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Book Reviews

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Negotiating Transcultural Lives, Belongings and Social Capital among Youth in Comparative Perspective. Edited by Dirk Hoerder, Yvonne Hébert, and Irina Schmitt. University of Toronto Press, Toronto, Canada, 2005, pp. 259.
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Negotiating Transcultural Lives, Belongings and Social Capital among Youth in Comparative Perspective presents 12 chapters of independent and co-researched studies by established researchers and graduate students designed to collect and analyze issues of concern to youth and their agency in the world they live. What is evident in these studies is that with globalization the circumstances of many young people cannot be captured by the terms mutlticultural or bicultural; rather, transculturalism and transnationalism better names their complex realities. Moreover as the studies indicate, in negotiating their transcultural lives, youth are finding new sociocultural and cognitive spaces to inhabit, Framed by historical perspectives, these studies present current circumstances and future possibilities that might help us better understand the ways in which youth are moving and negotiating themselves in the new and multiple spaces they are creating.

Negotiating Transcultural Lives is organized into three sections: 1) Settings: Cultural, Emotional, Generational; 2) Multiple Belongings in Canada and Europe; and 3) Social Capital, Cultural Capital, and Transcultural Lives. The research themes are applicable to each other and issues from one study are picked up by others that carry it on where the first left off. This allows the book to present a broad spectrum of issues and provide a wide perspective for understanding the complexities of youth's lives.

The first section, *Settings: Cultural, Emotional, Generational*, addresses comparative issues of immigration and integration policies and patterns of identification among migrant youth in Germany, France, and Great Britain. Different sources contributed immigrant populations such as former colonies holding passports, easy citizenship, or recruited guest-workers, and national integration approaches like French republicanism, British multiculturalism, or German ethnic nation influenced the different migrant experiences. As noted in the chapters in this section,Germany has refused to identify itself as a country of immigration so migrants and their children remained foreigners with limited political rights and very few were allowed naturalized citizenship status. France's assimilation policy and historical nation-building refused to recognize any special policies for categories of minorities or races. However, they differed in some actual social practices such as educational concerns for immigrant children. Great Britain's integration policies regarding ethnic and racial categories have been criticized for perpetuating race and ethnicity as social disadvantage and discrimination. Current policies and measures are grappling with similar problems in redesigning nationalist policies of the 1960s and 1970s that approached immigrant settlements as temporary.

Specifically the chapter *Where do I belong?* by Worbs discusses how national differences and patterns of identification and subjective feelings of belonging create a sense of identification for second generation youth with immigrant origins. This occurs in France and Great Britian through more inclusive concepts of nation and citizenship. However, Germany's refusal to accept its role as a country of immigration has denied the majority of migrants national citizenship with which they can identify. Interestingly, this policy has resulted in both autochthonous and migrant youth with the "lowest level of 'national' identification compared to France and Britain." This is an obvious but important observation for understanding the effects of policy on youths' cultural identities.

Researchers, educators and youth counselors may find Wahl's *Roots of Xenophobia and Violence against Migrants* offers a comprehensive study to help explain the important role emotions play in xenophobic violence. This study found that patterns of violence are detectable in very early childhood behaviors which could be means to offer early intervention for helping very young children who are predisposed to overly aggressive behavior patterns. It discusses the complexities within the individuals of a society, and the paramount role that emotions play.

Completing this section is Sackmann's chapter, *Transfer and Transformation Collective Identities and Religious Belonging of Turkish Immigrants in Germany*. Sackmann found differences of identity construction between the first and second generation. Although the first generation made some moderate changes in identity construction, the second generation have developed a personal identity that relates equally to their Turkish and German culture. They created spaces of belonging for themselves by mixing identities.

The second section, *Multiple Belongings in Canada and Europe*, presents studies about flexible identities that reflect global connections, the importance of social capital as a resource for immigrant youth, and the "territorialization of space". An interesting study is Laperrière's "La Tour, and Segura's New Frontiers of Identity among Young Adults of Salvadorian, Chilean, and Vietnamese Origin in Montréal." .Laperrière's et. al research suggests that children of immigrants are broadening their frames of reference beyond the culture of origin and the receiving culture. Laperrière et. al. found that youth constructed transethnic and transnational identities to express their broader cultural references and rejected the monoculture choices that do not relate to their lives. Two other noted chapters are Yvonne Hébert's research on new ways of thinking about social capital, and Dirk Hoerder's comparison of two neighborhoods "complex group relationships" and the effects of physical space on violence. These studies helps us understand transculturalism and belonging from the viewpoint of young people's everyday contexts.

