

the commercial spirit. Dagmar Schäfer, through the study of a catalogue with clothing designs from China, concluded that certain states could even codify designs and fashion tastes as markers of class reflecting a higher moral order.

Perhaps, one of the most exciting articles of this edited volume is the contribution by Felicia Gottmann in chapter 16, where she links gender and body to studies of consumption in France. She argues how the demand for Indian cotton in France soared to extraordinary heights despite strict official prohibitions, and it remained unperturbed through private channels of supplies. The state crackdown in busting these illegal networks led to the frequent targeting of women as the “weaker sex” who were bound to obey, as well as using violence to claim authority over the “body” that was clothed in these forbidden textiles. This framework of the “home” and the “body” has been reused in the conclusion by Jos Gommans to highlight on consumption in India. Even though it does not entirely fit in as an apt conclusion, the chapter itself stands out for its excellent research. It compares the world of consumption in Mughal India studded with ritual significances to the consumption patterns of the Dutch society in the seventeenth and eighteenth centuries. While zooming down on one comparable Mughal province, Gommans chooses Gujarat for its urban character. Though it might be contended that his characterisation of the “urban” is slightly west-centric, it is understandable when his chosen unit is compared with its Dutch counterpart. The book, in general, has certain chapters that could have had been better in terms of being less descriptive and delivering more coherent argumentation. Nevertheless, in its entirety, *Goods from the East* remains a successful endeavour for its new approaches to studying Eurasian trade within the global history framework.

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John Donohue and Evelyn P. Jennings, eds. *Building the Atlantic Empires: Unfree Labor and Imperial States in the Political Economy of Capitalism, ca. 1500-1914*. Leiden: Brill, 2016. 215 pp. ISBN: 9789004285194. \$128.00.

As Peter Way observes in his preface to this collection, “for the current generation of leftist historians, Atlantic history fulfills the role that the history of the working class did for the progeny of E.P. Thompson” (vii). But while the Thompsonian tradition of labour history tended to emphasize the local and the regional (recall Thompson’s clarification in the introduction to *The Making of the English Working Class* that he neglected Scottish and Welsh history out of a respectful reluctance to generalize beyond the English experience), the history of Empire requires a much broader canvas. This collection, which includes seven essays covering a geographically and temporally diverse range of topics from the four major European empires, attempts to bridge that gap. Specifically, it explores the complex historical relationships between European capitalism and imperialism, doing so through the theme of unfree labour.

This theme complicates and enriches our understanding of the distinctions between state and market, public and private. For example, states collaborated with non-state and quasi-state entities such as the chartered companies, which functioned as much more than private firms and were in many places the leading edge of the expanding world of European capitalism.

Chartered companies were political entities as much as they were commercial ones, in some instances negotiating formal treaties with Indigenous peoples in the Americas, in addition to their primary function as a commercial entity. And, by securing valuable natural resources, companies provided a competitive advantage for their home country in its imperial rivalries.

Along these lines, Pepijn Brandon and Karwan Fatah-Black's essay challenges historian Pieter Emmer's view that the United Provinces' expansion was primarily commercial by showing how the state and the chartered Dutch West Indies Company were two sides of the same coin of Dutch imperialism. And in Evelyn Jennings' sweeping survey of the role of coerced labour in the Spanish empire from contact to the end of the nineteenth century, we see how the Royal Company of Havana was granted access to the Atlantic slave trade in exchange for building ships for the Spanish Crown. The company used a combination of waged and slave labour to build the ships, a telling example of unfree labour's reciprocal role between capitalism and empire.

One of the real strengths of *Building the Atlantic Empires* is the way it tries consistently to push past the binary of free/waged and unfree/slave labour, emphasizing instead the many variations located on a wide continuum between the two poles. We can see this, for example, in the way the editors (although none of the authors) deploy the term "reproductive labor". Of course, the term reproductive labour is more commonly used to refer to unpaid domestic work such as caregiving or cooking, which, because it occurs in the household sphere, is outside the market and therefore not counted in conventional economic terms. In Marxian economics, this labor is what allows society to reproduce itself, socially and economically. Here, however, the term is used to refer to the ways in which *empires* reproduced themselves: building, maintaining and defending the imperial settlements and infrastructure required for empires to expand into the New Worlds. Such unpaid work often took forms—slavery, indenture, penal servitude—requiring state coercion. This point is ably made by James Coltrain's essay on the construction of the Saint Augustine fort in Florida beginning in the 1680s. In other words, demand for unfree labour was driven by the *combined* expansion of the market economy and the European empires. Moreover, Elizabeth Heath's excellent study of post-emancipation Guadeloupe, which shows how global economic forces led French colonial officials to undo the new freedoms and restore elements of a slave economy, instructs us to pay attention to the persistence of unfree labour in the Atlantic empires, sometimes in residual forms, even after slavery had formally ended.

