

read separately or as a collection - is strongly recommended for migration scholars and others interested in the changing faces of Caribbean (return)-migration.

References

- Ravenstein, E. (1889). The Laws of Migration. *Journal of the Statistical Society*, 52, 214-301.
- Lawson, V.A. (2000) Arguments within geographies of movement: The theoretical potential of migrants' stories. *Progress in Human Geography*, 24(2): 173-189.

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DAVID HARVEY: A CRITICAL READER edited by Noel Castree and Gregory Derek. Oxford: Blackwell Publishing, 2006.

This very important book is about David Harvey's monumental creation, spanning over the last thirty years. Along with a deep examination of Harvey's work, this Reader suggests a unique opportunity to learn about his views from a first source. "Space as a Keyword" - the last essay dedicated by Harvey to the reader, will probably be appreciated in the future as one of the classical texts of geographical thought.

The book is divided into five main parts: (1) Short notes on the contributors, (2) Essays (starting with an introduction by Derek Gregory and ending with a special chapter written by Harvey himself concerning his own concept of space), (3) Harvey's publication list, (4) Bibliography and (5) Index.

The Reader is far from being eulogy to Harvey. Indeed, it (un)covers almost every aspect of Harvey's work. But at the same time, the authors do not refrain uttering their very sharp criticism of Harvey's theoretical structure and its inconsistency, as well as his over-commitment to Marxism, and his circumscribed geographical reference etc.

In spite of everything, above (or at the bottom of) Harvey's ideas grows dark the problem of space. Space is the hard rock on which theories such as Harvey's are shattered. Eric Sheppard and Bob Jessop stress this point from the capitalism-theories perspective, while Nigel Thrift does so by going far back to Leibniz' Monadology – the foundation on which Harvey establishes his theory about the nature and the role of space in social geography.

Moreover, one can show some serious defects in Harvey's philosophy of space. Although it is not the proper place to discuss them in detail, I would still like to make two very short notes about the problematic way he uses philosophical terms and concepts. First, it seems that Harvey makes too strong the distinction between the terms 'relative' and 'relational' – at least in the way Leibniz meant they should

be understood. Even if he is right about the 'relational', still he has to address the problem of Relations in Leibniz' philosophy in general. The second point concerns Kant. In the case of Kant it looks, at best, like a total misunderstanding of Kant's conception of space. It is not correct that "space becomes a 'thing in itself' with an existence independent of matter, if it is being regarded as absolute" (p. 271). Nor is the proposition about "the Kantian compromise of recognizing space as real but only accessible to the intuitions" (p. 274). For Kant, space is NOT a 'thing in itself'. In other words it is not real. Neither is space something accessible to the intuitions. Space IS an intuition. To be precise, space is an ideal form of intuition, which is neither a concept nor a relation.

However, all these do not diminish the importance of the (pragmatic) compromise that is reached at by Harvey between the three meanings of space, suggested by him in the last chapter. For late, appeased Harvey, "The only strategy that really works is to keep the tension moving dialectically across all positions in the matrix" [of the possible different meanings of space] (p. 292). This conclusion is a necessity of a reality in which both philosophy and physics fail to resolve the dispute over the nature of space.

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GEOGRAPHIES OF MUSLIM IDENTITIES: DIASPORA, GENDER AND BELONGING. Edited by C. Aitchison, P. Hopkins, and M. Kwan. Hampshire, UK: Ashgate Publishing Ltd., 2007.

The title of this edited volume, *Geographies of Muslim Identities*, catches the attention by challenging the popular assumption that both the geography and the identity of Muslims are singular, homogeneous, and one-dimensional. As the editors point out in their introduction, 'Muslim' is as far from being a homogeneous category as is 'Christian', 'Belgian', or 'middle-class', and their first aim in compiling this collection was to explore the diversity of Muslim identities, and highlight their geographical specificity and variation. Thus, this edited collection includes research conducted across 5 continents, and a range of social groups, in specific urban, rural, regional and national contexts. The editors' second aim was to identify and probe the ways in which Muslim identities and geographies interact with and influence other important markers of identity, such as gender, race and class. Geography is the central underpinning discipline of the collection, but the contributing authors have used an inter-disciplinary approach that also draws upon the fields of sociology, social anthropology, political economy, and media, gender and leisure studies.

The first section of the book explores Muslims in diasporic communities and the complex, transnational cultures that develop as these migrants simultaneously maintain ties to their countries of origin while negotiating new identities in their