

vota što uspješnije primijenila i na starije stanovništvo hrvatskih otoka, S. Podgorelec dodala je i 2 nove dimenzije. To su dimenzija prometne povezanosti otoka (s kopnom, drugim otocima i s drugim naseljima na istom otoku) te dimenzija migracije (osobna ili člana obitelji).

U trećem poglavlju objedinjeni su rezultati biografskog istraživanja (10 intervjua sa starijim stanovnicima Cresa, Lošinja, Krka, Drvenika Velog i Silbe), anketnog istraživanja (starije stanovništvo Ugljana, Dugog otoka i Iža) te analiza podataka državnog i županijskih zavoda za javno zdravstvo, Hrvatskog zavoda za mirovinsko osiguranje, podataka i pojedinačnih izvještaja liječnika otočnih ambulanti i pojedinačnih izvještaja domova za stare i nemoćne na otocima. Odmah na početku autorica o biografskim istraživanjima piše: "Vrlo često služe za temeljitije upoznavanje zanemarenih aspekata društvene povijesti dajući mogućnost izražavanja onima koje se uglavnom ne čuje". Nadalje tvrdi: "Biografski pristup (...) odgovara na zahtjeve novih socijalnih teorija starosti koje ne žele naglašavati samo ono što stare ljude izjednačuje već i ono po čemu su jedinstveni" (str. 62). Iako ograničena dometa, u kombinaciji s drugim "tvrđim" metodama istraživanja, ispričane životne priče uvelike pomažu upoznavanju načina otočnoga života i odgovaraju na pitanje o kvaliteti života starijih stanovnika otoka. Kombinacija dobivenih rezultata potvrdila je kako stari otočani, bez obzira na to na kojem otoku žive, na sličan način procjenjuju prednosti i nedostatke otočnoga života. Većina voli svoj način života i ocjenjuje kvalitetu života starih ljudi na otocima višom negoli onu svojih vršnjaka na kopnu (str. 260) te živi aktivnim životom.

U četvrtom poglavlju analiziraju se financijski i socijalni učinci programa i projekata za revitalizaciju otoka (Pilot-program održivog razvitka otoka Šolte, 2002., i Zakon o otocima). U zadnjih 10-ak godina više se ulaže u otočnu prometnu i komunalnu infrastrukturu. Iako se struktura otočnoga stanovništva u kojoj dominira starije stanovništvo smatra opterećujućom za zajednicu, autorica spominje neke postojeće i neke nove programe u koje bi se aktivno mogli uključiti ili ih voditi stariji stanovnici (str. 269).

Zaključak je podijeljen u 17 točaka, vrlo je sažet i pregledan. Osim preglednosti, ovako napisan zaključak može se promatrati i kao izvještaj pisan za kreatore javne politike na raznim razinama, tako da ova knjiga ima i praktični potencijal.

Iz odabira fotografija, stila pisanja i praktičnoga zaključka nemoguće je ne primijetiti autoričinu iskrenu angažiranost za temu kojom se bavi.

Marica Marinović Golubić

Carl A. Maida (ed.) SUSTAINABILITY AND COMMUNITIES OF PLACE

Berghahn Books 2007, 259 p.

This impressive book "Sustainability and Communities of Place" edited by Carl A. Maida is the fifth volume of a series entitled "Studies in Environmental Anthropology and Ethnobiology" published by Berghahn Books. It brings together case studies and theoretical papers that collectively show the importance of placing communities in their local contexts when addressing sustainability. Carl A. Maida begins this edited volume by stating that the concept of sustainability holds that the social, economic, and environmental factors within human communities must be viewed inter-

actively and systematically. Namely, sustainable development cannot be understood apart from a community, its ethos, and ways of life and that the pursuit of sustainable development is a local practice because every community has different needs and quality of life concerns (pp. 1-2). The cases that comprise the book explore 'the ways local communities have reinvented themselves using cultural knowledge to blend traditional sentiments with fully modern sensibilities, and to sustain both local and regional networks and the sense of cultural identity amid large dislocations within their own societies and in the international economy' (pp. 9-10). Contributors explore sustainability in communities in the Pacific, Latin America, Sub-Saharan Africa, Eastern Europe, and North America, employing different perspectives from the disciplines of anthropology, sociology, geography, economics, law, public policy, architecture, and urban studies.

