

ful pairing that consider archaeological practice from two sides of the fence. Gosden speaks to what nonindigenous archaeologists encounter and what they might profitably consider as they engage in their profession. Colwell-Chanthaphonh speaks to what it has been like and what it could/should be like for indigenous people to be involved in archaeology. Both authors stress understanding, respect, and dialogue in mutually beneficial outcomes from examinations of the past. Archaeology in postcolonial countries, especially in former British colonies with which this writer is familiar, has a special context that is not encountered by archaeologists who excavate their own ancestral cultures (and bodies).

Chapter 14 (Archaeological Visualization; Moser) theorizes the production and meaning of archaeological images. Beginning with Renaissance practice and following it into the 21st century, Moser identifies the ways in which the illustrator and the illustration are key elements in the methodology and interpretation of the archaeological record. There is message and meta-message in archaeological visualizations, there are differing interpretations that archaeologists and the general public put on archaeological images, and “image travel” may dramatically alter the original intent of the illustration.

Overall, Hodder’s second edition provides valuable and interesting updates and advances in archaeological theorizing. There is a balance of perspectives and topics that recommends this volume to the reader. Predictably, not all topics and perspectives can be addressed in a single volume, so such areas as critical theory, practice theory, and gender theory are not found. As well, the reader might wonder why complex systems receive attention as theory when they are identified as conceptual approaches by philosophers of science. While Shennan’s chapter on “Darwinian Cultural Evolution” and Bird and O’Connell’s chapter on “Human Behavioral Ecology” do justice to the dual inheritance and optimization versions of neo-Darwinism, the selectionist/evolutionary archaeology version, found in the first edition (Leonard), is not included. Such a chapter would have made a useful juxtaposition of the competing versions of Darwinian theory in archaeology. Readers of this volume are nevertheless presented with a mix of theorizing on the synchronic and diachronic aspects of archaeological practice, so they have a number of resources available to them. As well, the extensive bibliographies that accompany the chapters provide fertile ground for broader and deeper reading. Perhaps one of the more useful criteria one can apply to a series of chapters such as this is the question, “Would you use it in your class?” The answer in this case is, “Yes, it is assigned reading.” Gregory G. Monks

Holmes, Seth M.: *Fresh Fruit, Broken Bodies. Migrant Farmworkers in the United States.* Berkeley: University of California Press, 2013. 264 pp. ISBN 978-0-520-27514-0. (California Series in Public Anthropology, 27) Price: £ 19.95

In this ethnography, Seth Holmes unveils the hidden association between the agricultural production of “fresh

fruit” in the United States and the suffering of Mexican migrant farmworkers, resulting in migrants’ “broken bodies.” The author exposes social injustices that are part of today’s globalized agriculture and often considered a natural state of affairs. In the tradition of Paul Farmer and other physician-anthropologists, he argues that these injustices result in health problems that are not adequately addressed because of the decontextualized and depoliticized nature of medicine.

After chapter 1, the introduction to this publication, chapter 2 explores migration dynamics. Holmes argues that the migrant workers, indigenous Triqui from Mexico, experience their labor migration as anything but voluntary. Crossing the border is not a choice associated with high risks but rather a process necessary to survive as life at home was made impossible by structural forces. The author strongly emphasizes that only an ethnography that pays attention to the participant-observers’ own bodily experiences during fieldwork comprehends the nuances of the everyday lives of migrant laborers, without which an understanding of these structural forces and the suffering they cause to migrants would remain incomplete. An ethnographer of labor migration, suffering, and health needs to follow the Triqui farmworkers from their home in Mexico, across the dangerous border into the United States, to the farms. Holmes underscores this approach to ethnography through reference to Paul Stoller’s “sensuous scholarship” and Margaret Lock and Nancy Scheper-Hughes’ concept of a “mindful body.” Chapter 3 then describes the labor segregation in American agriculture that leads to highly structured hierarchies of ethnicity and citizenship, deepening the suffering of migrant laborers who are at the bottom of these hierarchies. Chapter 4 draws on experiences of Triqui farmworkers to analyze illness as the manifestation of various forms of violence: (1) structural violence resulting from social inequalities; (2) symbolic violence, which, according to Pierre Bourdieu, is symptomatic of the interrelations of social structures of inequalities and perceptions, justifying the suffering of migrant workers because structural violence is considered as natural; (3) political violence that is often targeted physical violence; and (4) everyday violence that Nancy Scheper-Hughes describes as micro-interactional expressions of violence. Chapter 5 describes the processes through which violence leads to ill health and critiques the acontextual lenses, the “medical gaze,” through which healthcare providers tend to view their patients, often blaming the victims of various forms of violence for their ill health and associated behavior. When physicians focus on diseased organs or treat the patient as a physical body, they ignore the social and personal realities of the patient, who remain largely silent. Holmes argues that a different approach is needed: “witnessing,” in which patients are treated as whole persons, recognizing too that larger political, economic, and social forces are fundamental causes of physiological, psychological, and social suffering. Chapter 6 then analyzes the normalization of social and health inequalities as examples of symbolic violence. Finally, the concluding chapter addresses the possibility of hope, resistance, and change. Holmes

encourages the reader to listen to migrant laborers, enact solidarity with their social movements, and work toward social justice. The author refers to Paul Farmer's concept of "pragmatic solidarity," which encourages joining in practical ways the struggles of oppressed people on all levels of the micro-to-macro continuum.

