

the latter, Anderson allows, were not losing none of their predecessors' complexity.

While Anderson's main analytical interest fixed on metaphors of place, relationship, and movement on Wogeo, particularly houses and pathways, it is to her credit that one can easily detect a subsidiary symbolic theme in her material: canoes. The people say that their island is a "canoe" with its prow to the east where the sun rises and the stern to the west. The outrigger side is the mainland side of the island. Neighboring Koil Island is also called Wogeo's outrigger. Leaders carry Murik baskets they liken to their "steering paddle" without which one would walk aimlessly. A father told his son that his village was his "canoe which must be steered." The great feasts used to climax with a display of food on a platform that was made to look like a canoe with pigs hung on poles "like sails on the masts of a sailing canoe" up which the chief's heir should climb. Corpses are buried in canoe coffins. They lie in state in houses where mourners sing songs for a new canoe that are meant to help the ghost "steer his canoe" during his dawn departure. The Wogeo see their way of life as "steered" by stories from the past. The landscape, the heavens, the tides create the directions in which the Wogeo "canoe" moves up and down in space and time. "Steering paddle" is the Wogeo word for custom.

This is an honest piece of work, refreshing in its matter-of-fact tone of voice and thorough engagement with the regional and theoretical literatures. I would say it is a model for the enduring power of participant-observation based fieldwork and ethnographic analysis.

David Lipset

**Anderson, Wannu W.:** Mapping Thai Muslims. Community Dynamics and Change on the Andaman Coast. Chiang Mai: Silksworm Books, 2010. 185 pp. ISBN 978-974-9511-92-3. Price: \$ 25.00

When considering the Muslim community of "southern Thailand" the focus of most scholarship and indeed media attention has been on the relatively small region of the border provinces of Pattani, Yala, and Narathiwat (and parts of Songkhla), where since 2004 a violent insurgency has led to the deaths of almost 5,000 people. Yet all of southern Thailand's 13 provinces have significant Muslim populations; in some of them, such as Satul, they are even a majority. Much less attention has been given to these populations, with the result that the problems of national integration and Islamic radicalism of the southern border provinces has become a stereotype for Muslims in the south as a whole.

For this reason Wannu Anderson's "Mapping Thai Muslims. Community Dynamics and Change on the Andaman Coast" is of particular interest. The book is an ethnography of the Muslim community of the island of "Nipa" (a pseudonym), in Krabi Province on the Andaman coast (the west coast of the southern Thai peninsula), where Muslims make up almost 35% of Krabi's total population. Anderson's study is based on successive periods of fieldwork on the island conducted in 1979, 1982–83, 1984, 1991, 1998, 1999, 2005, and 2006. The sub-

ject of the book is the transformation of the community over this three-decade period, focusing on economic livelihood, family life, gender, and local and Islamic identity. The major forces for change in the community have come from economic modernization (in particular the transition from an economy based largely on fishing and agriculture to one where tourism plays a major role), globalization, the 2004 tsunami, and the global "Islamic revival." The book also looks at the community's response to the violent events in the south.

The picture Anderson paints of the Muslim community of Nipa contrasts markedly to the one we are accustomed to reading about in southern Thailand. According to Anderson's study the Muslims of Nipa Island are well integrated into the Thai nation-state. They strongly identify as Thais and speak the local southern Thai dialect, a significant marker of cultural identity. They share many of the same customs or cultural pursuits of southern Thailand as their Buddhist counterparts, such as clothing, food, and Thai boxing. They attend government schools and socialize easily with Thai Buddhists and Sino-Thais, the two other main ethnocultural groups in the region. Access to government schooling has enabled some to go on to higher education and find employment in the commercial and government sector. There is a significant degree of intermarriage with Buddhists – and even with foreigners, as a result of the burgeoning tourism industry. The conflict in the south was seen by Muslims in Krabi as related to the irredentist claims of the Patani Malays, whose former sultanate was absorbed into the Thai kingdom, rather than a result of religious tensions between Muslims and Buddhists. There was little or no sense of solidarity with their coreligionists in the south. Their kinship connections are with southern Thai-speaking Muslims on the Andaman coast and from the province of Nakhon Si Thammarat on the east coast of the peninsula, from where much of Krabi's population has migrated, rather than with the Malay-speaking Patani Muslims of the deep south.

Nevertheless, Islam is an important part of the Muslim identity of Nipa islanders. Boys and girls take religious classes on top of government-provided secular education. Religious "rites of passage" such as birth rituals, circumcision, or graduation in religious studies, are major occasions for the Muslim community on the island. More recently the global Islamic revival has exerted an influence. Anderson notes the trend toward a greater outward expression of Islamic identity by the islanders. More women now wear the *hijab* in its various forms, while more men grow beards. At the local government school girls are now required to wear *hijab* head scarves from grade four as part of their school uniform. A newly arrived imam was perceived by some of the islanders as having a much stricter interpretation of Islamic practice than the previous imam. On the mainland of Krabi province an Islamic bank has been recently established, as well as a large new mosque, financed partly by the tourism boom.

The book's strength is that it traces the transformation of a Muslim community in a little-studied part of southern Thailand over three decades. Yet much of the book's ethnographic observations while interesting, is rather dated.

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-