

To sum up, this book is a feast of insight and arguments, a long-overdue statement of just how fecund Foucault's work has been in geography, and just how much potential there remains to be drawn from it. And best of all, from now on whenever I am confronted by someone going on about how this or that phenomenon shows the operations of 'power', or how this or that theorist does not think adequately about 'power', I will have at my disposal Foucault's own admonishment to his interlocutors back in 1976: 'Could you outline what you understand by power?'

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Reference

Donzelot J and Gordon C 2008 Governing liberal societies – the Foucault effect in the English-speaking world *Foucault Studies* 5 48–62

Spaces of colonialism: Delhi's urban governmentalities, by *Stephen Legg*

Oxford: Blackwell, 2007, 254 pp, \$89.95 (hardback) ISBN 978-1-4051-5633-2, \$39.95 (paperback) 978-1-4051-5632-5

One objective of this book, drawn from the author's PhD research, is to critique the conception that the governing of colonial Delhi was separated into the neo-classical, orderly spaces of New Delhi, and the organic, traditional spaces of 'Old' Delhi. *Spaces of colonialism* is ambitious in that it seeks not only to offer a new comparative urban history of the two Delhis, arguing that the rationalities and apparatuses of colonial rule were more similar than previous studies have suggested, but also to critique the continued presence of colonial thinking in urban geographies today. The book seeks to include rather than repress the liveliness of urban space and to highlight the forms of resistance that greeted the display of colonial power embodied by New Delhi, while also discerning the fragmentary and at times contradictory nature of the colonial project. While the opening pages move through these important aims rather quickly, this is undoubtedly a project worth signing up to.

The main strength of this book is its conceptual rigour. Legg draws on Foucault's recently translated 1978 lecture series (Foucault 2007). These lectures shed light on the degree to which sovereign, disciplinary and biopower intersect and overlap, prompting a broad re-assessment of governmentality. After a thorough review of the governmentality literature, Legg does some work in adapting it to a colonial context, pointing out, for example, how biopower had very different characteristics outside the 'liberal' West. He also brings a geographer's emphasis to the importance of different spatial formations and points to the excessiveness of place; perspectives which are lacking from much of the governmentality literature. Legg demonstrates in the three empirical chapters how place itself resists power, while

simultaneously being re-worked by the various apparatus of government. Overall, however, those not already committed to governmentality, as an analytic frame may wish for a broader justification or placing of this approach. A sceptical reader may also be alienated by the dense technical language used in theoretical discussions, which occasionally serves to obscure, rather than draw out, the point of the book's stories. More importantly, perhaps, was a sense that the empirical material was being used simply to illustrate the author's conceptual ideas. Occasionally, theoretical expositions put the story of Delhi into the background, as the vehicle for a theoretical agenda, rather than as the main story. The book, then, contains two voices that are not always successfully integrated: the first, a conceptual, literature review mode; the second, a densely empirical, archival mode.

Each of the three empirical chapters provides an analysis of a particular landscape of ordering – housing, policing and urban improvement. This structure works well, though the reader unfamiliar with Delhi will be on a steep learning curve, as few pages are devoted to a general introduction. Chapter 2 explores the relations between material space and discursive ordering in New Delhi's residential sphere. Much effort went into planning an orderly segregation of New Delhi: accommodation was allocated to government workers according to wage bracket (and by extension along racial lines). The idea, more complex and contested in practice, was that as people were promoted through the ranks of the civil service they would also move through the city, gravitating westwards towards the heart of colonial power. The government was ultimately unable to track this messy and changing spatial hierarchy, its ordering vision thwarted by the 'seething multiplicity of the world it had created' (p. 66).

Chapter 3 examines discipline, arguing that the government was by turns both violent and powerful, but also fragile and ignorant. The chapter includes an extended discussion of the Communal Riot Scheme, where the authorities constructed abstract diagrams in an attempt to control potential spaces of dissent throughout the city, among other disciplinary tactics. A growing faith in calculation and planning mirrored a shift in thinking about Indian identity, from being untrustworthy to outright seditious. In the end, the liberal approach of policing, that of imposing a grid of norms of conduct through space, was a failure in colonial Delhi, encapsulated by the government's violent response to the 1942 Quit India campaign.

While the need for a docile, productive and self-regulating population led to the rise of biopolitical government in the West, similar interventions were problematic in India. Chapter 4 examines how the Delhi Improvement Trust was hampered in its efforts to both statistically enframe and materially improve sanitation in Old Delhi by a colonial ethos of financial stringency. The colonial government was *laissez-faire*, reluctant to invest and more interested in separating and containing the native population, ultimately only undertaking urban improvement when disease or overcrowding became political problems.

