

chisement is enabled through use of a mail-in ballot requiring a registration that has to be completed six months prior to the election and \$9.00 in postage. These requirements combined with the lackluster performance of the Mexican postal service mean that the migrant vote is limited sharply (pp. 138–39). But the focus of Smith and Bakker's work is not simply what these rules are, but the balance of forces and pressures behind their emergence and their application in shaping specific political outcomes (such as the disqualification of Andrés Bermúdez because of insufficient legal residency in Jerez, Zacatecas, after his first victory in a mayoral race there).

The strength of this book lies in its careful, detailed, and theoretically well-informed research. Its main weakness appears to be in the organization of the material. A more systematic and explicit presentation of the cases and comparisons would have been helpful, although this lack is partly mitigated by the appendix, which discusses the methodology, fieldwork, and research subjects. This, however, should be viewed in perspective: *Citizenship across Borders* is an important contribution to the rapidly growing research area of transnational political fields.

Eurostars and Eurocities: Free Movement and Mobility in an Integrating Europe. By Adrian Favell. Malden, Mass.: Blackwell, 2008. Pp. xvi+279. \$89.95 (cloth); \$39.95 (paper).

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Adrian Favell's *Eurostars and Eurocities* is an original, captivating, and ultimately surprising ethnographic portrait of the "free movers," or "Eurostars," living in Amsterdam, Brussels, and London—that is, in "Eurocities" with significant Western European populations that serve as "hubs of European free movement" (p. xi). Self-consciously and by design not a conventional social science product, Favell's book propels the reader much as a novel would into the private lives of 60 "pioneers of European integration," educated and highly skilled trailblazers representing the "small but symbolically powerful population" who have voluntarily left their "nation-state society" to reap the rewards of denizenship in a big, rich Eurocity in northwest Europe (pp. x–xi).

Although their motivations to migrate to and indefinitely reside in one of the aforementioned cities vary, most Eurostars, according to Favell, are ultimately inspired by a common desire to transcend the nation-state "containers" that have traditionally defined personal identities and personal histories back home. Indeed, one of the most revealing findings of Favell's oral-history style interviews is that, in contradiction of the rational-actor assumptions embedded within many scholarly paradigms of immigration, many Eurostars migrate despite considerable ignorance of

the material opportunities that are available to them in their Eurocity destination (pp. 94–95). For these Eurostars a thirst for adventure and cultural curiosity tend to predominate over narrower, economically grounded reasons to migrate. The migration act is therefore more of a conscious choice to experience new freedoms than an opportunity to maximize economic gain. In this respect, the motivations of Favell's Eurostars are very different from the predominantly materially driven calculations of the much larger populations of foreign workers from developing countries that are permanently settled and still continue to arrive in large numbers within the immigrant-receiving societies of post-World War II Western Europe.

Also in contrast to experience of the latter group, Eurostars eventually discover that the benefits of moving—fewer social and family responsibilities, for instance—are mostly front-loaded while its problems and costs—principally social dislocation and detachment—reveal themselves only slowly over time (p. 205). Does this difference in the timing of the distribution of the costs and benefits of migration matter? Based on the results from Favell's interviews it indeed seems to. As their individual testimonies reveal, Eurostars are not especially emotionally invested in their adopted society, or at the very least they are less psychologically attached to it than to their respective nation-state societies. As a consequence, as the costs of migration accumulate and many of its benefits correspondingly wane over time, a feeling of being socially adrift prompts Eurostars to reconsider the wisdom of their original decision to migrate. On a collective level each individual's reconsideration of his or her personal circumstances eventually results in as many free movers returning to their nation-state society as arriving to settle in Eurocities.

This outcome is suboptimal both for the individual Eurostar as well as for the cause of ever closer European integration. For the individual, "stepping off the national path to follow an uncertain future in an integrating Europe" (p. xii) means at least partially opting out of the social contract of the national welfare state. Although migrants often retain their doctors, dentists, and personal bank accounts back home, opportunities associated with the national welfare-state system, including the accumulation of an adequate nationally based personal pension, are frequently compromised as a consequence of the migration act. For Europe, the transitory nature of Eurostar migration is even more problematic. Specifically, it circumscribes the potentially transformative influence that intra-European migration might otherwise have in cultivating an affective European identity and creating a critical mass of self-aware European citizens. Unlike the permanently settled Muslim immigrants, who as a result of their religious practices and cultural values are currently recasting the national societies of Western Europe, the less permanent and much smaller constellation of Eurostars appear to be having relatively little impact on their adopted home. The bad news for enthusiasts of greater European integration is that at the current level of intra-European mi-

gration (less than 2%) and even at potentially higher migration levels (e.g., 5%) a European-state society and a European identity will not soon displace traditional nation-state societies and national identities. It is indeed the resilience of the traditional nation-state society, with all its quirks, exclusionary social customs, and prejudices, as well as the considerable difficulties that Eurostars routinely experience in navigating them, that are perhaps most surprisingly laid bare in the testimonies of Favell's subjects. In a manner unmatched by even stellar conventional sociological and political studies of European integration and European identity, such as Neil Fligstein's *Euro-clash: The EU, European Identity, and the Future of Europe* (Oxford University Press, 2008) and David Michael Green's *The Europeans: Political Identity in an Emerging Polity* (Lynne Rienner, 2007), *Eurostars and Eurocities* sheds a bright light on the numerous and important subjective obstacles on the ground to constructing a true European union. As Favell insightfully concludes, Europe is highly unlikely to become an assimilation machine on the order of the fairly successful American nation-state society model any time soon.

If *Eurostars and Eurocities* has a prominent flaw it is that it fails to elaborate fully on and thus understates the significance of the above-cited conclusion. Specifically, it fails to explore adequately, as a more conventional study might have, this conclusion's normative and practical implications for the future of European integration. This said, within the context of its adopted style and self-described ambitions, *Eurostars and Eurocities* considerably expands our understanding of the nation-state society challenge to European integration. The contemporary nation-state society may, indeed, be as resilient and as impervious to change as this book claims, but if so, as a result of Favell's efforts, it is also now more transparent, and its continuing relevance for the future of Europe is better illuminated.

Geography of Hope: Exile, the Enlightenment, Disassimilation. By Pierre Birnbaum. Translated by Charlotte Mandell. Stanford, Calif.: Stanford University Press, 2008. Pp. 479. \$65.00.

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Pierre Birnbaum's *Geography of Hope: Exile, the Enlightenment, Disassimilation* elicits a mixed response. On the one hand, it is a penetrating analysis of the grappling of eight prominent Jewish social thinkers with their particularistic past; namely, with their Jewish roots and identity. On the other hand, it is detailed and disjointed to an extent that makes it hard to focus on the book's major argument. However, this difficulty is clearly overruled by the book's outstanding merits.

The book studies how Jewish scholars juggled the internal contradic-