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## *The Legacy of Edward W. Said.* William Spanos. Reviewed by James Midgley.

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behavior. Although implicated, romantic partners have not yet received enough study to provide a strong causal link. School-related factors, as discussed in Chapter 7, as well as community factors discussed in Chapter 8, are inconclusive for explaining gender differences in delinquency. However, the literature suggests that girls have more negative effects when exposed to community violence.

Chapters 9 and 10 address girls' violence. Chapter 9 focuses on violence within the context of peer groups, families, schools and communities. It concludes that girls tend to be violent towards other girls and that reasons for violence may be rooted in issues of status, self-protection and enjoyment. Chapter 10 tackles adolescent girls' involvement in gangs. It reviews girls' participation and level of involvement in gangs, risk factors and entrance into gangs, the context of delinquency while involved, and the consequences of involvement. Finally, the book concludes with an overview of the treatment of girls within the juvenile justice system. The author contends that more effort is needed to address the social service needs of this population.

This book provides an in-depth analysis of the causes, mediators, and moderators of adolescent female delinquency. It reviews the current literature to present a unique snapshot of the factors that contribute to high risk behaviors. Each chapter concludes with recommendations which will be of much use to practitioners and policy makers. However, a definitive summary of the overall recommendations is lacking. A criticism of this field is the disjointed nature of the literature, thus, an overall summary that addresses the many factors contributing to the behaviors would be helpful. Nonetheless, this book is a "must read" for anyone invested in this population.

*Cara Pohle, University of Southern California*

William Spanos, *The Legacy of Edward W. Said*. Urbana, IL: University of Illinois Press, 2009. \$25.00 papercover.

Edward Said's writing made a decisive contribution to the way scholars today view the legacy of European imperialism,

current global realities and the experiences of those exposed to Western forces whom he labeled “the Other.” Together with Aime Cesaire and Franz Fanon, Said shaped the interdisciplinary field of post-colonialism, and although ambivalent towards postmodernism and poststructuralism, he is recognized as a deft contributor to the deconstruction of widely accepted attitudes and beliefs, as revealed in the Western canon and in the way scholars, the media, political elites and ordinary people in the West view cultures other than their own. In this important book, Spanos assesses Said’s intellectual legacy and also pays tribute to his extraordinary contribution.

Said was born in Jerusalem in 1935 but, like many other Palestinians, fled his homeland after the creation of the state of Israel. He was educated at an elite English language school in Cairo and subsequently at a private school in Massachusetts. Although quiet and withdrawn, he regularly topped the class. He went on to study at Yale and Harvard before being appointed to the faculty at Columbia University where he subsequently became University Professor of English and Comparative Literature. He was a prolific writer producing major scholarly books as well as a plethora of articles, commentaries and newspaper columns. He was also politically active, and was a major spokesperson for the Palestinian cause, although he disagreed sharply with the Palestinian leadership on several issues. He died in 2003 of leukemia at age 67.

Said is best known for two books—*Orientalism* (1978) and *Culture and Imperialism* (1993)—both of which shaped the emerging field of postcolonial studies. With meticulous documentation and citations from the Western Canon, Said demonstrates that non-Western people and cultures were over a long, historical process defined by Western political elites, civil servants and military officers, writers and commentators as inferior and as having a host of personal and cultural attributes that justified their subjugation. Negative stereotypes of native people diffused widely throughout the Western world and were generally accepted. These reinforced the Western imperial project. In addition to revealing the deep structures of power and subjugation that find expression in the literary canon and in popular attitudes, Said did not hesitate to write more directly about oppression, particularly with reference to

the continued subjugation of the Palestinian people by successive Israeli governments. For this he was subjected to frequent personal attacks, including an attempt to set fire to his office at Columbia University. But like other oppositional intellectuals including his friend Noam Chomsky, Said was not deterred.

Panos has produced a dense but important commentary examining the intellectual influences on Said's work and most importantly his debt to Gramsci and Foucault, both of whom exposed the role of power and hegemony in shaping popular cultural attitudes. But as Panos points out, it is difficult to pigeonhole Said, for at times he seemed sympathetic to positions he had earlier criticized. Although the Foucauldian legacy in Said's work is clear, Panos believes that Said's unshakable humanistic values predominated, revealing an ambivalent attitude to the rigors of poststructuralist thought. At the same time, he believes that Said's work is actually a fulfillment of the revolutionary possibilities of poststructuralism. These and other paradoxes are characteristic of Said's thought and find sympathetic treatment in this highly recommended book.

*James Midgley, University of California, Berkeley*