postwar Singapore from 1945 to 1965. Members of this well-known Singaporean Arab family became active in Malay activism and nationalism which arose directly after the end of World War II.

Generally speaking, this volume is well-edited. The inclusion of a map and illustrations would have further enhanced the book, but this is a negligible matter here. The overall quality of the contributions is high, and most articles are well-written and read well. As such, this book makes a fine sample of academic scholarship.

Holger Warnk

Aguilar, Filomeno V. Jr.: Maalwang Buhay. Family, Overseas Migration, and Cultures of Relatedness in Barangay Paraiso. Quezon City: Ateneo de Manila University Press, 2009. 429 pp. ISBN 978-971-550-593-2. Price: $ 64.00

The recent monograph by the Philippine historian Filomeno V. Aguilar Jr. from the Ateneo de Manila University Press offers a fresh insight in the anthropology of migration. Since the 1970s, state-sponsored labour migration in the Philippines led to impressive numbers of Filipinos working in mostly low-skilled jobs overseas. More than 10% of the Philippine population live and work outside the Philippines. A growing number of academic literature of different disciplines deals with this issue. The topics usually tackled are migration policies, migrants' rights, and the situation of Filipinos in the destination countries. Literature on the consequences of this out-migration on the sending countries, not only the Philippines, are rare and mostly deal with the impact of remittances on the development of the sending country. In the Philippines, the so-called social costs of migration – e.g., the problems of children-left-behind in the Philippines by parents working overseas – is a common topic of research by local scholars. With his ethnographic study and anthropological account, Aguilar applies an alternative approach to mainstream costs-and-benefits analysis of out-migration in the Philippines. By looking on the cultures of relatedness in the home community, Aguilar also chose another perspective in anthropological studies of migration, usually focusing on networks, ethnicity, or transnationalism.

Aguilar selected a rural upland village (Barangay Paraiso) in the province of Batangas, south of Manila, as the site of field research. A large number of overseas migrants originate from this province. The top destination country of Barangay Paraiso is Italy, followed by smaller numbers of migrants based in Saudi Arabia, United States, Hong Kong, and working as seamen. In Paraiso, nearly half of the households had at least one member working overseas at the time of research. Their main occupation – women and men alike – is domestic and care work.

Fieldwork was done by an interdisciplinary research team. Aside from participant observation, data included census, survey, key informant interviews, in-depth interviews, observation, and focus group discussions. The majority of the families in Paraiso live geographically apart, e.g., the parents work in Italy whereas their children and grandparents reside in Paraiso. Despite of the physical separation, they remain emotionally close to each other. Based on this, Aguilar and his team focused on the following research question: "What does it mean for families with members who are overseas migrant workers to remain as a family?" (5). Aguilar does not base his theoretical background on the mainstream migration theories, but he is gaining a different perspective by using the approach of cultures of relatedness. After the decline of the more formalist kinship studies in anthropology in the 1970s, the arising perspective of cultures of relatedness has a strong focus on the dynamic social processes of kinship. For Aguilar, cultures of relatedness are central for the understanding of migrants' families in Paraiso. In Paraiso, they are based on the bilateral kinship system und cognatic kinship.

Excluding the introduction, the monograph consists of 16 chapters. The first two give an overview of the social history and demography of the village. The third chapter offers a thick description of the marriage between a woman and her migrant fiancé by analyzing how migration changed marriage patterns and the role of reciprocity in the village community. Chapters 4–6 focus on the interrelatedness between kinship, the house, and migration. Aguilar sees the house as an eminent expression of social relationships. In many villages in Batangas, migrants build large, often quite imposing houses, sometimes even imitating Italian architecture – but nobody lives in these houses since the owners reside overseas. Aguilar interprets them as cultural statements: "these houses serve to remind kin and village residents that the families that own them are still part of the community despite their physical absence" (159). Daughters who build these houses for their parents state that despite of being abroad they fulfill their filial obligations. "In the cultural context of upland Batangas, the houses that migrants build (but do not live in) are transnational investments in family ties, kin relations, community membership, status competition, village roots, and cultural identity" (160). The house also symbolizes the unity of siblingship.

Chapter 7 reveals how investments of overseas migrants in Paraiso, such as in vehicles used for public transportation, are framed by kinship ties. Chapters 7 and 8 analyze transnational conjugal togetherness. Aguilar's study does not support the Philippine discourse of more frequent marital dissolutions as a social cost caused by migration. One effect of migration is early courtship and late marriage, so that the marriage partners are identified already before going abroad. If one spouse is abroad, the kin group will monitor the partner to avoid extramarital affairs. Nowadays, the cellphone is the most important means of communication and enables couples to engage in "coordinated transnational togetherness" (213), like in the case of a couple simultaneously singing videoke in Paraiso and Italy.