- The third section, *Social Capital, Cultural Capital, and Transcultural Lives*, examines how immigrant and minority youth use cultural and social capital to establish transnational and transcultural social networks, In Tariq Modood's,

Social and Cultural Capital, Ethnic Identity, and Educational Qualifications, suggests a "concept of ethnic capital" as a basis to explain why some ethnic minorities do better than others at overcoming disadvantages. Modood believes "the motor" for this is the ability of some migrant parents to get their children to internalize high educational ambitions. They also enforce appropriate behavior through a triad of familial adult child relationships, transmission of aspirations and attitudes and norms enforcement as resources that assist upward social mobility. The popular culture of HipHop is explored in Irina Schmitt's "*Germany speaking? Rap and Kanak Taak, and Dominant Discourses on Language*. Schmitt believes that the popular youth culture of Hip/Hop and Rap act as sociopolitical counter-discourses against exclusion and discrimination, and informs young people's self-positioning and self-assertion in articulating a transcultural reconstruction of identity spaces that move beyond models of "in-betweenness" or cultural loss and retention. The concluding chapter of the section and of the book is *The Global and the Local in Migrants' Experiences Multiple Social Spaces in a Long-term Perspective* by Dirk Hoerder. In this chapter Hoerder analyzes how the nation-state mono-cultural narratives are being challenged by global and local perspectives. He argues that many young people are pushing the boundaries of social, local, and mental spaces to include multiple options.

Although gender issues are briefly mentioned as being important by several of the authors, they are lacking in all of the chapters. Perhaps, a second volume could focus on gender when considering issues of exclusion. I would also caution that broad generalizations about youth and about adults sound critically essentialist. Constructing oppositional viewpoints exacerbate embedded hostilities in a society or group, such as youth and older generational gaps. Inferring the "old generation" as the problem ignores that many older people struggle to survive in extreme poverty, and lumps them in with the institutionalized apparatus of state-sponsored nationalism. Hoerder does warn us about overgeneralizing and essentializing youth and the older generation in discussions of the 1960s and 1970s student rebellions. He states that analyzing "negative narrativization" is important too, reminding us that greater complexity is needed in understanding youth and older generation rather than a simplistic dichotomy that polarizes the emotional issues and denies the very contextual space for understanding that we proclaim.

These researchers are exploring twenty-first century societies and how globalization and technologies have accelerated the socio-economic global aspects of societies today and especially youth living in these societies. Issues that youth are dealing with such as belonging and identity and citizenship, are changing from earlier perspectives that their parents and grandparents experienced as immigrants. These questions examined the social and historical contexts of nation-states mono-cultural perspectives that have dominated the political discourse of nations and their society. The work helps to inform teachers, social supports and community leaders to encourage better understanding and recognize the importance of

appreciating diverse cultural perspectives that contemporary youth offer. Overall, the book offers practical examples of interdisciplinary research for designing empirical studies using both qualitative and quantitative approaches. Beginning researchers will find this book a helpful resource of approaches and methodologies that are well-defined and explained. It also offers researchers interested in these topics suggestions for issues that need further research. It provides a contemporary critical analysis of how youth are creating "new mental spaces" in negotiating local and global identities. These are important discoveries for all of us who work with youth, and would certainly help in improving social and educational immigration policies and practices.

XIIIth World Congress of Comparative Education Societies

The XIIIth World Congress of Comparative Education Societies, convened by the WCCES in conjunction with the International Association for Intercultural Education (IAIE) took place in Sarajevo, Bosnia and Herzegovina from September 3-7, 2007. Over 600 delegates from some 74 countries participated. The theme of the Congress was "Living Together: Education and Intercultural Dialogue." The program included 4 keynote addresses, 15 parallel sessions in which papers relating to one or more of 13 thematic groups were presented, 7 seminars and one workshop on "Education for Peace in Bosnia and Herzegovina" sponsored by Education for Peace International and the EPI Balkans group.

This was an excellent Congress with papers of high quality. The hosts did everything they could to welcome participants to the exciting and beautiful city of Sarajevo and to help meet delegates' every need. Adila Kreso and her Congress team are to be congratulated on a most successful meeting.

This Congress marked the end of the very successful three-year term of Mark Bray as President of the WCCES. In the closing ceremonies, participants bade adieu to Mark and welcomed the new President, Crain Soudien from the University of Cape Town, South Africa.

The Turkish Comparative Education Society will prepare a formal proposal to host the XIVth World Congress in Instanbul in 2010.

Next page, pictures taken at the WCCES Congress and at the book's launching in Sarajevo, September, 2007.