

sections introduce literature on Europe, the Middle East, Asia, America and Africa. Each section is also divided into subsections regarding specific fields of interest such as politics or environmental co-operation.

Clearly, an enormous amount of work was put into compiling the list and it is no doubt one of the most comprehensive works done in the field of tourism. Future researchers are sure to benefit from it and we should all welcome inclusive works of this kind.

The absence of a summary chapter is noticeable. It is common practice to include such a chapter in edited books, as it usually offers an integrated view connecting the various themes. A summary chapter could have set an agenda for researching borders in tourism studies, and thus constitute the novelty of the book. It could also have provided a conceptual framework for understanding the nature of the border tourism phenomenon. As it is, upon finishing reading the book we are left with the question - what is the contribution of the book as a whole?

Another problem is that we are offered only with the European perspective with all the case studies but one conducted in Europe, which narrows the scope of the book. It also brings up the questions of the superiority of the West. Does collaboration not exist in other parts of the world? Aren't there cross border parks and joint projects? One can hope that this book is only the first in a series of publications discussing different case studies from different parts of the world.

Despite these disadvantages, in essence, *Tourism and Borders* presents a powerful argument in support of 'Tourism Geography'. Once the connection between tourism and borders is analyzed, it becomes very clear that geography, and especially political geography, plays an important role in shaping the tourism product. The contribution of *Tourism and Borders* is that it reinforces the importance of the study of tourism from a geographical perspective. It reminds us of the centrality of 'space' to our understanding of contemporary society and therefore this book transcends the narrow bounds of tourism studies, or even those of human geography.

*Noga Collins-Kreiner*  
The University of Haifa

**MIXED TOWNS, TRAPPED COMMUNITIES, edited by Daniel Monterescu and Dan Rabinowitz. Aldershot: Ashgate, 2007.**

The book *Mixed Towns, Trapped Communities*, edited by D. Monterescu and D. Rabinowitz brings together a set of publications about modern urban spaces which are characterized by social and spatial mixture. It theorizes the relations between urban space, nationalism and modernity, focusing on mixed towns in Israel/Palestine.

This volume includes an introduction by the editors in which they put forward

the argument for the connection between urban space, nationalism and modernity and is illustrated by the particular case of mixed towns in Palestine and later Israel.

They explain their decision to limit the analysis to lesser towns instead of capital cities or holy cities in order to avoid political-economic and emotional disruption. Moreover, they state that in mixed towns in Israel, in what can be termed a twilight area, there has developed a certain level of cooperation between both sides, Jews and Palestinians, in the interest of personal gain, communal persistence and resistance against state power. This twilight area in mixed towns is the subject of the book's theoretical analysis. The editors have given us an admirable overview of the complexity of life for the Palestinian minority in the mixed towns, exacerbated by the continuing struggle for territory of the two competing ethnic groups, Jews and Arabs. The deep historical roots of the Arabs in Israel since the Moslem conquest in the seventh century have been sketched as a partial explanation for their emotional resistance to the Zionist Government.

The editors have collected fourteen essays by scholars from a variety of disciplines, which are grouped together into four aspects of the subject: historical narratives, spatial dynamics, gender relations and cultural encounters. The first group, historical narratives, focuses on history and its representations, and describes the ways nationalist ideologies, collective memory and the politics of identity play out in mixed towns. The second group of essays, spatial dynamics, discusses the use of space in the mixed towns, both its perception and construction. It explains the persistence and resistance of the Palestinian minority. The third group of essays describes gender relations in the daily lives in mixed towns, particularly women that experienced conflict with their traditional upbringing. The final section of the book concentrates on cultural encounters and on the cultural aspects of civil society in the mixed towns. It demonstrates the ways civil society is articulated in a deeply ethnicized and classed society and expresses cultural encounters through political activities of organizations and of language reconfiguration.

The discussion about the connection between modern urban spaces, nationalism and modernity often takes place within a framework of political geography and other social sciences. But the analysis of this connection by cultural geographic theories is quite neglected. However, in this volume the subject is grounded in cultural geography and enables a deeper understanding of the importance of how culture influences social relations and at the same time forms a part of them. Embedding this subject in cultural geography permits highlighting the analysis of the phenomena from a variety of perspectives.

The concept of mixed town is traditionally defined in socio-spatial terms as a residential mixed pattern of two or more ethnic groups in a common space. The editors propose an innovative comprehensive outlook at the concept, which illustrates two elements. One is the socio-demographic reality: a certain ethnic mix in housing zones, ongoing neighborly relations, socio-economic proximity and various modes of joint sociality. The second element is discursive, namely consciousness-based

proximity, whereby individuals and groups on both sides share elements of identity, symbolic traits and cultural markers which signify the mixed town as a shared locus of memory, affiliation and self identification. These elements according to the editors make the distinction between a mixed town and a divided one.

Furthermore, this volume provides important knowledge to the existing insufficiency of debate on the mixed town in Israel, a concept that is often taken as a metaphor for the entire Israeli-Palestinian conflict. It brings to our attention the co-existence in mixed towns that expresses, on the surface, integration and mutual membership in society, yet at a deeper level it illustrates an urban situation of hostility and animosity, with a profound lack of social, cultural and spatial cooperation. There are scholars who reject the concept of mixed towns and claim they are nothing but Jewish cities with marginalized Arab communities. This claim is based on the small portion of Palestinians, about 10 percent who live in mixed towns, basically due to historical and political forces, and on their separate condition in everyday life.

Most of the articles are based on personal narratives of daily life in the mixed towns. The authors have analyzed these narratives and have drawn on a wide range of theories in order to provide a comprehensive explanation of the everyday life in mixed towns. These qualitative methods has enabled them to delve deeply into the social relationships between Jews and Palestinians in the past and in the present and give us a much better theoretical understanding of co-existence under conditions of stress. This is an important contribution to the qualitative methods now being used in social research, the importance of which has only recently been widely acknowledged.

*Ravit Goldhaber*

Ben-Gurion University of the Negev

**INFANT MORTALITY: A CONTINUING SOCIAL PROBLEM, Edited by Eilidh Garrett, Chris Galley, Nicola Shelton and Robert Woods, Aldershot, Hampshire: Ashgate Publishing, 2006.**

Books come and books go, and most enter into oblivion even before the ink is dry. Even those that rejoice in a readership, however, do not usually last for very long, and the fickle (or leery of the out-of-date) public quickly moves on to something newer, and possibly better. A book which is remembered 100 years after publication, and even more, one which has a whole volume written in its commemoration, is clearly in line for recognition as a canonical text, one which raises questions and provides answers which have yet to be superseded. George Newman, then Medical Officer of Health in the London Borough of Finsbury, published *Infant Mortality: A Social Problem* in 1906, at a time when infant mortality in England was just