

The most valuable significance of this book, however, is its final chapter (titled “The End”). From his vantage points of writing (around 2016) and site of intellectual inquiry (Europe), the author poses five reflective questions and discusses the Yupno’s cosmologies in comparison with European conceptions of personhood, temporality, and space. Here, he manages to “provincialize” Europe and its knowledge system, and offers the readers a new perspective of others, their ways of being, and their conception of time and space. Discussing the contrast between individualistic vs. communal ways of living, for example, the author shows how among the Yupno, both individual and socio-centric personhood coexists (chap. 2). On the question of time, he demonstrates how the embodied reference of time is not linear but topographic. The Yupno refer to the past as a downhill and to the present as an uphill (chap. 6). In this regard, the author also extends comparative philosophical and anthropological discourse of personhood, time, and space to new terrain.

In this final chapter, he also touches upon an interesting issue that unfortunately has not been adequately addressed. This remark pertains to the questions of change and Yupno’s encounters with external powers. The author acknowledges that by the time his book is published (2016), the Yupno have undergone massive changes. He notes, “The most dramatic transformations concern the traditional concept of personhood. They are caused by the Lutheran proselytizing, the impact of Western influences, and the English language” (253) and even more dramatically, “the cognitive style is now a different one” (254). The author briefly describes the colonial and mission encounters in the first chapter (“The Setting”). Despite the strong conclusion, none of the chapters of the book addresses these changes. He does not show how these changes in cognitive styles have been taking place and what are the current forms (formations) of those cognitive styles. It is from senior anthropologists like Wassmann, who has conducted, in his words, “multi-temporal, long-term field-work” (xi), that we could expect such observation.

The author’s claim about cosmological and cognitive changes merits further scrutiny. The question for the Yupno is not limited to how the changes have happened, but also how this indigenous system transforms itself after their encounters with outsiders. How do the Yupno assert their own agency in this transformation? And how the preexisting knowledge system, as part of the Yupno agency, is being negotiated, maintained, and articulated along the encounters? My research on the endogenous transformation of Papuans of West Papua (currently under Indonesia) looks at how the agency of Papuan communities is transformed during their encounters with multiple external power of the state, Christianity (and later Islam), corporations, and Indonesian settlers. From this research, I conclude that Papuans of West Papua have transformed their own communities and their system of knowledge in order to assert their subject position as historical subjects with their own cultures, economies, and ecologies. It seems to me that a new generation of Melanesian anthropologists is being called to carry on the task that Jürg Wassmann has started.

Cypri Jehan Paju Dale

**White, Geoffrey M.:** Memorializing Pearl Harbor. Unfinished Histories and the Work of Remembrance. Durham: Duke University Press, 2016. 340 pp. ISBN 978-0-8223-6102-2. Price: \$ 26.95

“Memorializing Pearl Harbor” is a well-written and well-researched book that examines the changing meanings and representations of the Pearl Harbor Memorial. White’s study underscores multiple, yet often conflicting, remembrances of the Pearl Harbor attack and the challenges that educators face. The book consists of six chapters with an introduction and a conclusion. Chapter 1, titled “Survivor Voices,” discusses the veteran volunteers in the 1990s who shared their stories of the Pearl Harbor attack and its significance. They include Richard Fiske, Joe Morgan, and Stanley Igawa. The meanings of the Pearl Harbor attack probably challenges reader’s assumption of rather monolithic veterans’ voices. Fiske, a Marine bugler and survivor from the *USS West Virginia*, and Morgan, an enlisted navy serviceman at Pearl Harbor on the day of the Japanese attack and later became a chaplain of the Oahu chapter of the Pearl Harbor Survivors Association focused their talks to the memorial visitors on friendship with their former Japanese enemies. To Igawa, a Japanese American high school student in California on December 7, 1941, and who later served in the army in Europe, Korea, and Vietnam, the Pearl Harbor attack is linked with his experience of the internment of Japanese Americans on the West Coast. Their personal stories go beyond the orthodox heroic military narrative and highlight multiple and complicated perceptions of war memory among the veterans.

Chapter 2, titled “Cultures of Commemoration,” traces commemorative activities associated with the Arizona memorial. White argues that the memorial transformed from a mere military memorial to a social, cultural, and educational site that offered multiple reflections of Pearl Harbor, especially in the 1990s and 2000s. Unlike the anniversary ceremony of Pearl Harbor in 1962, the one convened in 2013 included not only the national anthem but also Hawai‘i Pono‘i, the state song of Hawaii, as well as Hawaiian blessing. In 2013, the ceremony offered a prayer of peace presented by Japanese Buddhists from Hiroshima, a city that has a sister-city relationship with Hawaii. These commemorative activities were developed in more than two decades, and the history and memory of Japan’s Pearl Harbor attack gradually became more inclusive, resulting from reconciliation efforts between American and Japanese veterans and their supporters.

Chapter 3, titled “Memorial Film: Envisioning Race and Nation,” primarily examines the *USS Arizona* orientation film produced in 1992 by the National Park Service that contained a footage of “December 7th,” a short documentary film produced by the U.S. Navy in 1943, which won an academy award for best short documentary on the following year. The footage, similar to many wartime U.S. propaganda films, stressed alleged threats of the Japanese-Americans by featuring a Japanese-American cane cutter who suspiciously observing a sailing warship at the edge of Pearl Harbor. In addition, the narrator explained that the army general in charge of defense of the islands

was fearful of traitors “hidden amid Hawai‘i’s large Japanese population” (130). Due to the protests from the Japanese-American community in Hawaii and the support of the Pearl Harbor survivors, the National Park Service modified the film, deleting the cane cutter and trimming the narration.

