the full range of social science disciplines is addressed in one form or another as the first half of the book progresses, in what the author considers to be an order of increasing complexity, from 'myths' through to 'embodiment' and 'theatrics'. Although these chapters are mainly theoretical, they do include brief exemplifications. These are eclectic and quite idiosyncratic: the chapter on 'theatrics', for instance, contains examples as diverse as contemporary cosplay and the National Spiritual Mobilisation Movement during WWII. The chapter on 'exchange' runs the gamut from routine gift-giving to national revenue collection to bribes and corruption. Although these examples are clearly useful in explicating the abstract concepts introduced, their connection with the more extensive practical applications in Part II of the book is not always clear, and they may prove more confusing than enlightening to readers with limited factual knowledge of Japan.

In Part II, readers are invited to apply the interpretive tools acquired in Part I to specific subject matter. Although necessarily brief and partial, these discussions sparkle with the same kind of critical rigour that McVeigh has brought to previous works. Unsurprisingly, the chapters on schooling and state bureaucracy are especially persuasive, drawing as they do on McVeigh's earlier monographs such as *Japanese Higher Education as Myth* (M.E. Sharpe, 2002) and *The State Bearing Gifts* (Lexington Books, 2006). Particularly refreshing is McVeigh's treatment of popular art and language topics. For example, extensive linguistic evidence is presented in support of discussions of ethnonational identity (chapter 18), spatial experience (19), auditory symbolism (20), and the political economics of politeness (23), and two chapters (21 and 22) are devoted solely to analyses of specific linguistic structures and conventions. This kind of concerted treatment of language matters is sorely missing from many other introductory volumes on Japan. Equally engaging is the use of popular art examples in discussions of political liberation (Chapter 15), social identity (17), gender relations (25), the family (27), and technology (31). Overall, there is more than enough material and

sufficient referencing in each of the chapters in Part II to launch both in-depth class discussions and self-directed student projects.

I had the privilege of reading the book while planning the syllabus for a new undergraduate teaching unit in contemporary Japanese studies, and found it an eminently useful companion. It is the sort of volume that could be consulted again and again by teachers, both to re-acquaint themselves with key social science theories and to harvest persuasive, Japan-specific examples to demonstrate them in the classroom. It deserves a prominent and accessible place on the desk or bookshelf of any scholar of Japanese studies, and on the reading list of any undergraduate teaching unit in this area.

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Parkland: When Caravan is Home

J. Newton

North Melbourne: Australian Scholarly Publishing.
2014. vii + 291 pp., bibliog., index. ISBN: 978-1925003369. USD\$39.95 (Hc.)

This book is an ethnographic study of 'permanent residents' of caravan parks, in peri-urban and inner and outer regional zones of Melbourne and surrounds. The text highlights proximal aspects of park residents' life stories, as a means of describing push and pull factors that serve as 'pathways into caravan living'.

Literature on caravan park living predominantly focuses on disadvantage and social problems, and secondly on lifestyle choice. Australian Bureau of Statistics census data indicates that park residents represent a meagre 0.4% of Australia's population, a number that has substantially dropped over the past two decades. This group of Australians, often single, divorced or widowed, and with compromised economic circumstances, have low educational standards, a low rate of labour force participation and high unemployment, compared to the general population.

Long-term residence in caravan parks offers those who find themselves unable to enter or re-

enter the housing market a reasonably stable solution, often serving as 'home' for many years. This may permit a degree of belonging, which counters a fractured life experience caused by impacts of late-modern social changes.

Newton's interviewees characteristically describe histories of insecure and non-standard employment (many were blue-collar workers, or temporary or seasonal labourers) and loss of family homes through divorce. They frequently suffer poor health compared to Australians in general, including chronic problems caused by injury, exposure to domestic violence, cognitive impairment, mental illness or addiction. The book provides a forum for the voices, sentiments and experiences of these park residents, including a number of older-aged persons.

Newton provides a sociological background to informants' stories, theorising (p. 6) that changed work environments, of the destabilising kind encountered by caravan dwellers, are evidence of a process of 'Brazilianisation' of the western world, as conceptualised, for example, by German sociologist Ulrich Beck in *The Brave New World of Work* (Polity Press, 2000). She notes changes in class structure, in social attitudes to work and concepts of social capital, and to some extent the deinstitutionalisation of society, creating conditions for a shifting population, with altered familial and community relationships. Nevertheless, park residents commonly retain close ties to family members and friends, are sensitive to stigma about their circumstance and place of residence, and desire a wholesome identity and security, including respite from troublesome neighbours and noisy tourist visitors in holiday season. They are attached to their park as a home base, often seeking individualised, artistic ways to personalise and privatise their living space. Here Newton relies on theoretical ideas of Anthony Giddens' *The Consequences of Modernity* (Stanford University Press, 2000) to understand the need for 'security' in a modern world, and David Clapham's *The Meaning of Housing: a Pathways Approach* (Policy Press, 2005) to discuss emotional attachments related to home.

