic content caused by past human or animal activity (e.g. excrement or bone and meat waste) and it is used most commonly in archaeology to detect and measure the extent of areas of human habitation or husbandry activities. In this instance, however, it is used in a much more targeted way to identify and interpret nature, location and extent of ritual activities (e.g. feasting, sacrifice) that took place in the courtyard space in front of the altar wall of the traditional temple (marae) Manunu on the island of Huahine in the Society Islands. Other contributions stand out for their potential for interpretation and exciting insights into archaeological or historic questions, although the interpretations are often only touched upon and not developed in full. These include Michiko Intoh's history of the Southwest Islands of Palau, Sarah Phear's re-assessment of the use of the monumental earthworks in Ngaraard State, Babeldaob, Palau, and Gerard O' Regan's analysis of the shifting meaning of rock art in the modern world. However, the theme that is the most coherent is that of 'modelling seafaring and colonization'. Here, the chronological sequence of contributions, a unifying question, use of computer modelling, and reference to comparable methodologies, together create a unified and logical framework for the reader. If, like me, you

appreciate the beauty in modelling the patterning and pace of visitation and colonization processes, friction zones between different communities, and sailing strategies then you will find much to appreciate in Chapters 2-7. All of the papers present very interesting potential seafaring scenarios and attempt to provide insights into human behaviour and choices. However, as with most models, they do not have true explanatory power and – given their focus on measurable variables (such as settlement patterns, island size, and population density) – the models often appear less human-centred than they should be.

This collection makes a substantial contribution to various areas of archaeological (and to a lesser extent, historical) inquiry of Australasia and the Pacific. Its greatest strength probably lies in the publication of hitherto unknown data, or the re-analysis of previously excavated and/or collected data. In addition, many papers provide excellent literature reviews to place their own case study in its historic context. However, those who were attracted to the book for its promising title and who are looking for theoretical insights and debates surrounding islands will unfortunately be disappointed. Only Matthew Sprigg's paper can be considered as engaging with 'island archaeology' as a concept. This is not to say that the other articles are devoid of theoretical or methodological discussions. There is plenty of both to be found; but these are strictly limited to generic archaeological questions and debates (dealing with identity, sampling strategies, modelling, and rituals). As such, this book is a highly accomplished collection of archaeological and historical case studies undertaken on Australasia and Pacific islands and of great interest for scholars and students working in that region.

Given the wealth of information detailed in these 500 pages, it is a pity that this book is unlikely to be read and appreciated by island scholars working in other parts of the world. What is missing is the inclusion of a couple of theoretical overview chapters that engage with: what is different or similar between islands and between islands and mainlands; the meaning of island living; the socio-cultural relationships between people and the maritime world; and the changing relationships that islanders have had with the sea. Such an addition would have allowed this book to act as a catalyst for posing larger questions and could have made this volume into one of interest to all island scholars regardless of their specific regional or temporal specialization. Then again, I suspect I am asking too much from a book that was specifically conceived as a *festschrift*. And, it has to be said to its credit, it accomplishes this goal with flair and style and presents a fitting celebration of Atholl's life, his work and his noteworthy contribution to knowledge of the archaeology of islands and coastal regions.

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Evangelia Papoutsaki, Michael McManus & Patrick Matbob (eds.) (2012) *Communication, Culture and Society in Papua New Guinea: Yu Tok Wanem?* Madang, Papua New Guinea and Auckland, Aotearoa/New Zealand, Divine Word University Press and the Pacific Media Centre, ISBN: 978-1-877314-94-3. Aus\$35.00.

