tional pain treatments in a Detroit clinic (Martin); elderly Chinese women insist that irritability expresses persistent social marginality rather than menopause symptoms (Shea); and intergenerational tensions are brought about when adult Mexican men struggle to model masculinity devoid of domestic violence to their children (Wentzell).

Changes experienced when old and new behavioral models blend are contextualized in space and time – Robbins is instructed by aging Poles on how the transformations from a socialist to a capitalist system affected their life course and their response to state policies to promote activity. For Norwood, the private and the public domains interrelate in the Netherlands during the process of decision-making regarding end of life. The curtain-less window becomes the boundary between private and public as a strategy to overcome social isolation while refusing the technology of hospitals. Danely helps us reflect on the spiritual dimension of aging, that connects an individual to generations both living and deceased and provides meaning to a well-lived, "natural," life.

State policies – or the lack thereof – determine the social pressure to transition from the role of relative to that of caregiver of the aged, as De G. Brown discovers in a working-class neighborhood in Brazil. Similar to Poland, Brazilian state institutions promote independence among the elderly but fail to provide adequate home care, relying on the "traditional" model of women as caregivers and transferring state obligations to an unpaid, and already overworked, labor force. Puerto Rican grandmothers in the United States also subscribe to the traditional ennobling meaning of caring as evidence of social usefulness. By admirably articulating the similarities and differences of grand mothering roles, Rodríguez-Galan demonstrates the usefulness of carefully examining each situation's needs to acknowledge complexity, while eliciting categories that could contribute to modelling and theorizing conditions that promote well-being throughout life – such as complying with cultural definitions of social usefulness –, or to measuring the impact of migration on the life course and aging of those that stay behind. Families and social networks contextualize life course transitions, as evident in Gamburd's analysis of the impact of intergenerational transfers of property, money and care on the aged's well-being in Sri Lanka.

Beyond the emotional and instrumental functions of networks, what is at stake here is the cultural capital bestowed on those who participate in intergenerational transfers. Successful aging processes vary cross-culturally: old age connotes dependence in the United States and freedom in India, as Lamb eloquently portrays. Paid work is construed as social usefulness in Lynch's analysis of elderly's work in New England who resist expected inactivity during retirement. Feeling equal participants within their own networks and the larger society through the financial inputs and outputs of work is not only attributable to the United States. Guyer and Salami show how the need for a money supply throughout the life course institutionalizes reciprocity in Nigeria.

In her afterword, Cole draws on the impact of increased longevity on the redrawing of generational contracts, ranging from economic transfers to changing meanings of productivity, as a major contribution of the book in understanding the years between late adulthood and old age. Yet the cases show how age is experienced differently depending on proportional demographics, politics, and policies of the state, as well as situational factors such as ethnicity, social class, and gender. With such a wealth of material presented in this volume, it was a bit disconcerting to find that the comparative method, a hallmark of anthropology to produce ethnological theories on the basis of ethnographic cases, was not a natural wrap-up of the book. A comparative analysis of the contextualized and historicized experiences of the aged depicted in the ethnographic cases would help to further understand the global consequences of longevity. While politics and policies influence the situationality of the aging process – in fact, the entire life course – as experienced in specific nation-states, comparison and contrast of case studies could determine the best practices in policy making toward the aged, the central preoccupation of national and international institutions dealing with the aged, in addition to contributing to the life course scholarship on the interplay of structure and agency.

Perhaps the next iteration of this work would be to use analytical categories to develop an ethnology of the life course based on the interplay of biography and society in a historical and political economy context. For instance, it is different for an Iraqui to experience aging as a refugee in the United States than in Iraq. Although there are frequent citations to book authors to illustrate this and other topics, no comparative framework is suggested to analytically link the topics together. Possible continuation of the interesting cross-cultural research presented in the volume might be the exploration of the extent to which Western notions of personhood in old age, including the medicalizing of old age and the institutionalization of the elderly, have diffused globally, and to analyze the concomitant changes in the interplay of biography and society. Such comparative framework would allow us to tease out the universal from the specific scenarios that defy generalization. Another direction to be explored further is the extent to which agency about social usefulness (mattering, in Lynch's formulation) underscores identity during transition points, even at the cost of dissonance between personal biography and societal ideologies about aging and the life course. Judith Freidenberg

McNicholl, Geoffrey, John Bongaarts, and **Ethel P. Churchill** (eds.): Population and Public Policy. Essays in Honor of Paul Demeny. New York: Population Council, 2012. 360 pp. ISBN 978-0-87834-128-3. (Population and Development Review, Supplement, 38). Price: $ 24.95

Paul Demeny is, without doubt, one of the titans of modern demographic research. Since his first published article in 1963, Paul has been at the very forefront of shaping the relationship between population studies and public policy. More than almost any other scholar, he demonstrates an overriding determination to make population issues *matter* to policy makers. The contribution made

during his long career at the Population Council and, crucially, as the founding editor of *Population and Development Review* (PDR) – the leading journal of population studies – is almost immeasurable. As such, to mark his retirement as editor of PDR it is entirely appropriate that the journal should produce this supplement.

Firstly, it is important to specify that this supplement is quite different from a normal journal issue, or even a "special issue." In gathering together some – if not most – of the "biggest names" in contemporary population studies, the book almost serves as a primer in some of the main issues in demography today.