I eventually wished Newton had more closely edited minor glitches in word usage that slightly altered her intended meaning (e.g. '... couples without children living alone', p. 90, and for instance, misspelling of 'liet motif' (*sic*), p. 109). Because a large proportion of her book is dedicated to showcasing data from her research, these few grammatical errors, particularly given the relative brevity of theoretical discussion passages, were more apparent than they otherwise would have been. The use of an index was helpful.

The only structural weakness of the book was that overall, presentation of the data could have been considerably abbreviated, rather than presenting quite as many passages representing 'direct' interview transcripts or listing as many illustrative examples of sub-themes, and so perhaps the number of themes could have been simplified, and data more paraphrased and analysed. This would have facilitated greater development of Newton's theoretical ideas, which offer value in perceiving both the influences on community relationships and individuals' identity, of porosity (due to 'thin walls') and propinquity (nearness of neighbours), and the benefits of this circumstance for those with ill health and limited social and familial supports, within the confines of caravan park life.

After reading this book I felt that caravan park living ensures some optimism and stability for a group of otherwise impoverished Australian adults (although teenagers of her study appeared more susceptible to abuse). Consequently, I am of the view that Newton could add substantially to existing literature on precarious housing options by a greater exploration of her research locations, central themes and characters, using a richer, deep description - thereby inviting a reader to gain clearer insight into the thoughts and relational habits of a smaller number of primary informants. This detail could be linked more closely to the theoretical understandings she uncovers.

In all, Newton's book is an informative compilation of extracts of interviewee data, allowing a glimpse into the quirky, downbeat character

and life experience of a minority group of Australians who live in caravan parks.

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Impossible Citizens: Dubai's Indian Diaspora

N. Vora

Durham and London: Duke University Press, 2013.

xi + 245 pp, illustrations, index, ISBN 978-

0822353935. USD\$24.95 (Pb.)

The motivation behind Neha Vora's book stems from the paradoxical relation between one of the largest migrant receiving cities Dubai, and its 'permanently temporary' Indian diaspora, which has settled in the city for decades, despite the legal constraints. Her aim is to explore how migrants construct their identities and sense of belonging in relation to the legal and social structures in which they find themselves, a rather peculiar situation where, unlike in the West, naturalisation, let alone permanent residence, is rarely granted to migrants. By disaggregating the Indian diaspora in Dubai—which is highly heterogeneous in terms of class, religion and ethnicity—Vora successfully unfolds how the multiple and, at times, contradictory logics of citizenship and governance deployed by the Emirati state respectively generate multiple inclusions and exclusions, as well as coping mechanisms for the different members of the diaspora.

Vora starts by inviting us to read Dubai beyond the economically driven media and academic narratives, where migrants are predominantly represented as temporary and transient subjects who have flooded into the region—post-oil discovery—as a quick remedy to the labour shortages and who are often exploited in the context of a totalitarian monarchy with a neoliberal economy. She argues that these accounts are problematic as they represent the city as an exception—where [the] mundaneness of migrant lives is ignored—by implying that

labour 'wrongs' solely occur outside modern nation-states, thus reinforcing perceptions of the Gulf as illiberal, 'rentier' states, lacking basic human and migrant rights. Secondly, by implying that migration to the Gulf is an influx on the back of oil discovery, they ignore the historical and migration trajectories between the sub-continent and the Gulf that date back even prior to the 'trucial states' era. Finally, by overemphasising the structures over human agency, they ignore the everyday life experiences of permanently temporary residents of Dubai in which possibilities for community formation, emotional attachments, belongings and substantive citizenship forms occur.

In studying citizenship and belonging in the region, Vora suggests that we should not analyse human agency in the shadow of structures, but as something that is negotiated and (re)constructed alongside them on an on-going basis. In suggesting this, she builds on the Western literature where citizenship concepts (urban, substantive, flexible, social) occur beyond the structures that tie citizenship into a legal document (the passport), orchestrated by human agency and its interactions with structures. In Dubai, she argues, the contradictions between an open economy that depends on the existence of migrants and a close nationhood that relies on the exclusion of them for the construction of the state's national identity, create differentiated access, rights and privileges for the retention of middle- and upper-class migrants, who are crucially integral to the future development of the state as active actors, investors and buyers. In the absence of legal belonging, the 'most typical residents' of Dubai negotiate these terms by the 'substantive, consumer and urban citizenships' which they practice. Building on Aihwa Ong's concept of 'flexible citizens' Vora argues that Dubai's elite diasporic subjects are rarely concerned with acquiring Emirati citizenship, preferring instead to extract the greatest economic gain from their 'temporary' circumstances. The right to own businesses and govern other migrants are some of the neoliberal incentives extended to the Indian diaspora's selective members, allowing them to act on behalf of citizen

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