It is a feature I have observed of island living that people on big islands sometimes lose track of what happens on nearby smaller islands. This book is an excellent case in point: it seems that, while we researchers in Australia have become absorbed in our own worthy cultural, media and journalism pursuits, what's happening just to the north has become lost in the clouds. But this remains unaddressed at our peril because Papua New Guinea (PNG) turns out to be something like a sentinel organism, a canary in the coal mine, for Australia. Evangelia Papoutsaki, Michael McManus and Patrick Matbob might think they have brought together a collection of articles about "mainstream media, development and the information gap, social concerns and teaching and training young media and communication professionals" in Papua New Guinea; but what they have also produced is a document showing how islanders everywhere should approach cultural, media and journalism research: not with a big net but with tweezers and a microscope.

Anyone who has grown up in Australia thinking that PNG was a big green blob in the sea north of Cape York, where life was hard and primitive, and lately increasingly violent, will be surprised by this book. Anyone who had thought that the PNG media scene hardly exists, or certainly not with the diversity and sophistication of the Australian, New Zealand, Asian or the northern hemisphere cultures of Europe and North America, is in for a shock. And anyone who had thought that Papua New Guineans, ordinary folk as much as dedicated scholars, don't think and dream about media will receive a wake-up call, probably on a Digicel mobile phone.

Did we know that investigative journalism is alive and well in PNG, or that the real risk is that the "weak state agencies may not have the capacity to investigate and prosecute the illegal activities revealed by the media" (p.28)? Or that most media outlets are radio stations? I was fascinated at the chapter which showed how negative and unbalanced media reporting of PNG social conditions has been (p.39), then it dawned on me that we have the same problem in Australia. Similarly, I read that "people with status and influence tended to be heard much more in the media than ordinary citizens" (p.41), one of the major technical sourcing problems of the past few generations of journalism everywhere. The nature and impact of the *Tok Pisin* language (p.60) is stunning and needs even more investment in research. Journalists' reporting of family violence needs more development and investigative journalism might yield some answers (p.81); isn't that just the case in many Western societies which often stereotype family violence as a problem for others? Perhaps there is a link between that and the sub-par attention given to education and health (p.90). I was particularly interested to see how journalists and communities deal with large foreign mining interests in the Madang region and to see the researcher conclude that journalists will "face problems where (they) lack resources that will enable (them) to travel to the project impact areas and make their own assessments of issues that impact upon the local people there" (p.133). Communities impacted by mining the length and breadth of Australia will resonate with this conclusion.

The "big net" approach to cultural and journalism studies I mentioned at the start of this review is the colonial attitude to media and journalism studies which has been a feature of Australia (and I suspect New Zealand) for decades. Lead book editor Evangelia Papoutsaki takes a big

stick to this attitude in the final chapter, which the book acknowledges as the “epilogue” to this venture. In this she is in good company, at least notionally joining the movement to de-westernize media and journalism studies and curricula. A symposium on the “internationalization of the curriculum in action” was successfully convened in October 2011 at the University of South Australia, and this movement is gaining momentum (www.ioc.net.au/).

But Papoutsaki goes further than theory: she gives us the root and branch mechanisms for how to turn this into action ... the “tweezers and microscope”. She does this in a PNG context but take a minute to consider: each of us lives in an increasingly multicultural suburb, town, city, province and country: does this not apply to us all, in Australia, Canada, the UK, the US and New Zealand, to mention just a few readers of this journal? She notes that local research produces local knowledge which (citing Conti) influences the direction in which a society moves. So: “if local (journalism) schools want to develop local models, there must be an investment in local research” (p.225). Then journalism/communication curricula must be created that “promote awareness of the social and cultural significance of (that) local knowledge”; and then a teaching methodology that “... uses data on the demand side ... allowing information needs, once identified, to become the catalyst for creative production, harnessing the inherent capacities and collective wisdom of communities rather than simply transferring the received wisdom of foreign donor agencies and consultants reinforced by media technocrats” (p.226).

The final step, perhaps the keystone in the arch, is “to use young people to learn and practice journalism in ways that borrow knowledge from their communities and benefits them directly by sharing their findings with them” (p.227). We in the journalism academy are well positioned for this since we bring – or should bring – local enculturation to our classrooms, which are packed full of young people eager to research and tell us what they have discovered.

