

scholar with only an M.A. in sociology, Medicine earned her Ph.D. in anthropology at age 60 from the University of Wisconsin, Madison. Settling in for tenure at California State University Northridge, she “retired” five years later, only to hit the road again on the visiting and distinguished professor circuit. All told, Medicine has taught at 25 different universities and colleges over a period of 40 years. For readers, the question of why Medicine’s career has taken this trajectory jumps right off the pages of her CV, and following this line of inquiry is the key factor in understanding her central assertion, which is that indeed, one *can* be an anthropologist and remain Native.

Medicine’s scholarship is not only Indian in orientation, it grows from a distinctive Lakota life experience, and her voice is that of a tribally centered person. As such, she finds repeatedly that her work must arise from the needs of her community and not from the demands of her own career advancement. Typical of this position is the story Medicine relates, explaining why she chose to become involved in gender studies. In reply to a young Indian woman’s ignorant comments about gay Native men, she emphatically declares, “You certainly don’t know anything about your own culture” (p. 18). It is this type of interaction that motivated her work. Throughout the volume, she makes clear that her primary focus at any given time was set by an obligation to respond to her community’s circumstances and goals, and the result is an extraordinarily broad research agenda, as evidenced by her CV.

The most personally engaging chapter is the one in which Medicine details her relationship with Ella Deloria. In it, she pulls no punches, tackling hot-button subjects such as blood quantum and skin color prejudices—sensitive topics that most non-Indians are afraid to broach. Other strong chapters include those dealing with gender and women’s issues. The rest of the book is somewhat uneven, in part because so many of the chapters are sociological in tone, reading like bare-bones research reports. In any case, Medicine never holds back in her honest critique of anthropology as an academic rather than a community-oriented discipline. At the same time, she encourages young Native scholars to take their rightful places within the ongoing debate currently swirling through Indian country about the role of anthropology in their communities, and to proactively assert their presence within the discipline.

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The Remote Borderland: Transylvania in the Hungarian Imagination. László Kürti. New York: State University of New York Press, 2001. 259 pp.

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Few books in cultural anthropology successfully combine broad interdisciplinary insights from a field of compelling

contemporary political interest with the depth and perceptiveness that is the product of sustained and focused anthropological fieldwork. In *The Remote Borderland: Transylvania in the Hungarian Imagination*, László Kürti succeeds in bringing the rich theoretical literature of nationalism to bear on his extensive fieldwork in Transylvania. He successfully incorporates both modernist and postmodernist sensibilities into a cogent analysis of the literary and academic productions and movements that were influential in constructing Transylvania in the Hungarian imagination. As a native Hungarian anthropologist trained at North American universities, Kürti brings valuable insights to the discussion of academic knowledge production by reflecting on his own theoretical and fieldwork practices during socialist and postsocialist regimes. His accumulated arguments ultimately lead to a productive engagement with the issues of nationalism and regionalism in the context of the contemporary European Union.

Transylvania—a region between Hungary and Romania—became paramount in nationalist thought and sentiment in both countries during the 20th century. Central to Kürti’s analysis of Transylvania are Edwin Ardener’s (1987) insights on “remote areas”—certain geographical areas saturated with nationalist meaning. These “archaic” locales inspire forms of nationalist mythification that would be more difficult to produce in central urban areas. Remoteness, for Ardener, is also a perception from the outside. Kürti productively builds on and extends Ardener’s notion of “remoteness.” He suggests that it is elites at the center who create nationalist sentiments about remote regions, not necessarily the regions’ inhabitants. Kürti provides interesting insights into how this development occurs in this specific east-central European context.

Kürti traces the history of the region in the Hungarian and Romanian imaginations, emphasizing particular moments that made Transylvania central to both Hungarian and Romanian national identities. Kürti’s analysis of the region follows loosely and creatively in the footsteps of Ben Anderson’s (1983) argument regarding the development of the elite, populist literary focus that saw peasants as the repository of authentic Hungarian culture in the 1920s. This description of Hungarian populism relies on Ernest Gellner’s (1983) understanding of the “potato principle.” This phrase refers to the ways in which nationalism (as created by elites) draws its symbolism from a putative folk culture in an attempt to forge national unity. Kürti illustrates how literary intellectuals historically drew upon Transylvania’s landscape and folk to reinforce the idea that nation and territory were inseparable. The transition from an agrarian to an industrial society created a form of nationalism requiring congruence between culture and polity. The multiethnic diversity of the Transylvania region enabled claims to be made from both the Hungarian and the Romanian sides. Eventually, Hungarian nationalist sentiment was thwarted by a series of events associated with the two world wars that caused Transylvania to fall firmly within the borders of Romania.

