

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

destinations countries and cultures. A reoccurring theme that emerges in this section relates to how Western host countries create a very monolithic, homogenized, stereotyped and sometimes demonized imagery of Islam and the immigrant Muslim 'community' in their midst, that belies the true diversity of diaspora Muslim communities. In Chapter 2, Patricia Ehrkamp examines the complex and dynamic Islamic practices and cultural and political expressions of Turkish immigrants in the Duisburg-Marxloh neighborhood of the Ruhr conglomeration in Germany. Islam has become highly associated, in the view the German public, with the permanently settled Turkish guest workers community. This Turkish community, which includes guest workers and their family members, and leftist political asylum seekers, as well as Kurdish and Alevi asylum seekers, is far from being homogenous. Ehrkamp discusses the transnational nature of religious and political conflicts in Turkey that are replicated in the identity development of the immigrant community in Germany, and concludes that the homogenizing discourse about Turkish immigrants and Muslims at the national level in Germany overlooks the reality of diversity and transnational identity politics within this community.

In Chapter 3, Cameron McAuliffe conducts an analysis of Western media images from Sydney, London, and Vancouver and the constructing and deconstruction of the diaspora 'Muslim Iranian'. The media images tended to project a homogenized, monolithic image of Iran, gendered as female, and subjugated to a monolithic, repressive Islamic state apparatus, gendered as male. In counterpoint, McAuliffe emphasizes the diversity of the Iranian diaspora, which is not one, homogeneous community, but multiple communities that were formed from complex interactions between national, ethnic, religious and linguistic identities (in which the non-Muslim, non-Persian minorities in Iran are over-represented). Non-Muslim (e.g., Baha'is) and secular/cultural Iranian Muslims had different experiences of and responses to the post-September 11th rise in anti-Islamic racism than did practicing, visible (e.g. women in distinctive dress) Iranian Muslims. McAuliffe's research involved having diaspora Iranians participate in a photoethnographic analysis by documenting their everyday lives and producing a counter-narrative to the essentialized representations of Iranians in the mainstream print media.

Sadiq Mir (Chapter 4) challenges the British academic tradition in social geography that places non-white, immigrant, Muslim communities in the inner city, and deconstructs the taken-for-granted image of the affluent suburbs as 'white' (e.g. racially monolithic) spaces. He analyzed the everyday aspects of life for the second-generation Pakistani population in suburban Glasgow, Scotland, UK. He found the identities of young, professional Pakistani suburbanites to be closer to that of their white suburban counterparts than to that of the stereotypical images of economically and socially marginal – and sometimes threatening – minority, non-white, migrant communities. Mir challenges the stereotypes by including narratives of 'normality', as opposed to exoticism and self-segregation, of 'success', as opposed to marginality and poverty, and of hybridized identities into the understanding of the realities of

the British Pakistani community.

Gabriele Marranci's chapter (Chapter 5) on identity formation among Muslim immigrant women in Northern Ireland is based upon three years of ethnographic work with women in this community. He explored their experiences of migration and the integration of Islam into their identities, in a context in which their visible Muslim-ness and foreign-ness served to protect them from the local political violence, but also left them isolated. Marranci discussed how Muslim women's formation of an independent association focusing on women's issues in multicultural North Ireland communities enabled them to affirm an active Islamic identity, as well as a belonging to North Ireland (e.g., Muslim women of North Ireland).

The second section of the book explores the dynamic interrelationships between gender, place and culture as a part of Muslim identities. In Chapter 6, Sonja van Wichelen analyzed the relationships between gender and the media in the representation of Islamic identities in post-Suharto Indonesia. She traced the meaning of veiling and polygamy throughout different periods of Indonesian history, and asserted that in the present context, representations of veiling affirmed Muslim-ness, rather than femininity, while the practice of polygamy seems to affirm masculinity, rather than Muslim-ness. The following two chapters both deal with issues of gender, leisure and sports among Muslim immigrant women in England. Eileen Green and Carrie Singleton, in Chapter 7, grounded abstract theories of risk in the realities of young South Asian women as they sought out 'safe' leisure spaces, in which as women-only spaces they gained parental and intra-community social acceptance, and were also able to express their faith and cultural identities without the risk of extra-community prejudice and discrimination. The authors explored how such a safe social space was created through the Nisaa Project which was designed to enhance the opportunities for health and wellbeing among ethnic minority immigrant women through the development of gender- and culture-sensitive leisure, sports, and training opportunities. In Chapter 8, Tess Kay explored how sports could serve as a vehicle for the social inclusion of young Muslim women and as a means of encouraging them to continue their education beyond 16 years of age (after which it is no longer compulsory). Using group and individual interviews, she offered insights into the ways in which a group of seven Muslim girls (aged 13-18) conducted their daily lives in the varied and sometimes contradictory influences of their religion, their families' culture of origin, and their exposure to Western values and expectations. Contrary to the Western expectation that the young women of immigrant families would be eager to exchange the 'restrictive' religious and cultural markers of their background for the more 'progressive' lifestyle of their host country, both studies found that most of these young women sought out ways of adapting that were compatible with their culture and religion, and tended to reject views of their cultures as inferior.