This seems to me to be a methodology that will work anywhere, not just in PNG. Goodness, it might even work in Australia!

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Michael Crossley, Mark Bray & Steve Packer (2011). *Education in Small States: Policies and Priorities*, London, Commonwealth Secretariat, 85pp. ISBN: 978-1-84929-036-4. US\$25.00 and

Michaela Martin & Mark Bray (Eds.) (2011). *Tertiary Education in Small States: Planning in the Context of Globalization*, Paris, France, International Institute on Educational Planning, 279pp. ISBN: 978-92-803-1358-1. US\$16.00. Free electronic version at:

http://www.iiep.unesco.org/fileadmin/user_upload/Info_Services_Publications/pdf/2011/Martin-Bray_Small_states.pdf

In 2009, in the midst of the global financial crisis, the 17th ‘Conference of Commonwealth Ministers of Education’ (CCME) and the International Institute on Education and Planning (IIEP) policy forum on ‘Tertiary Education in Small States: Planning in the Context of Globalization’ were held. One thing was clear at the conclusion of the events: education in small states was at a tipping point. *Education in Small States: Policies and Priorities* by Michael Crossley, Mark Bray, and Steve Packer detail the conclusions reached at the CCME conference and *Tertiary Education in Small States: Planning in the Context of Globalization* by Michaela Martin and Mark Bray explain the consensus garnered at the IIEP policy forum. What follows is a review of these two publications that tells the story of changing environments in which island states now find themselves and which oblige them to deal differently with their educative systems.

Crossley *et al.* construct their book upon CCME’s theme of ‘Towards and Beyond Global Goals and Targets’ and use a social-cultural perspective to investigate the efficacy of global education policy tendencies and trajectories within small (and mainly island) states. This book is a snapshot for anyone craving a general overview of the contemporary educational trends in small states. While many small states are progressive in meeting Educational for All (EFA) commitments and Millennium Development Goals (MDGs), the central focus of this book is to help readers comprehend how educational policy practice and policy can continue to inform “regional and pan-Commonwealth consultations in small states” (p.2). Each of the book’s seven sections pay attention to both the challenges and opportunities small states face, as well as the role of cooperation, consultation, and collaboration in setting educational policy.

Chapter 1 calls attention to the new encounters and prospects that exist in small states with the onset of globalization. Here, the authors discuss the insinuation of the expanded demand for education in light of international mandates and note that small states will have to be vigilant about transferring international policy projects as they look beyond “global goals and targets” (p.5). Chapter 2 updates the literature on education in small states; it provides a general discussion about the characteristics that define small states, paying close attention to the classification of islandness. Chapter 3 focuses on the three priorities identified at the 17th CCME to combat the changing educational environment in small states. The authors note that translating the priorities of “climate changes, global financial crisis interconnections, and migration labour markets and skills” (p.14) into education is perplexing since it requires capacities and expertise within national educational systems. Specifically on the challenge of climate change, the authors draw attention to fact that, in a few years, we could have climate change refugees; on the issue of the current economic crisis, they call attention to the implications of expanded food and fuel hikes, slowed growth rates, and extended unemployment. The authors address migration, labour markets and skills using the Caribbean as an example to show how the brain drain of university graduates couples with expanding skilled emigration rates. Chapter 4 details the conceptualization and delivery of basic education through the lens of international targets. It highlights that available data show that the overall net primary enrolment is around 80% in 18 out of 24 Commonwealth states with populations fewer than five million; yet, access to basic education in various island states remains difficult. The authors also note that, while small states have done a remarkable job in providing tertiary education, the changing market economy and multi-ethnic compositions force them to be new sites of knowledge production. This chapter concludes with a discussion of gender equity and

marginal groups. Chapter 5 focuses on the priorities of higher education. Of importance here is how the demand for tertiary education creates a trickle-down effect that expands secondary education. Chapter 6 focuses on consultation, collaboration, and partnerships, a theme also discussed by Martin & Bray in their own book. The final chapter concludes by arguing for “new and strengthened educational initiatives in and for small states” (p.55) since attention to global priorities is warranted. The authors suggest several lessons as to how small states can focus on creating highly competitive educational systems that account for the provision of basic education, gender parity and an incorporation of MDG and EFA targets, and benchmarks.