Chapter 4, titled “Theming America at War,” traces the expansion of the Pearl Harbor museum/memorial complex at which receives approximately 1.8 million visitors every year today. The complex has been expanded over the years, adding the “Bowfin” submarine museum in 1981, the battleship USS *Missouri* Memorial in 1998, and the Pacific Aviation Museum in 2006. In this chapter, the author discusses a controversy in 2008 over the permanent exhibit “Battle of Ni‘ihau” at the Aviation museum because it questioned loyalty of the Japanese-Americans in Hawaii and disregarded the context of Japanese American internment. Due to social and political pressure from the Japanese-American community, the museum revised the exhibit title to “The Ni‘ihau Zero Incident” and deleted a false claim that the incident finally convinced President Roosevelt to issue an order of the internment. While the museum altered the exhibit, it more or less continues to portray the monolithic Japanese and Japanese American enemy and stress the bravery of the Native Hawaiian martyrs.

Chapter 5, titled “Making a New Museum,” demonstrates that “history-making at the *Arizona* memorial is not a linear, continuous, or coherent process” (243). While the new museum included a modest discussion of a Hawaiian perspective on the Pearl Harbor attack which had been excluded, the museum fell short of displaying panels on the Japanese attackers as persons although both the American and the Japanese survivors had been working tirelessly on reconciliation. It is noteworthy, however, that the new museum features an exhibit on Sadako Sasaki, a two-year-old survivor of the atomic bombing of Hiroshima who died from leukemia a decade later, and the story of her paper cranes in order for visitors to associate the Pearl Harbor attack with the importance of world peace.

Chapter 6, titled “Pedagogy, Patriotism, and Paranoia,” discusses week-long teacher workshops that originally began in 2004. In 2010, the Sean Hannity Fox News program labeled the workshop as anti-American and outrageous. To White, this controversy is a reminder that studies on war memory are not necessarily academic and that even one dissatisfied participant can stir nation-wide controversy with a help by the mass media. Apparently, critics of the workshop never understood the importance of developing critical analytical thinking skills by examining multiple perspectives of the event and were only interested in the military history of Japan’s attack of Pearl Harbor.

The volume is thought provoking, and anyone who is interested in war and memory, the Pearl Harbor attack, peace education, historical reconciliation, and public history will probably find the book insightful and enlightening.

Takashi Yoshida

**Youkhana, Eva** (ed.): *Border Transgression. Mobility and Mobilization in Crisis*. Göttingen: V & R unipress, Bonn University Press, 2017. 197 pp. ISBN 978-3-8471-0723-1. (Interdisziplinäre Studien zu Lateinamerika, 2) Price: € 35,00

One of the pressing issues of our time is the phenomenon of mass migration and border transgression. Currently, public awareness in Europe is focused on (forced) migration from Islamic countries of the Near East and Africa. The compilation of articles in this study is dedicated mainly to processes of migration from Latina America to Europe and is based on papers from the international conference on “Border Transgressions. Mobility and Mobilization in Crisis,” held at the Interdisciplinary Latin America Center of Bonn University in May 2014. Therefore, the “migration crisis” experienced by many countries of Europe in the second half of 2015 is not reflected in any of the articles included in the book. Considering the rather decisive statements in several contributions to the edition it would have been interesting if authors had made an update prior to publishing their articles.

In the introducing chapter, E. Youkhana briefly presents the book, which is divided in three parts. Part I consists of a critical discussion of established paradigms for explaining migration processes, part two shows empirical cases from Latin America and Spain of migrants’ struggles to challenge, negotiate, and mobilize citizenship and belonging, while the third part is dedicated to the transnational level, dealing with the question of how belonging is produced and identity is constructed.

Part I comprises 4 chapters with articles dedicated to discussing and criticizing established paradigms in migration theory.

M. J. Guerra Palmero contributes an article dealing with the complex situation of women’s migration in the context of a global economy. On a few pages and with scant arguments she brings up issues like human rights, citizenship, cultural and political demands, and gender perspective, but her main subject is the concept of “feminization of survival,” explaining: “... the feminization of survival refers not only to the subsistence economy in which whole communities depend on women, but on the fact that now governments also depend on the income of women inscribed in cross-border circuits. Remittances by emigrants are a fundamental aspect of this phenomenon” (26). Finally, she concludes that debates about citizenship and migration from a gender perspective require revision: “... we must analyze how a greater political weight can be given to their [women migrants, H. M.] marginal and marginalized presence, which is, nevertheless, central to the globalized economy” (32). Guerra Palmero argues well in this regard but brings up far too many important and complex issues to be treated in an article. What is missing is a clearly structured and adequately developed thesis, following, say, the inherent dynamic of gender-biased migration in relation to human rights, or effects on host societies, or effects on societies of origin.

The second article by Y. Riaño develops the notion of space as an approach for studying transnational migration. Space in this respect is thought of as a social pro-