

corporate employers in Japan (and elsewhere) to promote labor discipline and build worker loyalty. In view of this, Roberson compares a range of after-hours leisure practices of Shintani workers—company sponsored events, unsponsored events that bring together informal groups of coworkers, and private time leisure spent with family, friends, or in solitary recreation without direct connection to the workplace. While the theoretical links between leisure practices and working class identity are by no means new to scholars, Roberson provides a useful catalogue of the range of activities and varied strategies available to Japanese workers outside the large corporate sector.

Scholars of the Japanese working class will find Roberson's ethnography a useful source of data for comparative study. Moreover, Roberson pursues an admirable goal: to illuminate the varied extent and patterns of agency that shape the lives and identities of working class men and women. Nevertheless, the book will be disappointing to readers who seek a full analysis of working class conditions. Roberson devotes most of his attention to demonstrating the variety of personal desires and individual goals expressed in the lives of Shintani workers. He is less successful in analyzing the relationships between these choices and broader structural factors, relations of power, and points of conflict or contestation in Japanese society. Roberson tends toward theoretical discussions couched in somewhat dense and cumbersome prose. He is at his best in the book when discussing events and interactions involving Shintani employees within the work place or in immediate after-hours leisure activities. His attention to the latter is especially valuable and offers readers a richer understanding of the desires and concerns of workers than would be possible in a study focused solely on the work process.

**Where the World Ended: Re-Unification and Identity in the German Borderland.** *Daphne Berdahl*. Berkeley: University of California Press, 1999. xiii + 294 pp., maps, photographs, notes, bibliography, index.

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It is not often that reading a book for review has led me to rewrite a syllabus I was about to hand out, but that is what happened when I

read *Where the World Ended*. Creatively linking together two emerging bodies of literature—writing about borderlands and work on the transition from socialism—Daphne Berdahl has produced an excellent book on German reunification. The site of her research is Kella, a village so close to the East/West German border that, in order to confuse East Germans with flight in mind, it was discreetly erased from East German maps during the socialist period. Berdahl takes Kella's border status seriously as both an organizing metaphor and a material reality. She asks what can be learned from Kella about how the East German Party state inscribed state power onto both space and citizens and about how Kellans, in negotiating their border, also helped to define it.

Berdahl understands the East-West German border as not just any old borderland but one made unique by the Cold War and its end. She asks: How were the ways in which East German socialism implanted itself into everyday life intensified in the border region? How did this particular border constitute particular kinds of identities and personhood and what happens to those identities when the border disappears virtually overnight? What can be learned from this case about the transformations in people's lives caused by both socialism and its collapse and also about border phenomena more generally?

Berdahl is evidently a fine fieldworker. This quality emerges in her book's first chapter, where she introduces her study region by describing its characteristic sights, sounds (the ubiquitous PA system), and smells ("GDR air"). This kind of attention to detail infuses her account with ethnographic richness. But she has an equal talent for giving those details theoretical dimension. She weaves together the most intimate particulars (such as the evocative reference to binoculars in every house [p. 44]) with sophisticated treatment of numerous theoretical questions concerning, for instance, consumption, social differentiation in and after socialism, and the nature of the socialist state. She consistently shows how local identity and culture interact with macrosocial processes through numerous "ethnographies of the particular," including a Tupperware party, former Party activists trying to account for their past behavior, the nickname "J. R.," and a friend's brief entry into the local church to straighten the altar cloth.

One of the book's many strengths lies in how Berdahl moves constantly back and forth across the "border" between pre- and post-1989 as she characterizes how some features of life—consumption, gender roles, or surveillance—operated in the socialist period and then explores their implications for life since the Wall fell. She is equally informative about both before and after. I found her treatment of how power in the socialist state permeated daily village life in countless unremarked ways besides the obvious ones especially illuminating. In discussing the socialist regime's use of secrecy, for instance, Berdahl describes how its inconsistent and unexplained decisions forced people constantly to interpret its limits and search for its logic, with the result that they tended to exaggerate the regime's power. Similarly, policy changes that appeared to be liberalizing could have quite the opposite effect by channeling dissent and forcing citizens to draw their own boundaries (rather than having them imposed). In these ways, the citizens of the socialist state became self-policing subjects. By showing how everyday life practices produced both opposition to and affirmation of the regime, Berdahl contributes significantly to understanding how these socialist regimes were reproduced over time.

Other strengths of the book include Berdahl's discussions of changes in strategies of social distinction connected to consumption patterns; divisions and quarrels that sprang from property disputes as villagers who had fled to the West sought a share of property they had left to their siblings; struggles over memory and the process through which an official memory defined in Western Germany is now being imposed on residents of Kella; ways in which the border between East and West intersects with gender; and Berdahl's discussion of what her respondents call "the Wall in our heads" (p. 166), through which the invention of a new cultural Wall replaces the old one. Berdahl communicates the poignancy of Easterners' reasserting separate identities against the onslaught of Western-derived consumerism in a personal and evocative style. Who would have imagined, in October 1990, that people in villages like Kella would eventually resume their decades-old ritual of walking the border after it had been dismantled?

There are a couple of absences. Berdahl tells readers very little about livelihood in the village of Kella. She barely mentions the collec-

tive farm, which is highly relevant to her material on consumption; and she does not really deliver on her opening intention to draw from her case some broader lessons for thinking about borders elsewhere. Such inclusions would strengthen an already fine work.

*Where the World Ended* brings together a number of literatures that are currently at the forefront of social science thinking—on boundaries and borders, globalization, identity politics, memory, micropolitics, consumption, and the transformation of socialism—and says interesting things about all of them. While treating older work on the political economy of socialism respectfully and integrating these studies into her discussion, Berdahl reveals the productivity of combining the products of past research with themes developed in cultural studies and poststructuralism. Her book is nicely organized and written in an accessible manner. *Where the World Ended* is essential reading for all students of socialism and its aftermath.

**Picturing Bushmen: The Denver African Expedition of 1925.** Robert J. Gordon. Athens: Ohio University Press, 1997. xiii + 208 pp., figures, maps, notes, bibliography, index.

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The photographic and cinematic images shot on the *Denver African Expedition of 1925* constitute the most lasting legacy of this ambitious and, with hindsight, misguided venture into the Kalahari in search of the missing link between humans and animals. Financed by Denver businessmen, the expedition was led with entrepreneurial energy by C. Ernest Cadle, generously described in the Denver press as an experienced scientist. His team included Paul Hoefler, a photojournalist from the *Denver Post*; a physician, Dr. G. John; and two members who joined in Cape Town—academic archaeologist A. J. H. Goodwin and Donald Bain, whose local experience as a hunter and explorer in southern Africa made him the ideal guide. Some 70 years later, anthropologist Robert Gordon follows the physical and conceptual tracks of the Denver African Expedition; and he, too, is an accomplished guide. He draws skillfully on insights gained from a range of sources, notably archival evidence; journals written during the expedition;