The second book by Martin and Bray comprises four sections: covering concepts and goals, regional and national experiences, designing effective policies, and further considerations. The authors engage the readers in thought-provoking discussions and highlight several case studies of the current challenges faced by tertiary education in various small states. The central theme of this book is how the various facets of coordination, regulation, integration, and cooperation function within tertiary education in small states.

The first section covers the conceptual literature defining small states; the expansion of tertiary education in small states; and educational research capacity. Here, the authors trace the emergence of the literature on small state paradigms dating from the 1980s. They chronicle various events, particularly the dismantling of colonialism and socialism, which led to the expansion in the number of small states. The authors suggest that these events paved the way for an expansionist policy within the United Nations and the Commonwealth Secretariat that subsequently created new institutions to focus on the specifics of small state experiences.

Next, the authors argue that the consequent expansion of tertiary education in small states lies in the 1985 Vulnerability Report published by the Commonwealth Secretariat. They contend that collectively, these challenges have led to the institutionalization of “higher education and research alongside with the sharing of scarce and expensive skills” (p.43). In discussing the role of international cooperation in small states, the authors argue that the initial UN system was not designed to mitigate the challenges that small states face. Thus, a majority of small states find solace in regional organizations. While small states are a special category for study, the tests and challenges that they face are no different than those of their larger counterparts.

Martin notes that, with a global demand for skilled workers, a return to higher education policy has become both a regional and national concern. To support such claims, she notes that mean Graduate Record Examination (GRE) scores in small states are higher than corresponding regional averages, especially in the Pacific and Caribbean regions. Central for Martin is a discussion on how cooperation has aided tertiary education in small states, primarily the Pacific and Caribbean regions, through the provision of distance learning, the expansion of branch campuses and franchised programs, and the greater inclusion of private partners.

In the final section of Part 1, Crossley analyzes the effect of the spread of the knowledge economy on education research in small states. Through the lens of institutional research capacity, he argues that, while a few decades ago, small island states did not invest heavily in

tertiary education, today they certainly do. Crossley concludes by posing a case for sustainable educational research capacity in small states to focus on the role of collaboration.

Part 2 of Martin and Bray's volume showcases regional and national experiences through case studies of the University of the West Indies (UWI) and the University of the South Pacific (USP). The section highlights other patterns by presenting four additional case studies: St Lucia, Malta, Oman, and Armenia.

Bhoendradatt shows the comparative influence of geography, economic size, colonialism, and socialism within tertiary education trends and patterns. The section begins with an examination of the changes that UWI has undergone since its establishment and the rise of other offshore universities. In looking at the tensions between regionalism and nationalism, he discusses the impact of regional enrolment, target setting, and the coordination of "systemic coherent standards for equivalence and articulation" since "expansion, consolidation, transformation, and innovations" (pp.128-9) needs to occur synchronously to ensure the implementation of the Caribbean Single Market and Economy (CSME).

Chandra, in presenting the case of Fiji as a proposed consolidated regional educational hub for USP, draws attention to the mandate of the 2008 Pacific Islands Forum that calls for increased prioritization in tertiary education in Pacific Islands. As globalization demands more skills and knowledge, Chandra explores the tensions between regional coordination and national coordination of tertiary educational systems.

