

optimism about the emergence of a genuinely democratic movement that could emerge across ethnic and religious divisions.

At a more analytical level, whether the application of neo-institutionalism and constitutionalism to the analysis of contemporary Nigeria is a fruitful approach is an open question. Neo-institutionalism has proved very fruitful for the analysis of, for example, the European Union. Whether it is a useful approach for the study of African politics is more doubtful. However, these criticisms do not detract from the depth and the incisiveness of Suberu's analysis of the history of the federal constitution in Nigeria, and of what needs to be done to reform it. In these ways Suberu has done us a great service.

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Rethinking Refuge and Displacement. Edited by Elżbieta M. Goździak and Dianna J. Shandy. Arlington, Virginia: American Anthropological Association/Committee on Refugees and Immigrants (CORI), 2000. v + 373 pp. \$12.00. ISBN 0 913167 99 1.

If a single short phrase could be used to capture the essence of Elżbieta Goździak and Dianna Shandy's edited volume, it might be 'move globally, think locally'. This is expanded upon in the words of contributing author Lynellyn Long, who writes that 'contemporary ethnographic studies are more likely to focus on complex, transnational and often symbolic communities and relationships which change over time, both locally and transnationally' (p. 336). Refugees and internally displaced persons are central to this book, but human spatial, temporal, historical, and symbolic relationships are equally essential. Stated differently, most of the chapters in this important book are about process more than structure; most are about giving voice to the displaced more than to those that aid them (although both kinds of actors are covered thoroughly); and all address the theme of 'rethinking refuge and displacement'.

Fourteen papers, some expanded versions of presentations made at national meetings, are included. Following an editorial tradition of the American Anthropological Association's Committee on Refugees and Immigrants (CORI), which has sponsored ten such books, all submissions were rigorously peer reviewed. Space does not permit comment on all 14 chapters, so I have chosen four which I think best represent the book's diversity and impact.

I have been impressed by Doreen Indra's work for over 20 years. Although her research has taken her to a number of overseas locations, her current contribution, 'Not Just Dis-Placed and Poor . . .', may be her most dynamic yet. She covers the circumstances of environmental forced migrants in rural Bangladesh. Driven by flood and riverbank shifting to seek alternative homes, she portrays survivors creating a rich tapestry of opportunities rather than being victims of myriad problems. Indra effectively critiques the very notion of 'social change discourse'.

The piece by Elżbieta Goździak and John Tuskan is based on their work with Kosovar Albanian refugees arriving in 1999 at the processing centre at Fort Dix, New Jersey. Representing both refugee mental health and applied anthropological specialities, they were asked to assist in developing appropriate mental health protocols and interventions for refugees presumed by US government officials to be in need. Their chapter meticulously details the roles anthropology can play without being explicitly touted as such, and anthropological insights are presented as complements to the public health

approach. A major objective was better to understand suffering and both 'standard' and 'non-standard' ways in which Kosovars could cope with it. Rather than simple testing and data collection, linked to a disaster/trauma model, they recommend an integrated health/mental health status examination approach, which—once activated—can lead to community opportunities for those being resettled.

Lynellyn Long has long been an astute synthesizer of the cultural nuances which delineate the refugee condition. Her research has taken her to a dozen overseas locations. Her contribution, 'Towards an Anthropology of Mobility', begins by presenting a typology which incorporates spatial/geographic, temporal/local, historical and symbolic features of mobility. Using an implicit systems-analytic approach, she goes on to consider the nature of boundaries and boundedness (such as created by refugee camps); the multidimensionality of the diaspora; and the ways in which refugees think—and rethink—the notion of 'place' and thus refuge. Creative applications that will aid those dealing with HIV/AIDS among mobile populations are cogently presented. Long does not use the term, but she in fact is producing 'grounded theory'.

Jennie Smith was appropriately judged winner of the year 2000 CORI Award for Best Paper, presenting in a stunning contribution the plights and prospects of Haitian refugees. 'If Only We'd Had Picket Fences . . .' details in the best ethnographic fashion the experiences of Haitian detainees at the US Guantánamo Naval Base during the early 1990s. Working herself as an Immigration and Naturalization Service translator, she had extensive access to both refugees and 'camp' personnel. Haitians are pictured as being both human and humane as they attempt to cope with the vagaries of life in what amounted to a long-term holding facility. Their *voye pwen* Creole chants are captured as they both taunt base personnel and express yearnings for their homeland. The efforts and misunderstandings of aid workers and INS personnel are also captured as they both assist and delay the Haitians. Themes of countervailing imagery, ironic encounters, and problems with the US-inspired human rights regime are presented boldly, but never in an inappropriately simplistic 'America can do no right' style. A kind of three-sided balance is struck by Smith, as the Guantánamo facility comes to represent 'camp as transition', 'camp as detainment', and 'camp as punishment'.

Of the four chapters reviewed here, Indra's comes closest to representing a paradigm drawing upon critical theory. The Goździak/Tuskan piece comes closest to representing one drawing upon post-positivism. The Smith and Long contributions fall in between. The four represent a kind of paradigmatic continuum which is both stimulating and provoking. Taken as a whole, the book represents one of the most cohesive—and best—that CORI has ever sponsored.

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