

Recasting the World's Fair: A Panoply of Views

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T. J. Boisseau and Abigail Markwyn, eds. (2010). *Gendering the Fair: Histories of Women and Gender at World's Fairs*. Urbana: University of Illinois Press, 243 pp., illustrations, notes, bibliography, index, \$91 (cloth), \$23 (paper).

Margaret Creighton (2016). *The Electrifying Fall of the Rainbow City*. New York: W.W. Norton, 322 pp., illustrations, notes, bibliography, index, \$28 (cloth), \$9.85 (ebook).

Jonathan Jones, ed. (2016). *Barrangal Dyara (Skin and Bones)*. Kaldor Public Arts Project. Sydney: Thames & Hudson, 191 pp., illustrations, notes, index, \$45 (AUS\$) (paper).

Jackie Ryan. (2018). *We'll Show the World: Expo 88—Brisbane's Almighty Struggle for a Little Bit of Cred*. Brisbane: University of Queensland Press, 312 pp., illustrations, notes, index, \$35 (paper), \$9.99 (ebook).

Reviewed by: Jennifer Minner, Cornell University, Ithaca, NY, USA
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Keywords

international expositions, world's fairs, mega-events, gender, Australian history, Aboriginal culture

International expositions, colloquially known as “world’s fairs” or “expos,” provide the opportunity to construct a temporary, physical territory upon which is portrayed all manner of visions of the present, past, and future. These large events, referred to also as mega-events, display the technologies, culture, and politics at particular points in time. In their wake, these events spawn all manner of things: artistic, architectural, social, and political movements; firsthand memories and experiences; remade urban spaces; remnant buildings, public art, and other artifacts; as well as protests and critique. These events are a Victorian cabinet of curiosities and a dog’s breakfast of mass spectacle. They also form a pou sto upon which one may view humanity’s representations of itself. Scholarship has ordered these mega-events into coherent historical narratives and they are utilized as benchmarks with which to measure the qualities of societal change.

Social commentaries abound, from John Ruskin’s critique of the Crystal Palace shortly after its debut at The Great Exhibition of 1851 through Walter Benjamin’s retrospective writings describing world exhibitions as “places of pilgrimage to the commodity fetish . . . the phantasmagoria of capitalist culture attains its most radiant unfolding in the world exhibition of 1867.”¹ Some accounts are celebratory, particularly those in books published around important anniversaries of fairs past; these histories often explore the significance of the event and event memory for host cities.² Other books revisit the zeitgeist of a time and place, such as in Joseph Tirella’s book *Tomorrowland: The 1964-65 World’s Fair and the Transformation of America*, in which the prudish predilections of Robert Moses and whimsical and sanitized sci-fi futures presented within corporate pavilions are contrasted with growing civil rights protests and emerging counterculture.³ In addition, world’s fairs have been lumped together with other mega-events such as

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