Louisy and Crossley focus their attention on the implications of the current economic recession on tertiary education in the island state of St Lucia. The economic crisis has devastated the local service industry and has had other, broader ramifications for the educational sector. In light of the expansion of tertiary education since 1986, these authors detail the three main challenges St Lucia need to overcome with regards to its tertiary sector: expansion, balancing nationalism and regionalism, and strengthening local research capacity.

Sciberras speaks to Malta's strength in tertiary education, forged through cooperation and European Union integration. Here, the author speaks to how the University of Malta shapes national identity and characteristics. In discussing governance and management, Sciberras discuss the important role of a singular small island state university and the amount of pressure placed upon the development of national talent pools. Such tensions are heightened in light of integration and the "demands for mobility and quality assurance" (p.177) that the Bologna harmonization process in higher education calls for.

The foci of Part 3 are quality assurance, funding, and technology. Chandra, Koroivulano & Hazelman use USP as an example of an institution where open and distance learning are central in the expansion of tertiary education. In chronicling the growth of distance education, they discuss how the demand for priority conflicts with limited capacity and conclude by discussing the difficulties of transitioning from face-to-face teaching to online learning.

The encounter between regional and national regulation and coordination is the theme of the next chapter by Martin. For Martin, this bifurcated relation allows us to pay attention to the

national administrative services that coordinate tertiary education. In discussing state capacity to facilitate and regulate tertiary education in an era of heightened quality assurance, Martin draws attention to the internal politics of advancing tertiary education in small states. The author notes that quality assurance measures today fall on a continuum ranging from multi-functional to mid-level to regional solutions.

The final section of the book brings together themes to suggest how “small states can seize opportunities and balance constraints” (p.32). Martin and Bray’s conclusion is the most compelling part of the book: the authors observe that the small state paradigm is relevant now more than ever for a deeper understanding of the challenges that small states face. However, not all small states are the same: the authors draw attention to Small Island Developing States (SIDS) and the role that regulation, coordination, and integration play in developing their regional tertiary education institutions. The UWI and USP examples also suggest that, while regional initiatives are key to sustaining small states, they also facilitate the parallel growth of national tertiary systems. The authors argue that small state tertiary educational policy priorities and responses are shaped by the degree of regionalism that exists.

These two books are welcome editions and practical updates on development in small states. However, while attention is given to integration, both volumes miss opportunities to address the challenges of inter-regionalism. When read together, the books share many similarities and tackle several of the same themes. What differentiates the books is that Crossley *et al.* paint a broad-spectrum picture of new educational development and trends, while Martin and Bray focus specifically on the evolution of tertiary education in small states.

The editors of both volumes could have given the readers a glimpse of the dynamics of cross regional attraction under the auspices of the Commonwealth Secretariat while elaborating on challenges. Additionally, questions remain about who are the drivers, winners, and losers of small state educational coordination arrangements. Does the Commonwealth Secretariat wield as much power as it assumes in the coordination of the small island state project? And finally, how do state actors conceive of their role in promoting the educational development of their own small states? While these questions may not have been the dominant focus of the books, in our post-economic crisis they are questions that should be raised.

Finally, although well written, the books are a missed opportunity to talk about educational innovation in small states. Moreover, given the flexibility, experience and knowledge that small states can muster, the small states literature has not yet comprehensively reviewed the ideal conditions, educational reforms and ‘best practices’ that small states may have tailored for themselves. Overall, however, these two books pay attention to the updated nuances of the educational challenges in small states and are a welcome addition to the limited literature in this field of knowledge, whether for researchers, practitioners, and technocrats.

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Sebastian I. Sobecki (ed.) (2011) *The Sea and Englishness in the Middle Ages: Maritime Narratives, Identity and Culture*, Cambridge, Boydell & Brewer, 260pp, Hbk. ISBN: 978-1-84384-267-7. US\$90.00.

