

neoliberalism. The second of the three sections looks at the 'sites' of critical geopolitics. Again this section combines a focus on those sites that would be normally associated with traditional political geography, including chapters focusing on militarisation, borders and the state, but it also extends beyond this to focus on other aspects such as environmental resources, the media and everyday spaces. The final section is concerned with the different agents that are the focus in studies within the field of critical geopolitics. In a somewhat different vein to the previous section, none of these chapters focuses primarily on the actions of world leaders and other politicians (with the sole exception being Bachmann's chapter on 'International Organisations'), which would have been the primary focus of classical geopolitics, but instead these focus on other agents, which tend to operate outside the sphere of formal politics. Reflecting a key strand within critical geopolitics to widen the focus of geopolitical enquiry on these other political agents, the chapters in this section focus on different groups including women, non-government organisations, artists, journalists and activists.

This is a very interesting and challenging publication, which will be of interest to all interested in the history of geography and the development of political geography, and indeed other branches of the discipline. If any critiques could be levelled at this, sections of this volume may at times over-stress the discontinuities, as opposed to the various strands where continuities are evident, between the new approaches associated with critical geography and the more traditional strands running within political geography and international relations studies. From a purely parochial point of view, Irish readers may be disappointed by the limited involvement of leading Irish scholars within the field of critical geopolitics – Ó Tuathail's involvement is limited to the two-and-a-half page long foreword to this volume, while there are no contributions from other Irish scholars working in this field including John O'Loughlin and Gerry Kearns. Leaving those concerns aside, this book amounts to a very significant contribution to geographical scholarship and should prove to be an invaluable resource to all geographers who are interested in how politics relates to different dimensions of their areas of study.

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Ireland's 1916 rising: explorations of history-making, commemorations & heritage in modern times, by Mark McCarthy, Aldershot, Ashgate, 2012, 532 pp., £65 (hbk), ISBN 978-1-4094-3623-2

In 1991, as the seventy-fifth anniversary of the Easter Rising approached, John McGahern wrote a piece for *The Irish Times* entitled 'From a Glorious Dream to a Wink and a Nod', indicating Ireland's decreasing interest in April 1916. State-sponsored commemorations of the Rising have vacillated from elaborate pageantry (in 1966) to hurried observations in the GPO (in 1991) depending on the prevailing politics of the time. Mark McCarthy has set out to document these official and all other commemorative acts over almost 100 years, providing an impressive range of evidence from archival sources to newspapers and literature.

The Easter Rising is one of the most heavily encoded events in Irish history. Patrick Pearse understood very well the importance of overlaying his actions with historic and mythical symbolism and this clearly influenced the ways in which he and the other rebels were remembered. T.P. O'Connor, the Irish Nationalist MP, wrote to Lloyd George of the overcrowded Masses being held in Dublin's Catholic Churches in the weeks after the execution of the Rising's leaders which typically ended 'in a political demonstration after the service'. No clear lines were drawn between the religious and the political in remembrances of the Easter Rising, with Pearse's biographer predicting, in 1932, that his subject would be canonised one day.

McCarthy attempts to make sense of the variety of positions the Easter Rising held amid Irish society's changing religious, political and cultural beliefs. He begins by addressing current literature on memory, heritage and historiography in a comprehensive introduction, and argues that 'the mixing of a rich vein of interdisciplinary perspectives can facilitate a writing style that seeks to be both creative and wide-ranging in its appraisal of the Rising's special place within popular metanarratives (or 'big stories') concerning history-making, commemoration and heritage' (p. 7). Frustratingly, the 'metanarrative' is subsequently referred to without ever being satisfactorily defined. It is described as being, at times, handled with care (p. 313), in serious peril (p. 326), and rehabilitated (p. 345), suggesting that, despite adversity, it was essentially very robust. There is a section on the Rising's depiction as 'Holy War' in its immediate aftermath, and a recognition of the fact that the motif of the silver jubilee was 'national resurgence' but more often it seems 'metanarrative' is being used where 'story' or 'reputation' would have been more appropriate.

