

cians were accused of partiality and biased decision-making. There were claims that moving the landfill to the Negev would turn the area into the 'garbage dump of the country'. This could, in turn, have had adverse affects on the population, which is already weak in socio-demographic terms, by making them more vulnerable to health hazards. Suspicions surfaced about how the rich and well-connected use influence to distance themselves from potential environmental hazards by getting them moved closer to the poor and downtrodden.

As a researcher, my opinion is guarded. This is a book that should be read carefully and critically. It would behoove the reader to be aware of its weaknesses and wary of accepting all of its conclusions.

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WOMEN AND THE POLITICS OF MILITARY CONFRONTATION: PALESTINIAN AND ISRAELI GENDERED NARRATIVES OF DISLOCATION, edited by Nahla Abdo and Ronit Lentin. New York and Oxford: Berghahn Books, 2002.

The book encompasses the intellectual biographies of seventeen Palestinian and Israeli women in a quest for understanding and an attempt to reach over the national divide. It is an excellent example of the differential power of nationalism, and how this power shapes women's lives from the two sides of the divide, as well as the lives of the women who reside on the same side. Although the book does not deal directly with concepts of space and place, it is all about space and place—about oscillating between homeland and exile. The impact of the national divide is conveyed from the perspective of women who have been pushed by the power of nationalism into exile and a diasporic existence. This perspective permits the deconstruction of national exile not simply as one edge of the territorial binary of homeland-exile, but deconstructs exile itself as a far more complex meaning than simply being outside one's homeland; by that virtue it also reflects on the meaning of homeland.

Diasporic existence, as the testimonies and the internal organization of the book indicate, does not necessarily overlap 'non-homeland' residence; it dwells in the lives of those who fail to shape their own homeland in the spirit of their belief, in the lives of those whose national sentiments are oppressed by a variety of means, in the lives of those who voluntarily chose to live elsewhere and are unable to detach themselves from their birthplace, in the lives of those who were born and brought up in 'non-homeland' places, and of course in the lives of those who were actually expelled. The book portrays a fragmented space of Palestinian and Jewish exile(s) and illustrates how these fragments, no matter how far away from each other and from the shared territory of homeland, never cease to be part of the homeland.

While the book reads as an (anti)nationalist venture, it is also a brave feminist one. Apart from giving the voice to women of diasporic existence (as opposed to the masculine experience of exercising power over the homeland territory) it also leans on

two powerful feminist methods of dealing with power. First, it promotes a dialogue among women of both nations who share the painful experience of exile. A real dialogue between the editors is offered only in the opening chapter; its straightforward manner however, urges the reader to continue the dialogue throughout the book, encountering various writers and her/himself in imagined conversations. Second, the editorial power is used to produce an imaginary space—the book—where the ‘real’ power relations are reversed by means of placing Palestinians first and by giving the Palestinian editor the power to silence some components of the national identity of the dominant—Israel (in particular are the denial of the right of Jews to define themselves as a national collective and the suppression of the Jewish uniqueness of the Holocaust and its relevance to the national identity of Jews and of Israel; see the opening chapter by the editors’ biographies). While this is a thought-provoking tactic, it also points to the editors’ inability to escape a ‘local’ national binary. Israel’s national identity is overwhelmingly condemned on the background of its aggressive treatment of mostly Palestinian, but also women and additional ‘others’, while Palestinian nationalism, though criticized to a certain degree, is approved for its potential for a universal application of freedom by which women will be able to escape patriarchal oppression. From my standpoint as a Zionist and a feminist, this double-silencing is twice as painful for it oppresses my self-determination and it confronts me with the harms done in my name. Yet this silencing (including some additional biased statements which I have no space to detail here and which might be related to the subjectivity of autobiographies) enable those who reside where power is to experience, even if only figuratively and for a short while, the burden born by the weak ‘other’. This binary pitfall indicates to the need for an organizing, conceptual chapter that discusses the principles, sometimes contradicting, of nationalism. As I mentioned earlier, such a conceptual framework is missing also a spatial perspective that could elaborate on the relations between place and space in the physical and metaphorical senses.

Despite these flaws, this is a touching demonstration of the advantages of feminist methods and their ability to support, empathize and understand. It is a stimulating book not only for geographers who are interested in nationalism, gender, and the Palestinian-Israeli conflict, but foremost for those who are eager to explore the meaning of places either real or imaginary, and how such places relate to each other.

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DEMOGRAPHIC TARGETING. THE ESSENTIAL ROLE OF POPULATION GROUPS IN RETAIL MARKETING by James A. Pooler. Aldershot: Ashgate, 2002

The analysis of human behaviors as related to the economic and social sphere in a demographic perspective is an issue which has been interestingly developed in the literature only in the last fifteen-twenty years. Two typical examples of this approach