This volume consists of ten chapters and an afterword, including discussions of maritime myth-building, sea-travel in hagiographic and romance narratives, border crossings, shifts in the representation of Britain on maps, and the reception of medieval English maritime writing by subsequent ages. Although the collection does not specifically focus on issues of islandness *per se*, it is a diverse period-specific effort and does eloquently address medieval English understanding of insularity and its difficult relationship with the sea. The blurb accurately acknowledges that the book “traces the many literary origins of insular identity”, which it does via a particularly wide-ranging set of responses to the ways in which the sea is located as a chief driving force behind the creation of this identity. Many of the chapters that make up this collection started out life as papers presented at the International Medieval Congress (Leeds, 2008); so the book does, to an extent, follow a conference proceedings format. While this format means that there is at times a lack of continuity between the papers, and indeed some areas of repetition, the volume does not suffer too much from this, and works to present a multifaceted array of papers which address the concepts of the sea and Englishness from a variety of standpoints.

Editor Sebastian Sobecki, whose previous work on maritime tradition and legend (*The Sea and Medieval English Literature*) has greatly enriched our understanding of the sea in the medieval literary imagination, introduces the volume with a chapter on ‘King Edgar’s Archipelago’. Here he sets out the parameters of British islandness and insularity, circumscribed by the all-encompassing sea, which holds a powerful place in narratives of cultural identity. Sobecki then goes on to illustrate the importance of maritime myth-making by recounting the role of King Edgar as an early medieval maritime monarch, and tracing the process by which this myth was falsely propagated in order to legitimate later local and pragmatic political interests. This is succeeded by Winfried Rudolph’s entry on the spiritual landscape of the Anglo-Saxons in Old English homiletic writing. Rudolph locates the liminal space of the sea shore as a site for punishment and torture in the intricate Anglo-Saxon mental geography, thereby introducing into the volume the complex nature of fluid island boundaries, and how these boundaries operate as sites of the unknown and the extraordinary.

Fabienne Michelet’s discussion of nautical travels in the Old English *Exodus* and Old English *Andreas* in relation to accounts of the *adventus Saxonum* follows. Here, she identifies a somewhat surprising absence of biblical, Christian, and heroic terms of sea voyaging and maritime endeavour in the Anglo-Saxon settlement myth. The historical re-tellings of the Germanic mass migration are read against the downplayed role of the sea in *Exodus* and *Andreas*, where Michelet succinctly identifies a confusion of land and sea, in which maritime space is often envisaged as a tract of land. Catherine Clarke’s paper further pursues the problematic nature of maritime boundaries through an investigation of how tidal spaces in early medieval Britain were imagined. Clarke also draws on *Exodus* by way of illustrating the uncanny nature of the fluid and mutable spaces temporarily revealed by the sea, and traces biblical allusions in medieval

historical accounts of the Dee estuary, which is identified as a locus of local mythology and the formation of cultural identity in medieval Chester. Clarke's chapter may be of particular interest to readers interested in islands in that her discussion explores the instability of island boundaries through the fluctuating borders of tidal spaces, which merge the island nation with the surrounding sea.

Then follows an eloquent discussion of the sea in the *Vie de St Edmund* and *Waldef* by Judith Weiss, in which she locates two fundamentally different uses undergone by the sea across the hagiographic and the romance narratives, respectively. The former, as Weiss reveals, purports an intimate – perhaps even practical – knowledge of the sea, while the latter, in rather landlubber fashion, makes use of the ocean as a plot device.

Kathy Lavezzo's paper on alliterative *Morte Arthure* then elucidates the geographic anxiety which marks Arthur's sovereignty and national endeavours in the poem, which themselves are read against the 'Dream of Scipio' of Cicero's *De Republica*. Lavezzo's work raises interesting questions about the nature of England's border identity at the periphery of Europe, and how this identity can be reconciled with its island geography and colonial ambition displayed by King Arthur in his quest to conquer the Roman Empire. As Lavezzo points out, Arthur's realm is clearly island framed, and his subsequent continental ambitions are depicted as a violation of that condition, which in turn raises questions about how the national space and geographic territory of an island nation can prove resistant to extra-insular territorial additions.