"Fresh Fruit, Broken Bodies" is not only a brilliant portrayal of migrant farm labor in the United States and a convincing analysis of structural violence; it is also an excellent example of engaged anthropology that wants to change public opinion, policies, and clinical practice. This book will be of interest to scholars and students of agriculture and transnational migration, critical medical anthropology and public health, and economic anthropology. The publication is also a valuable resource to teach research methodologies and social theories.

The only shortcoming of the publication is that a few sections read like dissertation chapters with somewhat repetitive references to theorists. Nevertheless, the book is simply outstanding and it is not surprising that it won the 2013 Book Prize of the Society for the Anthropology of Work as well as the 2013 New Millennium Book Award of the Society for Medical Anthropology.

Alexander Rödlach

Holten, Lianne: *Mothers, Medicine, and Morality in Rural Mali. An Ethnographic Study of Therapy Management of Pregnancy and Children's Illness Episodes.* Berlin: Lit Verlag, 2013. 237 pp. ISBN 978-3-643-90301-3. (Mande Worlds, 6) Price: € 29.90

The author is a Dutch midwife who originally travels to an isolated village in the Mande Mountains of southwest Mali to both support the opening of a small maternity clinic and conduct ethnographic fieldwork on therapy management of pregnancy strategies and children's illnesses. Introducing a Dutch model of midwifery practice in the maternity clinic gave rise to instances for observation of the interaction of biomedicine and local therapeutic practices, however, this forms only one component to this rich ethnography detailing the work of the author's five trips to her field site between 2007 and 2012 (for a total of eight months). She acknowledges that formative fieldwork should have been undertaken prior to launching the clinic in order to provide health services responsive to local demands, and uses this experience to frame the trajectory of her understanding and the experiences of her informants.

The ethnography is fluidly readable even while densely detailed, and the reader gets a sense of place, travelling along to this remote area with a high child mortality rate similar to the national averages in Mali. There, through the narrative depictions, Holten goes beyond viewing poverty as a linear cause for personal therapeutic choices and poor health outcomes – but instead explores the social relations and thought processes that poverty (among other local circumstances) creates, links, necessitates, and encourages.

A central argument of Holten's work is that shame is a concept that shapes the emotional and structural ways

of being in the community she lived in. It performs as an "[i]ntersubjective logic ... that informs everyday patterns of social interaction; ... a logic of belonging and of social well-being" (198). Having shame is an act of developing the self's potential in relation to social obligations and expectations. Women's shame and how it plays out on both pregnancy management as well as childhood illness links into child-spacing practices, family obligations for the nutrition of the child, birthing traditions, and a woman's place within polygamous marriages (and, therefore, her children's as well).

Shame in turn dictates health-seeking behaviour (for herself and for her child), as exercising shame as a "good woman" reconstructs her place in the social order, keeping her husband's position in the social network safe, and securing the care for her children. Holten discusses the moral definition of shame, and throughout the ethnography weaves stories as examples of encounters where the embodied representations of these codes are enacted, seeing shame as the performance of ethics at institutional, social, and personal levels.

After discovering the discourse of "shame" and its influence in pregnancy, birthing, and childrearing practices, this becomes a central path to her research. Chapters 1 through 4 lay out the setting conceptually, geographically, and socially, transporting the reader into the space for the arguments surrounding self-actualisation and lived experience in this setting through ethnographic descriptions of relationships, location, and the circumference of health and illness seeking behaviour among her informants. The author then circles in through the next chapters, describing how the conceptual ideas pervasive throughout her observations in Farabako are played out in different contexts. Chap. 5 discusses the manifestations of shame and its many roles in daily life. In chap. 6, Holten specifically looks at the maternity clinic as a place for the imported biomedical model and local concepts of well-being to engage with each other and reveals how the lived discourses of shame guided women's use of the clinic and their subsequent encounters there. Chapters 7 and 8 focus on therapeutic pathways of children's illnesses. Here she shows how language is used to not only identify a disease but also to construct the disease and give it a social trajectory for the child, family, and larger community. Chap. 9 then deals with a woman's social power and her own placement of suffering within her life narrative, which sheds light on her role in therapy management.

In addition to her exploration of shame and how its role creates a continuous negotiation of practices and boundaries for Farabako women, other analytical threads are taken up throughout the book that are useful to think with for reproductive practices in similar contexts throughout the region. Through narratives, she demonstrates how trust is crucial in the patient-healer relationship, seemingly trumping skill, information, and technical supplies. We saw this even with her own (outsider) role within the community, during the elaboration of an illness narrative in which she discussed not being approached for a child's illness until he was irreversibly ill, even after having shown that she was able to offer effective medical