historical circumstances, cultural practices, and interactions of different groups of Archaic peoples.

As an outsider working in Middle America, it is hard to suppress jealousy in reading *Archaic Societies.* There are more Archaic sites recorded for single counties in Georgia, Illinois, and other states than for all of Mexico and Central America combined. Most of the chapters in this book are data rich, illustrate diagnostic artifacts, and list all radiocarbon dates for major sites. These are primary data organized for the ages. This book will be the standard reference for this topic for decades to come. Although most chapters tend to thick description, they are also synthetic and deal with the global themes of the Archaic as a dynamic era. Four chapters summarize data on plant and animal use, burial patterns, and the Paleoindian to Early Archaic transition (the Dalton culture). Other chapters synthesize the Archaic era for regions and states, from Ontario to Florida, with an emphasis on the middle part of the Mississippi Valley. Particularly meritorious is the inclusion and integration of information from hundreds of unpublished archaeological salvage reports for different regions. Some individual bits of data are not significant in themselves, but when combined with information from thousands of sites, some general patterns become evident. One surprising pattern is that peoples of the Late Archaic period appear to have been significantly more socially complex than were the peoples who followed them in the Early Woodland period—the history of the large mound site of Poverty Point being the most spectacular example of this difference. There does not appear to have been a smooth transition between the end of the Archaic to the Woodland period in many regions. The same is true for the earlier transition from the Paleolithic to Early Archaic times.

Along with rectifying interpretive excesses from the past, *Archaic Societies* exposes new problems and provides a data platform from which to address them. The story of the Archaic has changed, and its theoretical justification must also. As Dale L. McElrath and Thomas E. Emerson state in the closing chapter, "If there is one message readers should take away from the chapters . . . it is that the Archaic period, from its earliest to its latest manifestations, is characterized by dramatic variation and diversity. It is apparent that ecological parameters allowed for a broad range of human responses and are best characterized as having provided multiple opportunities rather than crippling limits" (p. 850).

Territories of Difference: Place, Movements, Life, *Redes*

Arturo Escobar. Durham, NC: Duke University Press, 2008. 438 pp.

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In *Territories of Difference,* Arturo Escobar has written one of the most theoretically ambitious and empirically rich accounts to date of contemporary social, cultural, and biological life in the global age. The book focuses on a specific region, the Colombian Pacific, and a particular group, Afro-Colombians, but it speaks to issues and processes at work everywhere, although perhaps most notably in regions experiencing the most intensive colonization by global capitalism and modernity. The book is about many things: the cultural politics of place; the relations between nature, technology, and culture; the play of identity and difference; the encounter between dominant models of capitalist development and subaltern forms of social, cultural, ecological, and economic life; networks and self-organization; knowledge production and social movements; and alternative forms of nonmodern, nonreductive theorizing. As Escobar himself puts it, the book is "above all, about place-based and regional expressions or articulations of difference in contexts of globalization" (p. 1). Most significantly, *Territories of Difference* is an ethnographic account and a concrete example of the search for new ways of living and thinking beyond the destructive effects of global capitalism and colonial modernity.

The book is organized around six concepts: place, capital, nature, development, identity, and networks. Around these Escobar interweaves theory and ethnography. The first chapter is a depiction of place- and region making in the Colombian Pacific, bringing together analyses of physical and economic geography, social history, social movement strategies for defending place, and the impact of forced displacement. The chapter specifically examines the rise of a political-ecology framework among Afro-Colombian movements during the late 1990s and the creation of the idea of the Pacific as a "region-territory" of ethnic groups. The second chapter explores the production of place by capital, including the transformation of diverse, vibrant rainforest and mangrove ecosystems into monocultural landscapes through the spread of African palm oil plantations and industrial shrimp farming as well as local efforts at alternative capitalist development. Escobar analyzes these processes through a theoretical discussion of the relations between capital, nature, and economy. Probing for alternatives to capitalist modernity, Escobar ponders at one point whether a communal shrimp farm can "be seen as engaged . . . in creating noncapitalist or alternative capitalist forms of the economy?" (p. 100). The answer remains elusive, but this is one of few ethnographies willing to pose such a question.