The book comprises three parts: 1) Local and Global Knowledge; 2) Local Practices: Adaptive Strategies and State Responses; and 3) Social Capital, Civic Engagement and Globalization. The first part focuses on conflicts between local and global knowledge in particular ecosystems such as tropical rainforests and rivers. The second set of essays relate to local practices in communities in transition, drawing on the conflicts between innovative adaptive strategies used by local communities and regulative responses by state agencies. The final set of essays outline practices that enhance and strengthen social capital in local communities, such as civic engagement and the design of sustainable development indicators. Critical perspectives on cultural practices of consumption and on community self-sufficiency are offered

to assist localities in meeting the challenges of globalisation (pp. 10-11).

In the following summary, I will briefly outline what was of particular interest in each contribution of the book.

In the first contribution, Claude Raynaut and co-authors illustrate through the case of Guaraqueçaba in Brazil the difficulty of reconciling two conceptions of sustainability to reach a natural and social equilibrium. In the second contribution that refers to Alaska native corporations, Thomas F. Thorton describes how local practices often conflict with state regulations when indigenous communities develop regional and village level business corporations. This is followed by 'Communities out of place' by Johanna Gibson who presents the reader with an Australian example of the tension between 'indigenous, communal values' (*this land is me*) and the 'trading sovereignty of a developed country and the anxiety of national dominion over natural resources' (*this land is mine*) (pp. 63-4). In response, the author argues that a community must be reconsidered beyond the notion of a spatial, geographical and social manifestation of individual groups. In the final contribution of the first part, Dario Novellino, using an example from the Philippines, shows how local knowledge and practices are threatened due to the incompatible priorities of (non) governmental bodies.

In the second part of the book, Krista Harper provocatively poses the question "does everyone suffer alike?" and subsequently shows how 'the marginalisation of places relates to the marginalisation of bodies' (p. 123) in communities in transition. Her case study draws on the situation of the Roma in Hungary during the post-socialist transformation of Central and Eastern Europe and the implications of these inequalities for sustainability. She concludes that the recognition of difference might lead to more inclusive environmental politics. In the second contribution for this section, Deborah Pellow, in her work entitled 'Attachment sustains:

The glue of prepared food', shows how the preparation and sale of food is particularly salient to the community's identity and the practice of everyday life in Ghana. She concludes that 'the foodways in Sabon Zongo have contributed to the society at large, enhancing processes of acculturation and hybridization, while helping to organise the community socially and spatially and to sustain the community and the people's attachment to it' (p. 141). In the third contribution, Janet E. Benson, in her article on agricultural sustainability in the US, examines the interaction of social, economic and environmental factors in southwest Kansas, where rural industrialisation has led to major water conservation issues. She aptly shows that rural communities are no longer culturally and socially homogeneous as class, generation and ethnicity all play a role in determining power differentials. Further, she shows that this social and cultural diversity implies that the development of common understandings will be difficult. In the final essay of this section, Barbara and Carl Maida examine residents' attitudes towards land use and development as well as the perception of the visual landscape in a rapidly urbanizing agricultural area. They argue that a fuller understanding of quality of life issues, such as community attachment, residential satisfaction and aesthetic values will be needed to inform planning decisions and local initiatives on behalf of preservation of open space and agricultural land (p. 176).

In the final part of this book, Kenneth Meter's essay discusses preliminary findings illustrating how residents, technical experts and professional researchers created their own sustainability indicators

(systemic, core and background) for their own locales that are not only useful within their own domain but also for other locales globally. In the second contribution for this section, Karla Caser, using Bourdieu's praxeology examines how different social groups within a small coastal town in the Gulf of Mexico negotiate and manipulate the physical space to support their sense of place and increase their amount of social, cultural, and symbolic capital. In the next essay, Richard Westra presents a unique perspective on political economy originated in Japan. On the basis of this approach, he argues that current globalisation trends do not indicate a 'materially viable ecosustainable future' while favouring elements of Green theory and new ideas of Socialism. In the final essay, Snježana Čolić proposes a diachronic perspective in her theoretical essay entitled 'The prospect of Sustainability in the Culture of Capitalism, Global Culture and Globalisation'. Namely, she argues that we can no longer consider societies to be isolated, self-maintained systems or cultures to be integrated totalities (p. 245). In her conclusion, she pertinently argues that a critical analysis of sustainability in the contemporary world must approach culture using multiple perspectives based upon the needs and interests of particular societies rather than universalist interests of any single ideological, methodological or historical tradition.