Journal issues are regularly filled with articles which, while empirically robust, often make a surprisingly limited contribution to knowledge – usually through failing to "step back" and considering the broader theoretical and policy issues and puzzles which should both drive the research and be informed by it. All of the articles in this volume, by contrast, are clearly *problem-driven* rather than *data-driven*. (Perhaps it is no coincidence, therefore, that there is not a single regression analysis in any article!)

The volume is nominally divided into five sections. The first section explicitly addresses the twinned issues of population renewal and intergenerational justice with essays by Ronald Lee and Nancy Folbre and Douglas Wolf. The following section addresses the hot topic of low fertility. Crucially, though, rather than being a recitation of the causes and consequences of low fertility, the articles in this section look at the issue from a series of different angles, be they historically (M. Livi Bacci), relative to political change (Tim Dyson) or regionally (Reiko Aoki for Japan). Lant Pritchett and MartinaViarengo's chapter on the notion of "Demographic Suicide" was a *tour de force* of the discourse surrounding low fertility in Europe.

The middle of the volume addresses demographic issues – primarily related to fertility – in China and Africa. Wang Feng, Yong Cai, and Boachang Gu's article is a damning indictment of China's One-Child Policy and, together with Susan Greenhalgh's chapter on sex ratios, present a strong rationale for further reform of the country's family planning restrictions. The country-level-articles on Africa (Charles F. Westoff on Rwanda; Zahia Ouadah-Bedidi and Jacques Vallin on Algeria) deftly complement John Bongaarts and John Casterline's masterly discussion of the fertility transition on the continent. Susan Cotts Watkins and Ann Swidler's chapter on the gulf between the intentions of international aid donors and the realities of delivery in Africa's "AIDS Industry" was a stark reminder of the need to consider the day-to-day administration of policy in tandem with the high-minded idealistic views which scholars and policymakers like to take.

Following a section broadly related to "Environment, Technology, and Wealth" with articles by Jesse H. Ausubel, Iddo K. Wernick, and Paul E. Waggoner on "peak farmland"; Partha Dasgupta on national wealth and Vaclav Smil on the unpredictability of social, political, and environmental change, the volume concluded with a section rather drily entitled "Population Theory and Measurement." This section, however, was one of the strongest and most thought provoking in the volume. Wolfgang Lutz's concept of demographic metabolism; Andrew Stokes and Samuel H. Preston on measuring population change among the elderly; Véronique Petit and Yves Charbit on the uniqueness of the French School of Demography and David Coleman on the "Twilight of the Census" each proved a fascinating read and opened up fundamental issues to consider how we "do" demography. However, my favourite chapter was a tiny six-page piece by Richard A. Easterlin provocatively titled "Cross-Sections Are History," which takes aim at the "predictive value" of regressions and the cross-sectional modelling of human experience. It is critical to understand the particular context of an experience in human history and, to quote Easterlin, to note that "cross-sections register the results of history, not insights into likely experience" (302). This little piece encapsulates the spirit of not only the volume as a whole but also the approach of many of the authors within it and, if I may presume, the man in whose honour the volume is written.

Effortlessly interdisciplinary, the volume is required reading for demographers. But also it serves as a wonderful "shop window" to show scholars in associated disciplines what demography can be – i.e., so much more than a branch of social statistics. It is a fundamental insight into human existence and the production – and reproduction – of society.

Stuart Basten

Mauss, Marcel: Handbuch der Ethnographie. Hrsg. von Iris Därmann und Kirsten Mahlke. München: Wilhelm Fink Verlag, 2013. 355 pp. ISBN: 978-3-7705-4013-6. (Übergänge, 60) Preis: € 39.90

Marcel Mauss, der vor allem durch sein Werk über die Gabe ("Essai sur le don") bekannt wurde, verfügte über ein umfassendes ethnologisches Sachwissen. Von 1926 bis 1939 unterrichtete er am Institut d'Ethnologie der Sorbonne in Paris. Er beherrschte eine Vielzahl von Sprachen, so dass er imstande war, "die Fülle der damaligen soziologischen, ethnologischen, kultur- und rechtshistorischen, ökonomischen, völkerpsychologischen und psychologischen Forschung im internationalen Maßstab zur Kenntnis zu nehmen" (10). In den Reihen seiner Studenten wurde über ihn gesagt: "Mauss sait tout" (9). Zu seinen Schülern zählte "eine ganze Phalanx französischer Ethnologen, Philosophen und Altphilologen" (Klappentext). Die Afrikanistin Denise Paulme hat die Vorlesung von Marcel Mauss mitstenografiert und diesen Text unter dem Titel "Manuel d'ethnographie" 1947 noch zu seinen Lebzeiten herausgegeben. In englischer Sprache erschien dieses Werk 2007, nun liegt es in deutscher Übersetzung vor.

Das Vorwort der Herausgeberinnen Iris Därmann und Kirsten Mahlke trägt den Titel "Das Notebook von Marcel Mauss. Eine Einführung in eine 'impressionistische Kladde'". Mit diesem Zitat verweisen sie auf eine etwas abfällige Bemerkung von Claude Lévi-Strauss über diese Textsammlung. Sie stellen die Gegenfrage "Geht es überhaupt anders?" (9, Fn. 1).

Das Handbuch liefert im 1. Kapitel "Vorbemerkungen" die zwei Unterkapitel "Schwierigkeiten der ethnographischen Untersuchung" und "Prinzipien der Be-