The notion of England's place in the *oikoumene* is further elucidated by Alfred Hiatt, in his wide-ranging contribution to the volume, which locates cartographic representations of the British Isles across different genres of maps. Hiatt invites us to consider the redefinitions of Britain's relationship with the sea consequent of the emerging fashion for sea-charts, in which the more traditional terrestrial arrangement of the *mappae mundi* was cast aside in favour of an alternative view. Hiatt does much to emphasize the diversity of the sea-charts' audience, readdressing the common, and indeed misplaced, division between secular and ecclesiastical functions of maps by pointing to the convergence of practical and religious ends in medieval cartography. Again, this chapter is useful to readers concerned with islandness, particularly those with an interest in the mapping of islands, since the discussion addresses a sea-change in cartographic representation and its impact on the place of the British Isles in the medieval imaginary.

While many of the contributors concern themselves with narratological, historical, and spatial issues tied up by the sea and English islandness, Jonathan Hsy's chapter tackles the complex relationship between language and national identity by concentrating on the linguistic adaptations undergone in *The Book of Margery Kempe*. The *Book's* preoccupation with sea-voyaging and linguistic contact and variation is situated within the wider historical Anglo-Hanseatic epistolary and intercultural exchange, which is typical of a culturally hybrid coastal setting in which parts of the narrative are set. This chapter likewise introduces the notion of portable Englishness, suggesting that the pervading sense of insularity can be removed with the traveller from her geographic roots.

The concluding three chapters are somewhat disjointed from the rest of the volume, but in themselves provide a valuable lens through which reception and understanding of Old English literature operated in the Victorian period. Chris Jones, in his discussion of Stopford Brooke's contribution to the shaping of tastes for and expectations of Old English literature in the 19th century and beyond, traces Brooke's desire to use that literature as a vehicle for a continuous sense of British involvement with the sea. Jones reads Brooke's work on Old English literature as a means of reaching out and subsuming other archipelagic identities, which perhaps reveals similar strategies of myth-making explored by Sobecki in the opening chapter.

Joanne Parker's contribution to the volume likewise draws parallels with both the preceding chapter and Sobecki's discussion of the King Edgar myth. Her focus on the formation of an Anglo-British identity in the 19th century through the contemporary obsession with King Alfred as a maritime monarch opens up a dialogue between medieval and Victorian Britain as sea powers. Old English literature is here located as a cultural symbol or tool through which colonialism could be legitimated and defended; the Anglo-Saxon founding myth and the itinerant Vikings become echoes from the past that are seen reverberating once more through a 19th century present.

David Wallace's afterword, while eloquently recapping the preceding contributions, also gestures at the sense of cultural inheritance with which the Victorians, and indeed subsequent readers and critics, approached and appropriated the sense of being an island and the preoccupation with sea-voyaging as a key feature of their national identity.

While the title of the volume implies a focus on England, it would perhaps have benefited from a clearer distinction between national and cultural spaces within the British Isles, as several of the papers refer to other national identities and seem to have varying notions of 'Britishness', and the place of Englishness within it. That being said, the contributions to the book, in their own diverse approaches to tackling the uneasy subject of Englishness, the island condition and the sea, reflect the mutable boundaries of the sea and the fluid uses it undergoes in the medieval literary and cultural imagination. At times, the book even hints at readdressing the commonplace assumptions about the place of the sea in Old English literature.

Although the volume has no single line of argument throughout, as a collected effort it pursues a wide range of approaches to unravelling the complexities of medieval English literary, historical, and cultural relationships with the sea, in a rich variety of responses from the contributors. The collection reflects the complexities of navigating the vastness of the role played by the sea in shaping England as an island, and such varied papers grant the book strength of diversity and make it an important aid for those interested in medieval literature, maritime culture, and the writing of space and place.

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