The recent material makes up only a relatively small part of the whole, and a significant part of this is taken up in general discussions of Muslims in Thailand or the insurgency in the southern border provinces, on which there is now already a very large scholarly literature.

Nevertheless, there is much in the book that will be of value to the student of Muslim society in Thailand and in Southeast Asia more generally. Patrick Jory

Bair, Jennifer (ed.): Frontiers of Commodity Chain Research. Stanford: Stanford University Press, 2009. 281 pp. Hbd. ed. ISBN 978-0-8047-5923-6; pbk. ed. ISBN 978-0-8047-5924-3. Price: $ 70.00; $ 24.95

Anyone interested in how national and regional economies rise or fall should read "Frontiers of Commodity Chain Research. " Jennifer Bair has edited a coherent, interdisciplinary, and geographically expansive volume that includes some of the most prominent thinkers in the fields of economic development, international production, and trade networks. By including historical accounts along with network-based and ethnographic ones, the contributors to the volume capture different sides of a complex, multisited, and historically variable process. As the volume's title suggests, Bair and her collaborators have journeyed from well-trod theoretical territory to explore the direction and future pathways of commodity chain research.

Bair begins by offering a genealogy of global value chains research. In the 1970s Terence Hopkins and Immanuel Wallerstein depicted commodity chains as the links between the finished products being traded in the global economy and the inputs of labor and capital located in different geographic places, contributing to the creation of those products. Cooperative arrangements across the world-system tie together the core, the semi-periphery, and the periphery. This world-systems perspective privileged analyses of global inequalities of power, material resources, and rewards.

In the 1990s, Gary Gereffi and Miguel Korzeniewicz began a new discussion of Global Commodity Chains (GCC), emphasizing present-day rather than long-term historical trends in how production is coordinated globally. The GCC perspective emphasized interfirm ties and the rules of the game (institutions) that facilitated and constrained production. The concept of global value chains emerged as a more comprehensive theoretical umbrella as scholars recognized that there was much more being analyzed than the low-value-added goods typically found in GCC studies. The challenge lay in understanding governance structures that enabled the generation and capture of value, understood as analytically distinct from the commodities and the labor that provided the basis for some of the object's worth. Attention shifted to "the complexity of transactions, the codifiability of information, and the capabilities of the supply base" (13).

The volume is articulated in three parts. The first asks how social scientists should study value chains. The section begins with Steven Topik's historical account of coffee, a commodity that has been traded since the 15th century. Topik shows how coffee became understood to be a commercial commodity with a variety of production systems, marketing messages, and power dynamics that have coexisted since the 18th century. The changing social biography of coffee means that knee-jerk understandings about where power resides, how production must be arranged, and what possibilities exist for better terms of trade in the global South will be erroneous if these historical variations, disjunctures, and changing categorical understandings are ignored. In the same section, David A. Smith and Matthew C. Mahutga (chap. 3) examine extractive as well as labor-intensive manufacturing and ask how firms move up in the commodity chain to higher value activities. Rather than a historical account, they offer a network analysis of commodity trade data over time. The last chapter in this section is an essay by one of the founders of the world-system theory, Immanuel Wallerstein. He reflects on the role for the state in protecting global networks and commodity chains and then takes issue with the TINA proposition – an argument that "there is no alternative … in the face of a new phenomenon called 'globalization'" (87).

The volume's second part analyzes how production and distribution are coordinated as well as how power is distributed in across these chains. John M. Talbot (chap. 5) begins with an analysis of tropical commodity chains. Talbot not only follows the money and the material inputs necessary for production, but he also asks who the various actors are (beyond transnational corporations) who monitor and sanction the behavior of producers and suppliers along the chain. Timothy J. Sturgeon (chap. 6) focuses on the theoretical underpinnings of Global Value Chains and how they are distinct from those of Global Commodity Chains. In doing so, Sturgeon highlights how power builds up in these chains and what forms it takes (supplier power, competence power, and consumer/labor movement power). In chap. 7 Gary G. Hamilton and Gary Gereffi take on the field of economic sociology for the absence of the GCC perspective in reviews of the field and for a corresponding neglect of globalization. The authors argue that such phenomena as the East Asian industrialization miracle is as much demand-responsive as it was supply-driven; therefore, studies mistakenly focused almost exclusively on how states led these developments and the emphasis on what happened within national territories rather than what was being coordinated across them. They call for more attention to demand-responsive economies and the dynamics of iterative matching, as "big buyers" such as the GAP, Limited, Kohl's and others cultivated relationships with a number of manufacturers, ordering a variety of products as demands in specific niches made those products desirable, ready for quick sale. With greater attention to these flexible processes, and using data on US imports from 1972 to 2001, the authors demonstrate how emphasizing the empirics of globalization enables rather different understandings of national economic development than more distant, interpretive descriptions currently populating studies by political economists and economic sociologists.