The breadth of these chapters demonstrates that the author is a thorough archivist. The author recognises that relying on the government archive risks perpetuating colonial mentalities. But rather than showing the government to be monolithic or all-knowing, the author's genealogical approach – focusing on the messy actualities of government, rather than its abstract principles – highlights instances when colonial administrations are hesitant, under-resourced, or ill-informed. For example, a 1908 mapping of Old Delhi cost so much that insufficient funds remained to implement the sanitary improvements it had been designed to facilitate. Further, 'the administration' is shown to be fractured, with internal critics as well as Indian detractors, recasting resistance as something not external to the colonial project, but present in its rationalities of rule, and so written into the archive.

Overall, the book provides a detailed, theoretically informed analysis of three landscapes of ordering in Delhi, Old and New. However, considering the author's emphasis on the relational character of disciplinary, biopolitical and sovereign power, each of the three landscapes (and chapters) was portrayed as rather singular. A more thorough consideration of how Delhi's governmentalities created multiple landscapes and how these interacted would have led to interesting questions about the nature of urban space. As it is, we have only a brief gesture at how they interlinked in the book's conclusion. Stylistically, I would also have preferred greater integration of theory and empirical material within a more fluid narrative style. I also felt there was scope for more development of the important political arguments motivating the research, in particular its implications for contemporary urban geography, and greater integration with post-colonial theory more generally. Despite these minor drawbacks, *Spaces of colonialism* rewards persistence, and will be required reading for scholars of urban governmentality, and of considerable interest to post-colonial and urban geographers more generally.

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Reference

Foucault M 2007 *Security, territory, population: lectures at the Collège de France 1978* Palgrave Macmillan, Basingstoke and New York

Survival: survival of the human race, edited by *Emily Shuckburgh*

Cambridge University Press, Cambridge, 2007, 242 pp, £12.99 (paperback) ISBN 978-0-5217-1020-6

The essays in this collected edition are based on the 2006 Darwin College Lecture series given at Cambridge University. These are public lectures, and the book is aimed at a general audience rather than at academia or any

discipline within it. The theme of 'survival' is sufficiently loosely interpreted to give very considerable latitude of subject. After Emily Shuckburgh's introduction, the issues covered are: the survival of empires (Paul Kennedy); the survival of culture (Edith Hall); the survival of language (Peter Austin); surviving disease (Richard Feachem and Oliver Sabot); surviving natural disasters (James Jackson); surviving famine (Andrew Prentice); surviving longer (Cynthia Kenyon and Claire Cockcroft); and surviving into the future (Diana Liverman). As one might expect, some chapters will appeal more than others to different readers, although they are all written engagingly and are accessible to a non-specialist. Maps, pictures and diagrams enhance the text, references are kept to a minimum, and each chapter concludes with a short guideline to further reading.

Reviewing an edited volume raises specific challenges, and particularly when such a wide range of topics is addressed. How well the individual contributions connect with each other and the central theme is usually one metric in judging the value of an academic collection. In this case I don't think the degree of connection is an important issue. Notwithstanding Shuckburgh's introductory chapter (of which more below) and the brief segue between successive chapters, the book basically constitutes a series of individual essays that are only lightly inter-related, and it would seem unnecessary to demand more. Most of the chapters refer to Darwin, and some of his ideas are fairly briefly noted in the introduction, but it is clear that no one feels constrained to examine their subject matter through a rigorously Darwinian lens on what 'survival' might be. Within their remit of 'Survival', the various chapters balance the broad picture and the specific interests of their distinguished authors to different extents. Some are more issue driven: climate change for Diana Liverman; earthquakes for James Jackson; and Australian aboriginal languages for Peter Austin; while others offer a broader analysis, including the chapters on ageing and famine. Edith Hall's fascinating essay, which takes as its central trope the story of Odysseus and the Cyclops, wisely sidesteps any attempt to offer a comprehensive discussion on the 'survival of culture' and all that might mean.

My reservations about this book concern Emily Shuckburgh's introductory chapter. As a good editor, she aims to bring the theme to life, and suggests, perhaps a little heroically, that we can see three important dimensions of survival that cross-cut all of the chapters: organisation, communication and innovation. Even here though, she has to offer caveats, recognising that all of these qualities have also contributed to threats to the survival of humans, other species and ecosystem functioning. But as I said above, whether or not the collection succeeds in being more than the sum of its parts is not necessarily a problem, and I don't think it is in this case. What *is* concerning are a number of problematic claims and omissions that Shuckburgh makes, all of which point to a rather uncritical stance. In her opening couple of pages, which pay homage to Darwin, she doesn't stop to explain the vital elaboration that most non-specialist