The final section of the book explores how historical, political, economic and cultural developments in specific places are critical to understanding the contemporary

nature of the geographies of Muslim identities. William Rowe (Chapter 9) explored this issue in relation to the historical development of Muslim identities in Central Asia, the roots of which go back to the 8th century. When the Russian colonization of central Asia began in the 19th century, Muslims and Islam tended to be denigrated as fanatical. Under Soviet rule, the government launched a campaign of systematically 'de-Islamicizing' everything in the region from language to daily activities. Islamic practices did not disappear, but became relegated to the sphere of the family and personal life, and to concealed religious practices and gatherings. Important life ceremonies, such as circumcision, marriage rites and burial rights, survived publicly by becoming the cultural activities of 'cultural Islam'. Rowe argued that most Muslims in Central Asia should be considered observant Muslims, because although they privatized their practice of Islam they did not forgo it. This trend continues in the post-Soviet era, since these nations have joined the global 'war on terror' as a means of suppressing expressions of political Islam. In Chapter 10, Samuel Zalanga explored the ways in which economic development in Malaysia and Nigeria interacted with Muslim identity, politics and nationalism. Since Max Weber's classic work on the Protestant work ethic and the spirit of capitalism, much work has been done on the role of cultural ideas and values in the process of economic development and social change in Western societies, with the implicit – and sometimes explicit (e.g., scholars such as Samuel Huntington and his writings on Islam) – assumption that other faith traditions lack the capacity to facilitate socio-economic transformations. The recent cultural and economic developments in Eastern and Southeastern Asian countries have challenged these assumptions. Zalanga showed how Islam played a different role in shaping the national and economic development of Nigeria, where the dominant strand of Islam was conservative and had a 'past-time orientation', in contrast to Malaysia, where Islam emphasized the need for rapid socio-economic development and had a 'future-time orientation'. He argued that Islam could not simplistically be characterized as a conservative or progressive religion, in isolation from time and space. Rather, it was essential to probe under what conditions any religion could become a force for promoting positive socio-economic change, and under what conditions it could impede such change. Finally, in the last chapter of this volume, Peter Hopkins explored the identity issues of young Muslim men in Scotland after 9/11. He found that very typical things, such as sports and getting together with friends, were important to their identities and everyday lives; in addition to experiences like going to the mosque and other aspects of their religious lives. Engaging in most of these activities required negotiating the street, a space in which they were more likely to experience racism, discrimination and harassment after 9/11. This led many to reduce their use of the streets, which also reduced their access to the mosque, and peer group and leisure/sports activities in the public space. Furthermore, it led some to try to reduce/remove markers that identified them as Muslims in public spaces.

As the editors conclude, clearly geography matters to the construction and con-

testation of Muslim identities, and this volume provides ample evidence through numerous examples, specifically located in time and place. As such, they clearly achieved their primary aim of exploring the diversity, geographical specificity, and variation of Muslim identities. They also succeeded to probe many of the ways in which Muslim identities and geographies interacted with and influenced other markers of identity, such as gender, race and class. Clearly, there is much work yet to be done in this area, and what one perhaps does not get enough of in this collection is the voice of Muslim scholars, and the unique insights they would be able to bring to framing these same questions and interpreting the myriad of responses that have emerged in specific times and places. Interestingly, the identities and geographies of the contributors are not made explicit beyond the academic level of position and post, which tells too little, particularly for a volume focused upon the importance of geography to identity. The contributors who frame the issue of 'Muslim geographies and identities' are also located in time and space. One gets the sense that the identities and geographies of most of the contributors are non-Muslims of European/European descent, as are most of those whose research and theories they cite and rely upon for framing the issues and interpreting the complexities of Muslim identities and geographies. This shapes the breadth and the depth, as well as the boundaries, of the discourse, and as such, needs to be taken into account. This does not, however, take away from the great progress Aitchison, Hopkins and Kwan's volume makes in dispelling the notion that 'Muslim geography' and 'Muslim identity' can be considered as singular, homogeneous, or static constructions.

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GEOSIMULATION–AUTOMATA-BASED MODELING OF URBAN

PHENOMENA by Itzhak Benenson and Paul M. Torrens. New York: John Wiley and Sons, 2004.

One of the most significant features of human geography in recent decades has been an increasing engagement with modeling and simulation. While some research is conducted under the rubric of urban geography, the broader trend involved an exploration of the interface of urban geography with the field of simulation and automata modeling. This is the first book which presents a new approach to simulation as a whole system. But what do the authors, Itzhak Benenson from Tel Aviv University and Paul M. Torrens from University of Utah mean by geosimulation? Geosimulation is a catch-all title that can be used to represent a very recent wave of research in geography, as the authors of this book indicate in their introduction. In a broad sense, the field of geosimulation is concerned with the design and construction of object-based high-resolution spatial models, using these models to