The final section hones in on workers and activists who are mobilizing along different links of the global val-

ue chain to improve the working conditions of labor and to redistribute wealth allocations to the lower rungs of the chain. In chap. 8, Kate Raworth and Thalia Kidder go beyond the firms operating along global value chains to the workers located at different places along those chains. They study workers in the apparel and in the fresh produce (fruit and flowers) industries, interviewing over 1,300 workers (mostly women) and 95 managers/owners of factories as well as interviews with farm/planation owners and government officials, agents, suppliers, and importers across twelve countries. They document the pressures on workers as a result of these flexible processes of production and the need for multi-stakeholder coordination (government agencies, nonprofits, labor unions) to address these new realities of production. In chap. 9 Julie Guthman describes the politics of ethical food labels and the need to consider the political struggles happening within and between different links of the value chain. In the volume's final chapter, William A. Munro and Rachel A. Schurman compare activists in Britain with those in the United States who have organized against biotechnology firms producing genetically modified organisms (GMOs). When establishing what the vulnerable links are, amenable to political attack, one must also understand cultural factors and political interests that make different forms of engagement and mobilization appropriate and efficacious.

"Frontiers of Commodity Chain Research" provides an opening for political, cultural, and social concerns to be addressed using global value chain analysis. Previous works on commodity chains and value chains cultivated a strong core community, narrowly focused on interfirm relations, committed to the analysis of trade flows and interfirm networks. This volume brings in historical, qualitative, and ethnographic understandings of value chains and how meaningful iterations of buyer-supplier matches and mismatches generate outcomes not yet fully recognized by those engaged in them. The mastery with which the editor discusses the history of the concept and its potential for bringing power, social justice concerns, and culture out of the wilderness and into the core of the global value chains community is matched by the rigor of the studies contained herein. Frederick F. Wherry

Barnard, Alan: Social Anthropology and Human Origins. Cambridge: Cambridge University Press, 2011. 182 pp. ISBN 978-0-521-74929-9. Price: £ 16.99

Barnard's "Social Anthropology and Human Origins" is a timely, welcome call for the introduction of sociocultural anthropology to the study of human evolution. Inductive, qualitatively oriented social scientists focusing on human evolution regularly face a number of criticisms and challenges from a variety of sources. These range from accusations of producing functionalist "just so stories" to charges of falsely dichotomizing human nature and culture. Moreover, qualitative research faces the question of legitimacy if it dips into fields dominated by quantitatively oriented researchers employing hypothetico-deductive models of science. In many ways, Barnard's text gets around such concerns by illustrating where traditional anthropology sheds light on what strictly biological approaches cannot. However, it also leaves itself open to legitimate instances of these charges. Barnard masterfully weaves traditional anthropology throughout his text and for this it can serve its purpose well by stimulating discussion among sociocultural anthropologists. The many examples of cross-disciplinary concerns confirm that, as ever, there is plenty of work to be done and that we need to engage such concerns in order to make any progress. As such, the text is ideal for upper-level undergraduate and prerequisite courses for graduate programs in anthropology, perhaps in tandem with a counterpoint text in evolutionary psychology and human behavioral ecology.

Barnard suggests that there are two major ways in which social anthropology can "contribute to the study of human origins": it can add different "ways of thinking about data from other subjects" and its application of inferences, which is "no different from any other subject" (15). He echoes this proposal in chapters 2 and 3, which focus on primatology and human phylogeny. Barnard doesn't advocate unrestrained inference-making, however, as his well-reasoned and moderate stance on how much contemporary foragers and chimpanzees can actually tell us about human origins suggests. Social anthropologists, however, are limited by their methods. Discussing the (in)compatibility of primatology and the social anthropology of human origins, Barnard identifies one of the above-mentioned problems: primatologists are predominantly quantitatively oriented whereas "many anthropologists … rely much more on intuition, and are either ignorant or very skeptical (or both) of statistical methods" (29). Barnard, then, sees social anthropology's role as "work[ing] out methodologically a way of introducing entry into normative behavior through observational means" (26). Other options not considered might be to cultivate understanding of quantitative methods and to minimize reliance on intuition, but human behavioral ecologists regularly do just this.

Many social scientists – including anthropologists – use insights derived from biology to make sense of "cultural" things (e.g., signaling theory and conspicuous consumption; social context, body type, and attractiveness, etc.). However, Barnard sees them – particularly human behavioral ecologists – as going "too far towards biology in seeking explanations for cultural behavior" (86). Many of the book's chapters delve into the classic divide between biology and culture. For instance, chapter 4 explores the relationships between brain size, population size, and tool and land use. Chapter 5 is a brief but rich introduction to how human sharing and exchange have been debated over the past few years and has direct implications for the evolution of human cooperation. While chapter 6 discusses the evolution of language, chapter 8 consists of Barnard's proposed alternative to sociobiology.

Many researchers regularly struggle to overcome the false dichotomy of nature and nurture. Fewer get beyond what Barnard sees as a fundamental difference between evolutionary psychology and social anthropology: the former focuses on universals and relies on the idea that "there is a fundamental human nature which underlies all