Kürti does a convincing job of analyzing the historical and literary factors that created Transylvania as a mythical focus of nationalist sentiment. The arguments he develops help frame the author's own personal fieldwork experiences in Hungarian communities in Transylvania and in Csepel, a Hungarian industrial park in Budapest that was characteristic of the socialist era. According to Kürti, Csepel—hailed as an icon of state socialism by bureaucrats—turned out to be a largely nonsocialist community with strong signs of religious adherence. After extended fieldwork, Kürti was able to demonstrate how the idea of national unity was forged between worker communities during the socialist period. He found that Csepel workers were involved in religious organizations that were mobilizing relations of ethnic solidarity with communities in Transylvania. Kürti unveils convincing evidence that these same working-class communities became connected to nationalist causes, despite Csepel workers' criticisms of governmental privileging of immigrants from Transylvania. His findings, in turn, support Katherine Verdery's (1996) observations that religiosity and nationalism permeated the transition away from state socialism.

Under state socialism, the Dance House Movement of the 1970s set the stage for nationalist unity between Hungarians in Hungary and their Transylvanian counterparts. According to Kürti, it served as a unique precursor to the identity Hungary forged in the immediate years following 1989. This grassroots neopopulist movement involved Hungarian youth traveling to remote villages to witness Hungarian peasant life in the lost territory of Transylvania. Eventually, this movement took a political turn, as it coincided with the realization by some Hungarian elites that the traditional Hungarian peasantry was losing the folk culture that Hungarian ethnic minorities living in Romania still maintained. This coincided with elite ambitions to save the Magyar population from extinction and to contest the ethnic tyranny of the oppressive Ceausescu regime in Romania.

In 1988, Hungarians filled the streets of Budapest in a solidarity demonstration with ethnic Hungarians in Transylvania. Kürti's data and argument clearly show the ways in which nationalist ambitions preceded the end of socialism. Such nationalist precursors during the socialist period set the stage for the victories of the right-wing nationalist parties in the early 1990s. In Hungary, this turn to nationalist rhetoric is memorialized in the words of József Antall, who in 1990 stated that he considered himself the prime minister not of 10 million but of 15 million Hungarians; he considered those ethnic Hungarians still living within the borders of Romania to be part of his political constituency.

Kürti's concluding discussion of postsocialist Hungarian national identity formation and transformation in the context of the European Union is particularly thought provoking. The reader hesitatingly wonders whether the European Union's emphasis on regionality, rather than ethnicity and nationality, will succeed in creating new regional and European identities in the remote borderland regions that

mythically preserve vessels of nationalist meaning for residents of other nations.

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The Anthropology of Globalization: Cultural Anthropology Enters the 21st Century. Ted C. Lewellen. Westport: Bergin and Garvey, 2002. 282 pp.

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Ted Lewellen has written a useful textbook on the anthropology of globalization—a daring undertaking. He acknowledges that globalization is about almost everything at once and that there is no room for facile demarcations, neither in slices of the social pie nor in space. Moreover, it requires a reconstruction of the anthropological vision and method, as well as a fusion of earlier theoretical critiques within the discipline that do not lend themselves easily for discussion in the format of a textbook. Lewellen succeeds quite handsomely. In 13 chapters, he integrates a plethora of empirical subjects (issues of identities, migrations, local and global relationships, peasants, gender, development, as well as theoretical debates on postmodernism, ethnicity, dependency, and method) into a book that at first seems meant for class use at undergraduate or graduate levels. Lewellen's matter-of-fact writing style helps reduce complex subject matter to manageable proportions. He also largely avoided the transdisciplinary "great globalization debate" (Held 2000) that would have foreclosed the whole idea of a specific anthropology of globalization and could have inspired a totally different book.

Lewellen's treatment of the anthropology of globalization is threefold: theoretical, migration, and local and global relationships. In the section on theory, he discusses basic issues, such as whether or not globalization, as the shrinking of space, is something new. Referring to Eric Wolf and others, he argues that it is not but that there is a difference of degree caused by technology (media, travel, communication) and neoliberalism. He correctly notes that neoliberal global governance of the IMF, World Bank, and G7 would make any Roman emperor jealous in its extraordinary powers of global imposition. He also notes that the consequences of their actions must enter into any considerations, calculations, and imaginations that dependent