

the makings of science in the manner of Latour and Harraway. Messeri mentions her query explores why place matters while pondering the spatiality of space both epistemologically and ontologically. However, the book remains strongly epistemologically inclined and the ontology remains too brief to be taken seriously. Therefore, it is to be asked what are the imaginary limitations of the planetary imagination, how do those limitations influence the place-making and spatial emergence of exoplanets? Furthermore, Messeri brings us to wonder what kind of ontologies and academic languages are required to write about the intangibles that remain limited within their representations as they challenge those who ask about the in-itself of phenomena. These questions emerge from a book that should be read by all students of anthropology and cultural studies regardless of their subfields because it shows the mechanisms of ethnography and anthropological theories at their best.

YOUNES SARAMIFAR

*Vrije Universiteit Amsterdam (The Netherlands)*

**Muckle, Robert J. and Laura Tubelle De González 2016. *Through the lens of anthropology. An introduction to human evolution and culture*. Toronto: University of Toronto Press. 384 pp. Pb.: \$79.95. ISBN: 9781442608634.**

Muckle and González's newly published textbook, *Through the lens of anthropology*, is very suitable for an introductory course in Anthropology at the collegiate level. Over a span of 14 chapters, this book provides a clear overview of the four subfields of North American-based anthropology. With the rising popularity of applied anthropology and the increasing awareness of the need for sustainable

technologies, this book is geared to make the readers understand how we came to be human, why humans behave the way we do, the vast diversity that exists in human cultural behaviours over time and space, and more importantly how anthropologists can significantly create a change in the world that we live in today. The language of the book is easy to read. As the authors introduce new technical terms, they provide an explanation of the term right away. Words in bold are listed in the glossary at the end of the textbook. One of the major themes of the book is Anthropology and Food. Discussing the social importance of eating and the necessity of eating for biological survival, the authors explain how the relationship of humans and food spans every subfield of anthropology. The authors thus pose a question to the readers, 'What is more central to people's lives than food?' (p. 3). Another theme that the authors touch on repeatedly as the reader traverses through the four fields is the importance of creating technologies that are ecologically sustainable in a world riddled with problems such as climate change and unequal distribution of resources resulting from food globalisation and the sudden population growth that has taken place in the last 50–60 years of human history. There are learning objectives listed at the start of each chapter, along with a small blurb accompanied with a hashtag to render the text more appealing to young readers. Each chapter has at least two separate boxes that discuss either case studies of current research taking place in anthropology or an example of a cultural practice that has been studied by a well-known anthropologist. The examples provided in these boxes are vital to gain a richer understanding of the terms introduced in the text.

Throughout the book, the authors touch on the importance of food practices from a biological, linguistic, ecological,

economic and symbolic perspective. The discussions range from greetings used in East Asian languages, where people say hello by asking each other what they last ate, to the hunting of bush meat in Africa, resulting in a critical endangerment of wild primates. In the last chapter of the book, titled Anthropology and Sustainability, the authors give a grand overview of human–environmental issues as studied by anthropologists since the early 20th century. As the authors touch on the problems of food security, population growth and the relationships of humans with the environment, they provide us with examples that demonstrate the power of anthropology to engage with issues of sustainability on multiple levels.

On the whole, I found this book a great introduction to the field of anthropology for my students, save for one instance in which my view differs significantly from the authors'. In Chapter 8, which is an introduction to Cultural Anthropology, they term the practice of female genital mutilation (FGM) as 'culturally maladaptive'. In my opinion, anthropology has overcome the view of cultural behaviours being purely adaptive a long time ago. As anthropologists, we acknowledge that people's cultural behaviours are highly symbolic and practices that are viewed as harmful can be extremely empowering to the people who are viewed as victims from a universal human-rights standpoint, which demonises those practices. As creatures capable of complex symbolic thought, we know that humans are more than the sum of their parts and I found it deeply disturbing that the authors have labelled cultural practices as maladaptive without a recognition that our job as anthropologists is to look beyond the purely functional aspects of cultural practices. Apart from this instance, the book is very well researched and progresses smoothly from

one chapter to another, giving its reader a brief but clear overview of what anthropologists study, the theories that inform their research and the changes that they can create to affect the world of today.

GAURI A. PITALE

*Southern Illinois University Carbondale (USA)*

**Nagasaka, Itaru and Asuncion Fresnoza-Flot (eds.) 2015. *Mobile childhoods in Filipino transnational families: migrant children with similar roots in different routes*. London: Palgrave Macmillan. 268 pp. €89.99. ISBN: 978-0-230-30079-8.**

In this important book, anthropologist Itaru Nagasaka, sociologist Asuncion Fresnoza-Flot and their co-authors argue that the experience of child migrants in transnational families is an understudied topic and propose focusing on the children's perspective. Migration studies primarily deal with men as the main subjects for research; however, this was highly criticised by feminist scholars who have struggled to give a voice to women migrants. The perspectives of children are still, however, marginalised; children are seen as a voiceless and submissive part of parental decision-making. Even though scholars research child migration, they have only emphasised the parental viewpoint and their evaluation, on behalf of the children. Nagasaka and Fresnoza-Flot want to fill this gap; they give agency and power of action to children in their inquiry, and evaluate children's perspectives.

The book consists of three sections. The introduction is followed by a section titled 'Understanding childhoods and mobilities', consisting of two chapters. The chapter 'Conceptualizing childhoods in transnational families' provides a methodological criticism of an adult-centric perspective in migration studies,