Beyond this, however, *Ireland's 1916 rising* assembles a great deal of information on successive commemorative events, badges, statues, stories and television programmes. McCarthy takes us through the state-building efforts of the 1920s and 1930s, the silver and golden jubilees followed by the difficulties of commemorating the Rising while conflict was ongoing in the North. By the seventy-fifth anniversary the government was relying on money from the National Lottery to fund the refurbishment of the GPO, to the disgust of Labour TD Toddy O'Sullivan, who was not alone in arguing that it was a national shrine. McCarthy notes that Taoiseach Bertie Ahern's decision to reinstate the military parade in Dublin (suspended in 1971) for the ninetieth anniversary of the Rising was announced at the Fianna Fáil Ard Fheis, underlining the very political nature of commemorative acts. He argues that 'Easter 2006 was all about recasting the Rising in a new positive light and sanitising its legacy from all of the negative connotations associated with the actions of the Provisional IRA during the course of the Troubles' (p. 362). There was violence at the heart of the original event and this too, McCarthy might have noted, is being sanitised.

The potentially exclusive nature of public memory is indicated in Seán Lemass's response to suggestions that Bulmer Hobson, one of the founders of the Volunteers, who did not take part in the Rising, should be invited to the ceremonies in 1966: 'He wasn't there for the fighting'. The material nature of memory (and its continued religious association) is also nicely alluded to in de Valera's view, while visiting Kilmainham Gaol, that anything from a walking stick to a piece of writing that once belonged to a person who had departed, had the potential to bring the public closer to their personality.

Ireland's 1916 rising is rich with information and there are many anecdotes and references to enjoy. However, the weight of narrative detail is at times overwhelming, reminding this reader of Mark Twain's line, 'I didn't have time to write a short letter, so I wrote a long one instead'. Digressions on the chemistry between Tony Blair and Bertie

Ahern or on the outfit worn by Queen Elizabeth II when visiting the Garden of Remembrance in 2011 detract from the book's central argument. Nonetheless, this is an encyclopaedic work that will provide a valuable resource for anyone working on commemoration of the Easter Rising as its centenary approaches.

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Daily spatial mobilities: physical and virtual, by Aharon Kellerman, Farnham, Ashgate, 2012, 238 pp., £55 (hbk), ISBN 978-1409423621

Contemporary social theory has, for some years now, called into question traditional notions of societies and nations, and the boundedness of these and other spaces. Led by distinguished social scientists such as Manuel Castells and John Urry, the argument is that social life and human identity is being produced and reproduced in the movements of people, things and ideas rather than being located in territories with fixed borders. This turn to 'mobilities' is thought by some to offer a new paradigm for social science. Its features include: a concern with the meaning of movement, as much as the physical act; an interest in all forms of movement, whether at a global scale or that of the human body; and the interconnection of people, images, information, objects and ideas as moving things. A mobilities perspective considers the practice, politics and cultures of movement, as well as the emotions and meanings ascribed to such movement. Much of this literature now finds its way into a specialist journal: *Mobilities* (Taylor and Francis).

Early research on mobilities tended to be dominated by a concern with the airport as a locus of mobility, and by a focus on the 'kinetic elite', those travelling by air. In his latest book, Aharon Kellerman draws on some of his earlier published work to put together a synthesis that (while not neglecting those travelling regularly by air) draws attention to those mobilities which are more routine and 'everyday'. As the sub-title suggests, such mobilities are those involving both physical movement (the journey to work, the journey to the shop and so on) and also virtual movements in 'cyberspace'. Overall, it proves to be a valuable synthesis, with an excellent and up-to-date bibliography.

After a scene-setting chapter that introduces some key concepts Kellerman structures his book into three main sections. In the first, he considers the drivers (as it were) of daily mobilities, including a discussion of freedom and autonomy and a consideration of potential mobilities, drawing on earlier work by Vincent Kaufmann. This conceptual material ends with a useful description of the features of three main mobilities (terrestrial, virtual and aerial) and how people intersect with each (pp. 76–77). Each of these three types is then explored further in three separate chapters, before in the third part of the book Kellerman addresses the spatial implications of daily mobilities (including impacts on human spatial organisation, on the facilities (terminals) in cities and on the opportunities such mobilities present to individuals).

There is much here of value. Yet, there are also some curious omissions. For example, the ways in which daily mobilities are impacted by age, gender and income (even physical disability) are 'not explored in this volume as they require separate and rather distinct conceptual settings' (p. 6). I found this quite extraordinary. How it is possible to