The next two chapters deal with nature and development, respectively. The first examines local models of nature

among Black communities in the Pacific and alternative epistemologies of nature within various intellectual fields, including the recent turn to "neorealist" perspectives. This sets the stage for a discussion of traditional production systems as a nature–culture regime that might form the basis of alternative conservation frameworks. This is where the knowledge-producing role of social movements is most apparent. Escobar ultimately calls for a "decolonial view of nature and the environment" that involves "seeing the interrelatedness of ecological, economic, and cultural processes that come to produce what humans call nature" (p. 155). The next chapter examines three alternative-development projects in the southern Pacific region using the modernity–coloniality–decoloniality framework to outline varying degrees of oppositionality: alternative development, alternative modernities, or alternatives to modernity. Ideally, for Escobar, grassroots actors should pursue all three: alternative development within the dominant regime of modernity for basic livelihood and well-being; alternative modernities that protect economic, ecological, and cultural difference in the context of globalizing modernity; and alternatives to modernity created by reconstructing difference through processes of decoloniality and interculturality.

Based on a dialogical and phenomenological view of identity as process and engagement, the next chapter explores the rise of *comunidades negras* (black communities) as an important cultural and political category in the southern Pacific region, with a particular focus on its use by grassroots movements such as the *Proceso de Comunidades Negras* (PCN). Escobar argues that although the rise of black ethnicity in the 1990s reflected the power of the neoliberal state to shape the conditions and terms of subaltern engagement, it was also an important sign of agency and collective expression.

The final thematic chapter explores the self-organizing, networked dimension of contemporary social movements and the consequences of network thinking for social theory. The chapter begins with an ethnographic account of the strategies and practices of the PCN, viewed through the lens of complexity theory as a "self-organizing meshwork." PCN's place-based, yet transnationalized, mode of struggle within People's Global Action and the global biodiversity network is revealed as a promising strategy for generating social, cultural, political, and ecological transformation. The chapter goes on to explore the links between networks and social theory, distinguishing approaches that incorporate the network concept into existing views of reality from "flat alternatives," such as complexity theory, which reconstruct theory out of networks, leading to a view of the real as relational and contingent. At stake is the possibility of moving beyond modernist forms of knowing and doing. As Escobar posits, "The challenge is to translate these insights into political strategies that incorporate multiple modes of knowing while avoiding the modern dream of organizing (the people) in logocentric, reductionist ways" (p. 297).

It is precisely this utopian thrust and ethnographic attention toward the generation of novel theories and practices that move beyond capitalist modernity, among academics and social movement activists alike, that represents the book's most compelling and important contribution. However, although Escobar explores critical spaces of possibility, as he himself recognizes, the concrete, long-term impact of such conceptual innovations and practical alternatives is unclear. At the same time, despite its best intentions, the book's many long, occasionally overly dense theoretical passages are at times insufficiently integrated into its more descriptive accounts. This reader was also left wishing for more first-person ethnographic vignettes. Nonetheless, *Territories of Difference* is a monumental achievement, among the most challenging, rewarding, and ultimately inspirational analyses of the relationship between globalization, the environment, social movements, and the cultural politics of place and identity in recent years. It will be essential reading for scholars and students in anthropology, sociology, and geography as well as those in development, environmental, and Latin American studies.

Stolen Honor: Stigmatizing Muslim Men in Berlin

Katherine Pratt Ewing. Stanford, CA: Stanford University Press, 2008. 282 pp.

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There is no lack of theoretically rich texts exploring how European fantasies about Muslim Middle Eastern gender relations have been essential to the construction of European cultural identity. The best of this literature has delineated how European imaginings about the alleged oppression of Muslim women have served as a means by which enlightened European society (with its supposed gender equality) can be distinguished from Islamic barbarism. Author Katherine Pratt Ewing examines how this centuries-old trend of demonizing the "Other" continues today in German discourse about the Muslim, especially Turkish, immigrant communities residing in Germany. But Ewing approaches the issue with an interesting twist: although much European literature has focused on Muslim women as presumptive victims of patriarchal oppression, Ewing examines how Muslim men become stigmatized as the barbaric perpetrators of that oppression.