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In her latest anthology of readings, Clara Sarmiento has drawn together scholars from around the world to comment on the recent state of migration. Drawing from history, sociology, political science, and communications, "Permanent Transit: Discourses and Maps of the Intercultural Experience" builds examines migration traffic and routes, technology communication, regulation, arts, literature, and other intercultural processes, in the context of past and present times.

Emphasis is placed on hybridity, and hence, the eponymous "In...Transit" title, since migration is no longer considered a permanent state, with reproductive options evolving which lead to joint biological and cultural heritages. However, in diaspora, new marital arrangements emerge that, coupled with employment opportunities and the Internet, lead to a second or third migration within the same co-joint ethnic communities.

Sarmiento makes the distinction in the introduction between "interculturalism"—based on dialogue, interaction, groups influencing each other, and "multiculturalism," which is more of a mosaic of ethnicities. "Interculturalism," she says (p. xiv) "is more likely to lead to criticism of illiberal cultural practices, as part of the process of intercultural dialogue." Hence, she strives to give voice to the dispossessed and the "other" of the intercultural conversation. She stresses the need for openness and communication about diversity rather than mere tolerance (p. xv).

The authors in her collection formulate hypotheses from varied yet ever-convergent perspectives honed in quite disparate social science and humanities perspectives, but heading toward the same place: the existence of a "second" or "third" space where bi-lateral and tri-lateral identities are formed, amalgamating in new host countries that offer economic opportunity. Yet, just as quickly, the scenario can shift back to the home country if economic conditions improve and the brain-drain is reversed.

The first section is labeled "Communication" and looks at various forms of media—film, Internet—and the development of global audiences segmented not by nationality but more iconographic themes, a common interpretation of graphics and visual imagery. World film festivals with multi-national draw illustrate a common yearning, yet the communities that develop at the festivals are based on shared meanings and modes of interpretation rather than background geography. Audiences then reflect a common appreciation of "othering" or "marginalization" rather than continent or linguistic grouping, a trend that has been developing since around 1990.

In Chapter One, Gabriela Borges, author of "Representations of Cultural Identities in Contemporary Audiovisual Narratives," focuses on three renowned audiovisual narratives, all documentaries, about the role of immigrants in Portuguese society over the last decades. She maintains that Portugal, as much as exporting migrants in past centuries, has now become a bastion of receiving migration, as nationals came back from Angola fleeing the Civil War in 1965 to current African communities growing in Lisbon. After the fall of the Salazar dictatorship and return of draft-dodgers from the Angolan War, Portugal has developed as a much more diverse and multi-ethnic nation, but had not seen itself as such in the past. The author examines what has been the effect on the nation of absorbing "the other" from within, returning with new cultural orientations.

In Chapter Two, Anabela Mesquita discusses the digital spaces, the role of the computer-based knowledge society in developing an all-European shared understanding of innovation and e-learning. She uses the case study method to examine classroom learning and a common EU-understanding of the level of computer competence and skillsets needed for success wherever a student lands a job.

In Chapter Three, Hudson Moura delves into the development of world-wide cinema themes: alienation, respite, terrorism, and counter-terrorism that are creating new classic genres that are without boundaries. Whether in Japan or Brazil, audiences are the same in their interpretation of the initial spaces that develop between filmmaker and sender and audience as receiver, with individual cultures becoming less of a mitigating force and personality becoming more of a common denominator.

In the second section, "Regulations," themes range from human rights to body trafficking to cooperative responsibility for household management. In chapter eight, "The Division of Household Labour among European Bi-National Couples," Sofia Gaspar discusses Portuguese men or women cohabiting with other European nationalities in Lisbon, finding that education and income rather than national origin shaped the division of household chores, with evenly educated participants dividing the work most democratically or using outside help. Men tended to do chores, still, that were more time-flexible such as gardening or car maintenance and women cited a higher level of perfection as prompting them to take the lead in accomplishing certain tasks.

In the third section, "Transits," the focus is on Iberian migration to other continents, missions in Goa (India) and Macao (China) and the role of the Portuguese in both colonizations, withdrawal from colonization, and the spread of monotheistic religion outside the country. Joseph Abraham Levi in Chapter Eleven, "The Transformation of the Soul," discusses Sephardic crypto-Jew Gracia Naci instrumental in the revival of Iberian Jewish practices in Antwerp and a financial power in her own right after her husband's death, which was unusual in the sixteenth century.

In chapter twelve, Maria de Deus Manso discusses "Jesuit Schools and Missions in the Orient," based on her research in Macao and Goa, also in the sixteenth century. With the Portuguese operating an empire stretching four continents, it was the Luso-Catholic missionaries who actually established the culture of the colonies. Their success, she notes, is based on the subtle understanding of long-established cultural traditions in places such as Cochin, where the Catholic missions made a complete study of local language and custom to show them the bridge between pagan rites and modern religion, creating a layering rather than stomping out of local tradition.

Another interesting chapter by Roberta Guimaraes Franco examines the link between Portugal, Angola, and Mozambique, and the development of an empire in the fifteenth century that survived until the last quarter of the twentieth century. While no longer labeled in the binary of colonizer and colonized, the theme of dispossessed exile and host-country receiver, acculturator and acculturatee, subject and object, the author maintains, still continues (p. 234). The defeat of the Portuguese in Angola (1975) ended the dialectic of "empire" for that culture and its satellites—but did not end the human trafficking, the back and forth between master and slave cultures, but now much of it is in reverse. With difficult economic times in Portugal and the boom in Brazil, the common linguistic community links lead to Portuguese parents sending their children to the former colony to gain employment. Hence, the master or sender culture is

seeking refuge in the colony culture and bringing a more fluid interpretation to the idea of colonizer and colonized.

Sarmento, has put together a well-choreographed series of essays on a very poignant theme with some very contemporary angles, the mass communications section at the beginning with the historical voyage to Portuguese outposts in the end, with a thorough understanding of empire gained and lost. The section in the middle made the toughest reading, but that had the least compelling human or media story. The macro-political angle is always the least personal and colorful in all commentaries, so an analytical or statistical study such as the chapter on household management in Lisbon is not that out-of-line with geo-political research. There is not much lively debate one can add to a chapter on criminal codes unless you have the lawyerly persuasion to I need not comment further.

What strikes me as most poignant is the selection of several very strong writers who make the Iberian outlook come alive for a widely-varied audience with a variety of motivations and reading styles. The many authors from various locations work well together to convey the outlook of the Luso-American, Luso-Brazilian, and Luso-Asian cultures, interspersed with contemporary material on hybridization, acculturation, and transculturation. In an age of mobility, the book has a takeaway message for anyone interested in the trans-migration of religion and culture.

Religion moves with culture and population flows, so whether examining the Portuguese influence on the Indian coast in the age of the great sailors to the impact on the bustling economy of Brazil, one gets a sense of a nation on the move. History and literature combine in Sarmento's chapters within the book, where the sea gets woven into any narration and appreciation of the Portuguese-Iberian impact on the world. Politics are confined primarily to the middle section, with an emphasis then on sociology, anthropology, history, and the nexus between these disciplines. This is an informative and interesting "read" for anyone exploring the cultural sphere of communication in arts or humanities or social sciences.

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