The next three chapters deal with transnational families. Aguilar asks what kind of cultural concept legitimizes the absence of parents in this village where "no social stigma is attached to a child whose parents work overseas" (256). According to him, small children do not possess the notion of *baít* ("an ability to think referentially

in terms of the needs as well as feelings of others"; 229), therefore, it is more important for parents to meet their physical needs. Childhood is regarded to be discontinuous, so maturation occurs abruptly around the age of 11. Around this period, when the children are close to possess *baít,* the presence of parents is seen as necessary. Therefore, many migrants make sure that at least one parent will stay in Paraiso. Aguilar is also the first to focus on the perspective of caregivers (chap. 13). Chosen as caregivers are the grandparents, unmarried aunts, and paid nonkin caregivers. The whole community takes part in the caregiving network. The role of caregivers is emotionally challenging: Simulating a parent-child relationship for years and bearing the burdens of a heavy responsibility, they know that the child will eventually reunite with its parents and that they cannot expect any future gratitude. Being able to send their children to school is the main motivation of parents to go abroad. Taking the lens of the cultures of relatedness, Aguilar shows that even the school takes part in the large caregiving network (chap. 14). Chapter 15 shows how migrants practice strategic remembering. Following the conclusion (chap. 16), two appendices document the sharing of the research findings with the residents of Paraiso and those who emigrated. Migration is a burning issue in the Philippines, so well-grounded research and sharing of findings with practitioners is very important. A glossary of terms and an index as well as a large number of tables and pictures are very helpful to browse through the book.

The book is easy to read and avoids the use of a specialized language, as it is addressed not only to the academe but also to migrants. This is the strength of the book, but at the same time its biggest shortcoming since theoretical considerations are very marginal. One would like to read more about the current migration theories such as transnationalism or the care debate in gender studies. The leading concept of cultures of relatedness could also be specified more elaborately. Why Aguilar uses the plural "s" (cultures) for this concept also remains unclear.

Methodology in cultural anthropology would benefit from a longer discussion about the approach of using team research. Most research in anthropology is still done by single researchers, so it would be interesting to learn more about the challenges a team faces, such as differing interpretations, standardization of taking field notes, or analyzing data. However, the plurality of methods used in this study is enriching and also the quantitative methods used help to acquire a holistic understanding of the topic. The book gains from the emic perspective, which is also consistently applied in the book by the use of local terms and the equally weighted dual use of Batangeño-Tagalog interview phrases and its English translation. On the other hand, for a non-Filipino audience, more detailed explanations of local terms would be desirable. The book's merit is to have set the focus of current research on the effects of labour migration on the society of origin and to have given a holistic, well-grounded view on how migration challenges former notions of relatedness. Kinship is not taken for granted, but a process being continuously negotiated and produced, which Aguilar convincingly demonstrates.

For further anthropological discussion about globalization and migration, this book provides a detailed account on the significance of locality in a world often characterized as being increasingly deterritorialized. In short, Aguilar's book is a valuable contribution to migration studies and anthropology. Simone Christ

Alia, Valerie: The New Media Nation. Indigenous Peoples and Global Communication. New York: Berghahn Books, 2010. 270 pp. ISBN 978-1-84545-420-3. (Anthropology of Media, 2) Price: £ 41.00

In her book "The New Media Nation" (TNMN), Alia explores a global community that is active in dozens of countries spanning six continents. The author's main goal is to challenge the claim that indigenous media does not exist. Part manifesto, part celebration of an international movement, she identifies three distinct yet intertwined processes driving the use of media technology by indigenous peoples today: the articulation of a pan-indigenous identity, the revitalization of indigenous cultures, and the pursuit of social justice.

In the central section of the book, Alia provides an overview of indigenous media projects she has encountered while researching indigenous media since the mid-1990s. She paints a broad portrait of a diverse movement by including case studies from Alaska, Australia, Bangladesh, Bolivia, Canada, Guatemala, Japan, Kenya, New Zealand, Papua New Guinea, Russia, South Africa, and Sweden. Some specific examples include cell phone use by rural farmers in Africa, indigenous critiques of the Maori-produced film "Once Were Warriors," and artistic works by renowned indigenous artists in Canada. Alia illustrates through these examples how individuals and organizations use television, radio, and the internet (to name a few of the media mentioned in the book) to empower themselves and to challenge static portrayals of indigenous culture.

In the last section of the book, Alia theorizes the resilience of indigenous culture. She attributes the recovery of indigenous peoples from a "cultural coma" to "cultural awakening" (182) through the rise of global networks. One of these is TNMN, which Alia defines as a transcultural phenomenon connected by a common pursuit of "creative and ethical global media citizenship" (7). Borrowing Marshall Sahlins' claim that the arrival of modernity in indigenous communities does not signal the end of indigenous culture, Alia argues that the rise of TNMT represents a new phase of cultural creativity, what Sahlins refers to as the indigenization of modernity. Indigenous peoples, whose cultures were thought to be dead or dying, are joining forces to "celebrate commonalities and differences, while equalizing power" (181). Unlike other nations, TNMN has no borders to defend and functions as "a catalyst for identity assertion and transformation … and a force for positive global change" (184).

The breadth of Alia's book is both a strength and a weakness. Students and teachers of indigenous studies will benefit from the extensive bibliography, filmography, and list of indigenous-sponsored websites, chat rooms, and blogs. The overwhelming range of case studies, an-