these global forms. Nor does he explain why society or citizenship, themselves historically problematic categories in social theory, should be privileged over their "local" correlates. In a text that seeks to use the lens of transnationality to move beyond "walls, borders and processes of social exclusion" (192), neither society nor citizenry can be said to describe states that are always fluid, inherently boundless, or universally inclusive.

More tellingly, the moments in *Global Shadows* that stand out as the most humane and humanly *true* for this reviewer are those that are informed by Ferguson's long field experience in Zambia and other parts of southern Africa. There is little need for a stylistic device like scare quotes when the author gives people's real responses to his questions or even to his presence in the field. Lesotho or Zambia, rather than the abstract Africa, take on an immediacy and reality that enables readers to care about those "places-in-the-world"(4)—or, perhaps, those people-in-the-world—since it is difficult to care about whether "Africa" is "modern" or not. Ferguson's theoretical calculus seems to be askew: being-in-the-world has not displaced being *at home* in the world, after all. For this anthropologist, the shadows of the global continue to be locally grounded, as shadows are wont to be, tied to people's (dare I say it) culturally, historically, and materially specific senses of self, others, and cosmos. From my perspective, Ferguson's text is therefore an important one, because it will force other readers to take a stand on issues similarly crucial to their disciplines and, indeed, to their own lives in the world and at home. Where it does not succeed is in trying to make the masters' tools of social theory dismantle the masters' house of inequality; for that, I much prefer the Zambian, Sotho, and Guinean voices whose skepticism about and desire for "becoming like you" (159) resound through the text, in too many ways unanswered by any of us.

———Misty L. Bastian, Franklin & Marshall College

Jack Goody *Islam in Europe*. Cambridge, UK.: Polity Press, 2004, viii, 178 pp.
DOI: 10.1017/S0010417507000710

*Islam in Europe* is an authoritative history that challenges the perceived opposition between Europe and Islam. Written for a general audience in a lucid style, it speaks from the intersection of at least three disciplines: religious studies, social anthropology, and history. The unevenly divided four chapters of the book deal with several interrelated issues. The first and largest chapter is a detailed and powerful exposition of past encounters between Islam and Europe. Goody explains Islam's three historical routes of influence on European culture and politics. These three streams are eighth-century Arab North African impacts on Spain and Southern Europe, fourteenth-century Turkish Ottoman advances in Southeastern Europe, and thirteenth-century Mongol

invasions of Russia and Central Europe. The first chapter also looks briefly at the agency of trade, the similarities in values between Abrahamic religions, and the role of Islam in contemporary Europe, where it is now the second largest religion.

The remaining three chapters deal with ethnic cleansing, Islam and terrorism, and the Taliban's destruction of the Bamiyan Buddhas, respectively. Casting these debates in historical perspective, Goody challenges current tendencies to single out Islam as intrinsically and exclusively prone to violence. *Islam in Europe* also takes issue with scholarship that does not take religious identity seriously. Goody criticizes theories of nationalism (e.g., Gellner and Hobsbawm) and analyses of ethnic cleansing that construe religion as ethnicity. Furthermore, he provides an excellent critique of the use of the notion of terrorism and distinguishes it from other forms of political violence. In terms of its relevance to contemporary debates over Islam in Europe, the book brings historical evidence against the idea that Islam is un-European, different, and uniquely associated with violence and backwardness. Finally, it contains elements of criticism of United States foreign policy and western attitudes towards Muslims in and outside of the West.

Based on a profound knowledge of history and contemporary Islam, *Islam in Europe* dispels modern Euro-American myths about Islam by reminding us of the historical interaction between Islam, Europe, and the West in general. It has an appeal that crosses disciplinary and geographical boundaries. Bringing together rich scholarly content and a clear writing style, *Islam in Europe* explores not only politics but also culture and art. It is a valuable source for those interested in the centuries-long history of interaction between Muslim and European cultures.

———Mucahit Bilici, Sociology, University of Michigan

Dominic Boyer, *Spirit and System: Media, Intellectuals, and the Dialectic in Modern German Culture*. Chicago: University of Chicago Press, 2005.

DOI: 10.1017/S0010417507000722

*Spirit and System* is an exploration of dialectical social knowledge across a variety of circumstances. These include a multiplicity of epistemic practices, communicative registers, historical moments, and social situations in modern Germany. Boyer defines dialectical social knowledge as "knowledges of social dynamics, relations, and forms that center on perceived ontological tensions between the temporality of potentiality and actuality and between the spatiality of interiority and exteriority" (10). This kind of knowledge develops in two coexisting forms. What Boyer terms "positive dialectical social knowledge" involves people "imagining the character of social and historical experiences as the sanctifying extension of inner potentiality into external