

associée aux États généraux, idée reçue persistant dans la discipline malgré l'existence de travaux à caractère révisionniste. Ceci est accompli de façon convaincante. Il appelle à une reconfiguration de l'étude de la francophonie canadienne dans son ensemble, incluant son élément québécois—une proposition ambitieuse dont les différentes contributions représentent autant de balises pour un éventuel agenda de recherche.

STÉPHANIE CHOUINARD *Université de Montréal*

### **Ethnographic Encounters in Israel: Poetics and Ethics of Fieldwork**

Fran Markowitz, ed.

Bloomington: Indiana University Press, 2013, pp. 225.

doi:10.1017/S0008423916000305

In *Ethnographic Encounters in Israel: Poetics and Ethics of Fieldwork*, a vital question is raised: “Can life and fieldwork be separated?” (183). A diverse array of scholars who are well-versed in the challenges faced when conducting fieldwork in a state of ongoing war, namely Israel, skillfully address this question throughout the book either explicitly or indirectly. Each chapter presents a unique perspective with stories that offer a glimpse into the lives of research subjects who are at the centre, and often simultaneously at the margins, of Israeli society.

It should be noted that the purpose of the book may initially be misunderstood. Unfortunately, it is not, as I had mistakenly believed, a guide on how researchers *can* and *should* conduct fieldwork in Israel. Instead, this collection provides illuminating personal accounts into the experiences that academics have faced when in the field. Recognizing that others have encountered difficulties in their own research, the authors offer support to those about to embark on such an exploration, particularly for the first time. Although each of the stories shared differ from the others, they all have one common denominator: Israel.

Israel is a complex society. The origins of the ongoing conflict, between the Israelis and Palestinians, cannot readily be discerned. Moreover, the cycle of violence continues to perpetuate feelings of hostility in a manner that is problematic for any hope of reconciliation. The book illustrates that many researchers conducting fieldwork in Israel are often viewed as outsiders looking in as they encounter a delicate position of studying their subjects from a position outside their comfort zone. If these individuals become accepted as insiders, they are occasionally torn between questions of morality and ethics.

The reflections provided in the book are limited to different aspects of Israeli society, culture, history and politics. They touch upon overlapping issues of race and racism (61, 123–24), uncertainties surrounding religion and nationalism (43, 112–13), memories (166–67), shared landscapes and constructed spaces (138, 157). At first sight, these matters may only appear relevant to those studying Israel, which first drew me to this publication. However, after reading it, I came to the realization that the firsthand accounts, some of which are both heart-warming and heart-breaking, are not limited to those who have chosen Israel as their main topic of study.

Some may argue Israel is a nation which is unique in its own sense. Regardless, many of the challenges posed by researchers in the book are not exclusive to Israel and can be applied to other cases, even those not necessarily experiencing persistent violence. For example, Hilla Nehushtan writes about studying prostitution in Israel and the dichotomy between dominant feminist narratives and the very real, yet often confusing, phenomenon of agency within prostitution (191).

Several stories presented in the book stress the vulnerabilities of investigators who either live in Israel or who have travelled from abroad to conduct their research, and how

their work may have pushed them to their limits in questioning their self-identity within the larger society. Jackie Feldman argues that despite the cognitive dissonance which came along with his *Aliya*, his time spent as a tour guide with Christian pilgrims made him more aware and confident of his own identity as an Israeli (32).

Tamir Erez provides a similar analysis with his interest in studying Messianic Jews in Israel; however, he was shunned from the congregation after it became clear he was acting primarily as a researcher and was therefore unwilling to accept their views (51). Thus, many of the authors demonstrate the difficulties researchers often face as participants within their own project (54).

Several writers in the book suggest that becoming fully immersed in one's work can be harmful as it may blur the lines between the researcher and the research(ed). It can also unintentionally conceal what is frequently viewed in scientific endeavours as the ultimate goal of "objectivity." On the other hand, being completely distanced from one's project may take away from the depth necessary to understand and sympathize with those being interviewed or observed, as well as gain their trust.

*Ethnographic Encounters in Israel* is a valuable resource for scholars engaged in a variety of disciplines. Certainly, it would have been beneficial to provide readers with guidance as to how one can effectively carry out fieldwork in Israel. Regardless, these stories remind those of us who dedicate our lives to learning, writing and teaching about societies both near and far of why we became passionate about these issues in the first place.

There is a general agreement among the contributors that the experiences of fieldwork can open our eyes to what exists beyond the texts we read. The impact of our research can be of value beyond academic circles by providing a face and a voice to those we study (34).

DANA GOLD *University of Western Ontario*

### Communication et pouvoir

Manuel Castells

Éditions de la Maison des Sciences de l'Homme,

Paris, 2013, 668 pages (traduit par Margaret Rigaud Drayton).

doi:10.1017/S0008423916000457

Même dans sa version originelle parue en 2009 (sous le titre *Communication Power*, chez Oxford University Press), ce livre important n'a pas été recensé dans les revues canadiennes; quatre ans plus tard, sa version française publiée sous les auspices des Éditions de la Maison des Sciences de l'Homme semble être passée inaperçue au Canada. Et pourtant, il s'agit d'une avancée significative qui prolonge magistralement les ouvrages précédents de ce grand penseur de la mondialisation ayant réfléchi sur notre société en réseaux, sur le rôle des vecteurs de l'information et sur les revendications identitaires. D'origine espagnole, Manuel Castells est titulaire de la chaire « Analyse interdisciplinaire de la société en réseaux » du Collège d'études mondiales (à Paris), et également titulaire de la chaire Wallis Annenberg « Technology of Communication and Society » à l'University of Southern California, à Los Angeles.

Dans sa préface élaborée, Alain Touraine ne tarit pas d'éloges à propos de Manuel Castells, parlant (déjà!) d'une démonstration « à la fois classique et nouvelle » (19), mais toujours dans la continuité de Marx, « fidèle à l'inspiration marxiste qui animait ses premiers livres » (19). Plus loin, Touraine soutient que Manuel Castells réussit à prouver « qu'une théorie du pouvoir dans l'ère de la communication utilise les mêmes instruments fondamentaux d'analyse que celle du pouvoir dans les sociétés industrielles, en