

their homes by participating in planning in ways that disrupted the modernist, rational logics of planners and the Swedish welfare state.

The chapters in the third part explore tensions between universal aspirations of planning and contingencies of the local. Bruce O'Neill and Kevin Lewis O'Neill examine how planners re-framed the proposition to expand St Louis's light rail metro transit system under the rubric of 'regional responsibility' to counter the discourse of individual rights. Trevor Goldsmith's account of the reconstruction of Trinitat Nova, a working-class neighbourhood in Barcelona, shows how the notion of 'quality' – that is, improving 'the conditions of life' (p. 188) – was central in negotiations between the neighbourhood's *vecinos* (residents) and *técnicos* (planners). Writing as an applied anthropologist involved in participatory planning efforts to redevelop Praga, the historical neighbourhood in Warsaw, Monika Sznal critically observes how the nature and use of participatory approaches under neoliberal planning fall short of their aims and stigmatise residents. Mark Graham and Lisa Nordin trace how the development and transformation of Stockholm's Hammerby Sjöstad neighbourhood into SymbioCity was achieved through planning, where universal claims co-existed with the historical and cultural specificity of Sweden.

What can planners and anthropologists learn from each other? James Holston addresses this question in the afterword, arguing that both disciplines 'are, fundamentally, investigations of the present' (p. 235), where anthropologists need to 'learn the language of planners' and planners need to 'include the ethnographic present in planning' (p. 237).

This volume is an important contribution to the ethnographic study of urban planning. However, one wishes that the contributors reflected more on the nuances of power and privilege, especially with regard to researcher positionality, that shape fieldwork encounters between planners and anthropologists. This minor limitation aside, *Life Among Urban Planners* is an innovative and instructive text, with concepts and insights that will be useful to researchers working on issues that include interactions between users and experts (e.g., infrastructure), as well as within the broader field of development studies, for instance, with actors like NGOs, donors, consultancies and so forth.

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Soula Audrey, Yount-André Chelsie, Lepiller Olivier and Nicolas Bricas (eds.)
2020. *Eating in the City: Socio-anthropological Perspectives from Africa, Latin America and Asia*. Versailles: Quæ. 158 pp. Pb.: 25 €. ISBN: 9782759232819.

The book, *Eating in the City*, raises a set of crucial questions related to food practices in an urban setting. The authors focus on urban eaters, the way they orga-

nise food and the sense they give to it. How do eaters use urban spaces? How do eaters deal with different food norms and social regulations in the city? Furthermore, how do city dwellers adapt their food practices and habits? How do foodscapes and urban spaces interlock in different social contexts? These questions, which structure the book, were highlighted during a colloquium of authors that took place in 2017. The book, which contains three parts, addresses the confrontation of urban food settings with normative injunctions, links between urban landscapes and food, and finally, culinary innovations in the city. Each chapter consists of a case study about eaters in a particular city. This offers a variety of situations and contexts enriching the book's contribution. This perspective provides readers with immersive insight into the representations and daily lives of urban eaters in diverse situations, punctuated not only by urban dynamics of food transition but also by identity negotiation, growing agency and economic or political changes.

More specifically, the first part highlights various norms which urban eaters are faced with. In the mixed contexts described, we can see how not only gender issues, nutritional or sanitary criteria but also heritage processes influence food choice and practices of city dwellers. The second part of the book is about changes triggered by the urban landscapes on food and vice versa. From the evolution of urban restaurants in Brazzaville to the growing consumption of industrial sweetened drinks in China, through the analysis of the impact of rural-urban migration on food in Malaysia and the study of *warung makan* establishments in Jakarta, this part of the book deconstructs common dualism between public and domestic space, between the outside and the inside, underlining the porous nature of social and spatial-temporal boundaries. Given the permanent transformation of urban food environments, the last chapters insist on food innovation and tactics set up by city dwellers, especially in a context of poverty. City food is reinvented throughout the daily lives of its dwellers, who are drivers of change by their taste and culinary practices.

All through the book, the contributors purposefully do not touch on nutritional analyses of food and eating practices. Indeed, the central research question addressed by the book is not 'how to feed cities?', but rather 'how do people eat in cities?' and 'how do cities influence food practices?' From this perspective, the book contributes to a better understanding of various situations, from the point of view of eaters, sometimes stigmatised by their age, gender or socio-economic background.

All the studies are presented from a socio-anthropological approach, using observations and interviews as methodology. This methodological approach sheds light on the way people experience changes in their food habits, making it possible to study food in all its forms: ingredients, tastes, table manners, the symbolism of certain dishes, the pleasure of eating, as well as links between food, environment and identity. However, readers may ponder: are there discrepancies, tensions or misunderstandings in the relationship between consumers and

food providers? How do eaters perceive their relationships with providers in the food space they attend? Or similarly: within a family, how do children deal with food choices imposed by adults around them? These unsolved questions deserve extensive development that could complete the interesting descriptions presented by the authors.

Nevertheless, one of the great contributions of *Eating in the City* concerns the distancing of theories in terms of westernisation of food practices in a global urban context. Indeed, the conclusion of the book allows readers to note the importance of local social factors that play a major role in changing urban food practices. Moreover, the authors are scholars studying food in their own cities in Africa, Latin America and Asia, providing a voice to Global South researchers about the Global South. Hence, this type of initiative is encouraging in its attempt to decolonise knowledge and proves its relevance in this book, as the researchers add interesting nuances to the theories of westernisation of urban food by describing complex processes of food changes rather than fixed food models.

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Pauli, Julia. 2019. *The Decline of Marriage in Namibia. Kinship and Social Class in a Rural Community*. Bielefeld: transcript Verlag. 296pp. Pb.: 44.99 €. Print-ISBN: 978-3-8376-4303-9, PDF-ISBN: 978-3-83944303-3 [open access].

As part of a research programme on aridity in Africa, Julia Pauli focused on demography and culture in north-western Namibia and her husband, Michael Schnegg, on economic and social security. Most of the fieldwork was in 2003–2004, with shorter visits in 2005 and 2006. They stayed in Fransfontein, where a rare perennial source of water allowed permanent settlement of a mission station as early as 1891. Subsequently, much of this part of Namibia was alienated for ranches of white farmers, many of them from South Africa, which ruled the country after the First World War.

The area of Fransfontein became a reserve supplying labour for the surrounding commercial farms. In line with its Bantustan policy, South Africa established homelands after 1970. Fransfontein became part of Damaraland with its own separate administration and budget. New employment opportunities were created and several boarding schools were established. It is not clear from Pauli's account how the political elite headed by a 'king' was selected nor how a new 'professional class' achieved its qualifications. In any case, when Namibia gained independence in 1992, these people were able to consolidate their position. Although most people in Fransfontein identify themselves as Damara, ethnicity is only relevant in some specific contexts. It is no bar to establishing kinship relations.