Indeed, the role of the state in the mobilization of unfree labour is emphasized throughout this collection. For example, John Donohue shows how coerced labour, on a massive scale, was essential to England's imperial exploits. In the wake of the English revolution, the state conscripted poor men into military service, which allowed it to colonize Ireland and fight an expensive war with the Dutch. Donohue traces how English legislation then facilitated further rounds of incorporation of indentured laborers into the imperial project, with thousands of poor British and Irish people being sent to work as chattel slaves in the Caribbean. As the English state asserted sovereignty over colonies and greased the wheels of the Atlantic slave trade, it simultaneously exerted legal controls over poor English bodies. Similarly, Anna Suranyi shows how the rapid expansion of the plantation economies in the seventeenth century led England to reorganize its transportation policies around sending "superfluous" populations to provide unfree labour to the colonies.

Rafael Chamboleyron's study of the policies regarding Indian slavery in the Portuguese Amazon shows how Portuguese imperialism and the slave trade were closely intertwined with the provision and control of labour. More broadly, it reminds us that the dynamics along the

colonial frontier, in the zones where a state had a presence on the ground but had yet to establish formal sovereignty, echoed back to the metropolitan center.

Canonically, historians of capitalism focused on Europe as the economic and cultural center of gravity. In their version of events, capitalism was born in the factories and mills of rural England. Industrialization allowed Europeans to gain footholds in global trading networks, and eventually to create their own empires throughout much of the world. Recently scholars have used Atlantic History to attribute world-historical change to mutual influences among various regions and cultures, rather than the simple imposition by a more “advanced” Europe on the rest of the world. Its focus on the edges of empire makes *Building the Atlantic Empires* a valuable contribution to the scholarship.

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Dawn Bohulano Mabalon. *Little Manila Is in the Heart: The Making of the Filipino American Community in Stockton, California*. Durham, NC: Duke University Press, 2013. 464 pp. ISBN: 9780822353393. \$105.00.

The establishment of Western colonies in Asia during and after the fifteenth century opened the doors to an unprecedented wave of human movement across transnational borders. This set off not only new encounters between different cultures and ethnicities but also resulted in ideas of “miscegenation,” racism and exploitation, often towards “non-white” populations. Dawn Bohulano Mabalon’s account of the Filipino American community in Stockton falls into this larger picture of ethnic tension, identity negotiation, and rigid social hierarchy. Reconstructing the history of this community from a human-centred approach, *Little Manila Is in the Heart* weaves personal and collective experiences and their responses to international events through three main themes: the process of racialization and cultural transformation of provincial immigrants into modern Filipino Americans, the connection between race, place and space in shaping this identity during the twentieth century and finally, the politics of historical memory and the urban landscape.

In the first part of *Little Manila Is in the Heart*, Mabalon recounted the earliest transformation of Filipinos in Stockton from individual settlers to conscious members of a strengthening ethnic community. The first group of Filipinos/*indios* left a recently re-colonized Philippines in search of better work prospects in the United States of America. Impoverished and uneducated, the Filipinos toiled in plantations and were divided by both housing arrangements and the fact that most people could only speak their native dialects. Gradually, smaller communities began to emerge: within the plantations, the Filipinos shared common grievances of being situated at the bottom of the caste system; after work, native activities like *escrima* and cockfighting were brought into Stockton and bonded some Filipinos. As the number of Filipinos continued to grow in Stockton, a sense of community grew with the emergence of social and labour organizations, Filipino newspapers, the rise of boxing and Filipino boxers and escalating social segregation between the “whites” and the “coloured.” Although the consciousness of being “Filipino” grew stronger by the day, the desire to be American was not forgotten and achieved through urban lifestyles and Fourth of July celebrations.