

ethnography in the ordinary sense, but, rather, as outlined in its introduction by the authors, it is an attempt to create a different kind of narrative about genomics and the often bafflingly complex world of commercial biotechnologies. Rabinow and Dan-Cohen pursue a new—and hands-off in analytical terms—narrative by reproducing excerpts from interviews with a variety of key players at Celera Diagnostics, an offspring of a U.S.-based, private biotech company.

The choice of Celera for this research is not insignificant. This is the company originally headed by Craig Venter, the geneticist who, during his tenure at the National Institutes of Health, applied for the first U.S. patents on human brain sequences. Venter subsequently left government work to head up the private effort to map the human genome using what he claimed would be a faster sequencing technique. The interviews taken for this book are done after Venter left Celera and during a critical phase in the company's transition to diagnostic products.

The book chapters are organized around a series of themes, and the commentary is deliberately light handed. Before readers launch into what are sometimes technically dense excerpts, we are reminded that genomics laboratories are also fields of complex social relationships that, despite the at-times impenetrable expertise of the various scientists involved, are spaces dependent on trust, loyalty, and secrecy. In this way, Rabinow and Dan-Cohen carefully make sure that even if the “science” sometimes mystifies readers, there are nevertheless interesting sign posts to observe and use as navigational devices.

Thus, the most intriguing aspects of this unusual book are the conversations themselves, particularly those revolving around what genetic diagnostics are, the different ways in which scientists conceptualize genes and their relationship to disease, and how to set up a manufacturing platform for the production of the various elements involved in creating pharmaceutical products that must be both economically viable and scientifically valid. Although the authors' efforts to let their subjects “speak for themselves” do not always cover in depth some of the more controversial aspects of patenting, industrial espionage, and the movement of employees from one company to a competitor, the interviews are nevertheless rich examples of how the scientific imaginations of the various players at Celera are shaped by the commercial, legal, and regulatory regimes that both drive and delimit their work.

Although Rabinow, as the primary interviewer, introduces modestly critical questions in these excerpts (admitting at one point that some of his own critics depict him as an apologist for commercial biotechnology), he is extremely skilled in getting his interviewees to expound on their work in ways that are almost ingenuous at times. For those interested more in the science aspects of genomic research, the interviews are instructive in terms of how new innovative techniques (such as ribotyping) were developed in the minds of Celera executives and then deployed as capital ventures to attract investors. The contradictions surrounding dynamic “science inventions” that emerge from within

the context of a circumscribing corporate culture (as well its commercial focus on “target health”) are something that Rabinow and Dan-Cohen capture vividly, although they scrupulously abstain from any editorial comment on it.

Although the authors have taken great pains to situate the conversations and provide a basic glossary, this book is not for the genetic faint of heart. The excerpts are likely to frustrate those without a working knowledge of the science of genomics, and the lack of substantive critical analysis that Rabinow provides in some of his other works is not likely to please every reader (esp. those with a strong analytical orientation toward a political economic critique of the biotech industry). Nevertheless, Rabinow and Dan-Cohen have successfully explored the world of commercial biotechnology through a novel narrative style that is engaging and, indeed, engrossing.

Modern Mongolia: Reclaiming Genghis Khan. Paula L. W. Sabloff, ed. Philadelphia: University of Pennsylvania Museum of Archaeology and Anthropology, 2001. 122 pp.

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Modern Mongolia: Reclaiming Genghis Khan was published as a companion volume for a museum exhibit at the University of Pennsylvania, organized in cooperation with the National Museum of Mongolian History. The book is targeted at a general audience interested in learning more about social and political life in contemporary Mongolia. Sabloff served as curator for the exhibit and editor for this attractive volume filled with over 120 full-color pictures.

Although Westerners tend to regard Genghis Khan as a ruthless conqueror who brought suffering and destruction to the Eurasian continent, Mongolians view Genghis Khan as a national hero. After the fall of the Soviet Union, Mongolia made significant strides toward democratic reform relative to other former socialist bloc countries. This book explores the Mongolian concept of “democracy” and examines whether nationalist images of Genghis Khan have helped pave the way for democracy in Mongolia. The book also aims to highlight several general similarities between Mongolia and the United States and to describe how Mongolian material culture has changed in the past century.

The first chapter is written by a young Mongolian woman, Munhtuya Altangarel, who grew up during the late socialist years and has studied abroad. She starts with personal recollections of her life before and after the economic and political transition that took place in the early 1990s. Among other things, she recalls the excitement of watching political demonstrations on the main square of Ulaanbaatar and the agony of food shortages after Russia reduced assistance to Mongolia. Her contribution covers essential facts about the geography, demography, and history of Mongolia, interspersed with a few comments about her family history. The personal touch adds a breath of fresh air to a chapter that would otherwise read like an encyclopedia entry,

although some of the personal stories are unfortunately too succinct.

