too much time in trying to understand and summarizing the results and less on considering the general implications of the study for struggles for recognition within nations.

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With culture broadly defined as a shared symbolic universe of meanings and values, the question addressed in this book concerns how such sharing is possible and actually occurs. The answer to what might be called the variable internalization and reproduction of culture involves a correspondingly complex analysis of the forms and sites of social structure. This is a very insightful and systematic study that seeks to relate the general contours of cultural complexity to social reality, while avoiding simplistic generalities. A constant theme of diversity with intelligibility is explored in various contexts from the primitive to the urban, from the traditional to the modern, and from subculture to the global. The analysis is very refined, with considerable conceptual discussion of differential impacts, levels of articulation, and other socially contingent forms of cultural development. There is also a very competent and comprehensive weaving of the micro and macro levels, as issues of consciousness are perceived along a wide ranging anthropological continuum, from the intensities of individual intention to the collective myths of society. Indeed, it is one of the author's premises that the reciprocal flow of cultural meaning between the individual and the collective is an essential human dynamic. Yet, what intrigues this study is the relative, existential, and precarious impermanence of individual meaning against the tides of cultural tradition.

In this problematic context of flux and coherence, it is the social dimension that provides the clues for the organization and transmission of culture. The author focuses on different kinds of societies, emphasizing the variable effects of urbanization, technology, and stratification. Throughout, however, Hannerz does not lose sight of the importance of human interpretation, and comes fairly close at times to a symbolic interactionist perspective in connecting the minds of *homo sapiens* to the organized diversity of culture and social structure. In this balance between the self and society, however, the author stresses the importance of "machines of meaning", i.e., the media, electronic technologies, and the carrying weight of established traditions in schools, religion, and law. The human processing of cultural meaning is therefore considerably dependent upon the forms of the message, the social context of its distribution, and its status as cultural capital.

One value of the book is its attempt to deal with culture across a broad spectrum of interests, manifestations, and changes. By ordering cultural meaning according to types of social organization, the author refers to the forms of social life as represented in the state, markets, and social movements. In a comparative study of "patterns of process", he distinguishes the abstract meanings of culture in personal relationships from the somewhat more concrete embeddedness of culture in social institutions. In his chapter, "A Network of Perspectives", cultural diversity is examined in the contexts of subcultures. Later chapters deal with the ways in which cultural flows are restricted, constrained, and managed in relation to material interests and economic assets. And following from this view, the author discusses culture building, the effects of cumulative
change, and the ordering of culture against its marketing, change, and diversity. Overall, the first part of the book is conceptually driven and ambitiously seeks to establish a comprehensive and systematic framework for a macro-analysis of culture.

Reflecting a renewed interest in the spatial dimensions of social existence, the second half of Hannerz's book is devoted to a discussion of the dynamic and destabilizing movement of culture across boundaries of geography, tradition, and place. Here, the importance of center/periphery relations is emphasized, and the problematic of diffusion vs. differentiation explored. For Hannerz, the metaphor of "creolization" seems to capture the ways in which meanings are transformed and assimilated in the cultural struggles between metropolitan centers and the underdeveloped sectors. The power dimension in culture is related to asymmetrical forms of exchange, as inequalities in material resources are built into markets and state frameworks. While neither a Marxist nor technological determinist, Hannerz does identify the cultural apparatus as both an instrument and product of political dominance, based upon a controlling organization of material forces. Interestingly, he suggests various ways in which the substructure may be challenged and disordered by subcultures.

Throughout there is considerable attention and respect paid to the values and practical realities of diversity. For the author, the cultural universe encompasses diverse social forms and unequal power relations, producing varying degrees of intelligibility and coherence. Essentially, culture is socially manifested, constrained, and managed through a complex flux of linkages and flows. Using a wide range of anthropological examples and illustrations, from primitive forms of tribal life to sophisticated techniques available in bureaucratic and urban society, the author demonstrates neutrality towards the status of cultural life forms that allows him to treat contemporary and more traditional "unfree flows" dispassionately. While acknowledging the postmodern flux of information and meaning, there is also a critical debunking of extremist versions of "hyperreality" and the alleged radical social transformations of globalized media.

The last two chapters on the sites of cultural complexity, "The Urban Swirl" and "The Global Ecumene", are especially interesting and insightful. Cities combine a strange kind of anonymity with a cosmopolitan orientation that allows for distinct private lives in a context of considerable cultural inter-penetration and diffusion. Bordering on chaos, cities are open, cross-fertilized, and intensely vital and creative. And, perhaps in response to these dynamics, cities are also compartmentalized, professionalized and stratified. Central to this urban swirl of connected and organized diversity, Hannerz states, is a relatively free flow of communication, appropriate in openness and flexibility to the mobility of an urbane population.

The final chapter treats the problems of a unified world order against the themes of cultural imperialism, center/periphery relations, and the impact of worldwide media. While world systems theory certainly presents the problem of a one world cultural synthesis, the author essentially rejects the idea of homogenized modernity, and argues that the expansion of the core economies promotes cultural heterogeneity. For the author, the evidence of cultural distinction despite the global forces of the center indicates a dialectic of reciprocal influences. The conceptual metaphor of "creolization" is offered as a means for expressing the indigenous transformation of "Standard" metropolitan culture by the periphery. As the metropolitan center reaches into the recesses of the global system, marginal areas are not homogenized by a one world culture program but rather modify, improvise, and otherwise alter centralizing messages, creating an adaptive mix which is locally valid. The usefulness of this perspective is that it allows for the complexity of cultural diffusion while maintaining the reality of local incentive and origination.