Evidently, this remarkable book presents a wide range of scholarly papers on sustainability and communities of place in an interesting and informative way. Without doubt, this appealing volume effectively shows how social, economic and environmental factors within human communities must be viewed interactively and systematically and that sustainable development cannot be understood apart from a community, its ethos and ways of life. In addition, since the contributors of this volume come from a wide range of disciplines, this well-edited volume will appeal to many different readers. As a collection of

up-to-date and relevant works, it is a welcome addition to the literature and highly recommended to those interested in the interrelationship between society, culture and the environment.

Lynette Šikić-Mićanović

Richard Thaler, Cass Sunstein NUDGE. IMPROVING DECISIONS ABOUT HEALTH, WEALTH AND HAPPINESS

Penguin Books, 2009., 320 str.

Pred desetak godina vodio sam raspravu o koristima liberterstva (bilo je to razdoblje vrhunca mojeg laissez-faire zelotizma, a ljevičari su obično šutjeli zbog nedavnoga sloma komunizma). Simpatični sugovornik jednostavno me je pitao: "Znači li to da biste vi ukinuli i semafore na ulicama?" Pitanje me zabezegnulo i ja sam zašutio. Ali unatoč najdubljoj svjetskoj krizi, za koju brojni ljudi govore da je posljedica odvratne, šokantne, kriminalne laissez-faire ideologije, nisam nailazio na one "prave" razloge za njezino odbacivanje. Ljudi su donosili (i još donose) pogrešne odluke na svim razinama. I sada snose posljedice. Tome nisu krivi ideolozi liberterstva i tržište (već ljudska pohlepa i iracionalnost), a država u tome neće moći previše (tj. pravedno) pomoći.

A tada sam pročitao Thalerovu i Sunsteinovu knjigu *Nudge* (u hrvatskome prijevodu Suzane Keleković, Planetopija, Za-

greb 2009., dobro prevedenu kao – *Poticaj*, premda bi bolji prijevod, kada bismo smjeli rabiti onomatopeje – možda bio: "Gurk-gurk"), koja se već više od godinu dana pojavljuje na vrhu ljestvice prodanih knjiga u *New York Timesu*.

Richard Thaler (profesor ekonomije na Sveučilištu u Chicagu) i Cass Sunstein (profesor prava – sada na Harvardu) svojom su knjigom u ideološki, znanstveni i javni žargon uveli nov pojam, koji će, čini se, s vremenom biti sve prisutniji – pojam *liberterškoga paternalizma*. Liberterškoga paternalizma? – nije li to drveno željezo? Evo kako odgovaraju autori: "Dobrodošli u naš novi pokret – *liberterški paternalizam*. Svjesni smo da Vam taj pojam neće odmah biti drag. Obje su riječi pomalo odbojne ... Štoviše, čini se da su i pojmovi kontradiktorni. Čemu kombinirati dva odbojna i kontradiktorna pojma? Mi tvrdimo ... da su oba pojma zdravorazumska – i da su bitno privlačniji zajedno negoli svaki zasebno." Liberterški dio autorskoga "novog pokreta" tvori inzistiranje da ljudi moraju biti i ostati slobodni da rade što žele – ili, ako žele, da se odmaknu (*opt-out*) od nepoželjnih aranžmana. Ljudi moraju imati slobodu izbora. "Kada kažemo da želimo čuvati slobodu, to doista i mislimo". Paternalistički pak dio "pokreta" sastoji se u tvrdnji "da je posve opravdano ako arhitekti izbora pokušavaju utjecati na ljudsko ponašanje tako da žive duže, zdravije i bolje ... Po našem mišljenju, politika je 'paternalistička' ako pokušava utjecati na izbore tako da ljudima koji izabiru bude bolje, i to *prema njihovim osobnim kriterijima*" (str. 5).

Ljudi očito donose pogrešne odluke: puše, kockaju se, piju alkohol, prebrzo voze, potpisuju nepovoljne hipotekarne kredite, a možda se ne bi tako ponašali da imaju sve informacije, neograničene umne sposobnosti ili da su posve prisebni. Liberterški paternalizam sve im to dopušta, ali isto tako ne vidi ništa loše u tome da ih se "potakne" da u nizu mogućih ponašanja, izbora i socijalnih ponašanja izaberu upravo ono ponašanje koje bi i oni sami iza-