Chapter 2 is a historical chapter written by Nasan Bumaa, a Mongolian historian affiliated with the Mongolian National Museum. The author focuses on social and economic changes that take place in Mongolia during the 20th century. Key events include Mongolia's declaration of independence from China in 1911, the initiation of communist rule in the 1920s, the Stalinist repression in the 1930s, and the emergence of a multiparty system in the 1990s. The chapter provides a Mongolian historical perspective that reflects a blend of both Marxist and democratic influences. For example, Marxist interpretations of history are evident in the description of the feudal social hierarchies that existed before communist rule, and democratic values emerge in Bumaa's critical review of the attacks on personal liberties that took place during the purges and the censorship of scholarly writings on Genghis Khan.

In chapter 3, the art historian Eliot Bikales explores changes in Mongolian material culture in the past century in response to different styles of government and access to imported goods. The first half of the chapter examines changes in Mongolian clothing, especially the caftanlike garment (*deel*). The second half of the chapter discusses how household objects portrayed inside a traditional nomadic tent (*ger*) have changed over time. Although this chapter contains many interesting details (such as the transformation of the family altar into a family showcase), the coverage is unequal in places. For examples, the author notes that the *deel* was banned by Stalin but does not discuss whether this policy was successful. There is also limited coverage of how material culture varies by ethnicity and social class, both in the past and the present.

Editor Paula Sabloff concludes the volume with her chapter on Mongolian political culture. This chapter starts by describing the democratic principles that Genghis Khan introduced to Mongolian society in the 13th century, including participatory government, rule by law, and equality of citizens. The author draws intriguing comparisons with the democratic principles established in ancient Greece. Next, using survey data from a cross sample of Mongolians and a small sample of U.S. students, she argues that Mongolians and U.S. citizens share similar ideas of the characteristics necessary for a modern democracy. Survey data also demonstrates that a majority of Mongolians believe that Genghis Khan practiced some democratic principles, and, thus, she argues that Genghis Khan has influenced Mongolia's embrace of democracy in the postsocialist period. These findings are interesting, although one would like to hear more about the potential limitations of her methodology and how Mongolian conceptions of democracy vary by gender, ethnicity, and socioeconomic status.

Although written for a general audience, this volume is suitable as a supplementary text for an undergraduate course on Central Asia or contemporary Mongolia. It could also be used in a course on museum anthropology to discuss issues of representation.

All American Yemeni Girls: Being Muslim in a Public School. Loukia K. Sarroub. Philadelphia: University of Pennsylvania Press, 2005. 158 pp.

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All American Yemeni Girls: Being Muslim in a Public School presents a rigorous, beautifully written ethnographic study of how six *hijabat* Yemeni adolescent girls sought success at home, in school, and within their ethnic communities. Loukia Sarroub constructs a somewhat poststructural theoretical framework that challenges static definitions of *culture* and models of acculturation that fail to recognize the multiple discursive spaces that ethnic groups inhabit and traverse. Her framework "uncovers" and "recovers" the meanings *hijabat* girls negotiated at the intersection of education and religion, home and school, and immigrant students and teachers.

The girls were known as "*hijabat*" because they wore the *hijab* (scarf). All of them came from immigrant sojourner families with strong communal ties to their homeland. To be successful, they had to uphold their reputations as good daughters, sisters, wives, students, and Yemeni Muslims. This entailed tricky negotiations of conflicting cultural prescriptions rooted in patriarchal family expectations, liberal public school ideals, and conservative Yemeni Islamic traditions. Despite restrictions on their appearance, movements, relations with men, and future aspirations, the girls found ways to enact culture and forge identities within, and through, "in-between" spaces and texts.

Sarroub presents the case of Layla as a representative portrait of the *hijabat* girl. Layla had a primary affiliation with her Yemeni family, Arabs in general, and Islam. In her school, Cobb High, she was an achiever who associated with other *hijabat* girls and avoided contact with male peers. She and her friends were under constant, panopticon-like surveillance, especially by newly arrived "boater" Yemeni boys. And each of them understood that if their reputations were tarnished, they would be withdrawn from school and sent to Yemen where they would be married or, even worse, cursed.

Layla's story is certainly a fascinating, if not rare, glimpse of the life of a young Muslim woman normally well hidden behind the veil of the *hijab*. But Sarroub in this account comes very close to making the kinds of static-culture generalizations that her framework is intended to dispel. She states that "Layla's story is the *hijabat*'s story": essentially, she sees this story as how Yemeni American girls negotiate "the two worlds they inhabit" instead of recognizing the multiple spaces they actually occupy (p. 30). Fortunately, the framework is applied in much of the rest of the book in a manner that yields original insights and challenges prevailing assumptions. Sarroub offers a view of literacy in chapter 4 that illustrates how the girls used in-between texts to explore taboo topics and enter mainstream U.S. culture. Chapter 5 is especially interesting in how it