on coffee plantations led to protests that turned into outright rebellion. Armed with little more than machetes and agricultural tools, an estimated eight thousand to thirty thousand peasants and workers were killed in areas like Ahuachapán, La Libertad, and Sonsonate. El Salvador's civil war, starting in 1980, vindicated state sponsored mass killings from 1980 to 1983. This provoked large-scale movements by students, peasants, and wageworkers in rural as well as urban areas. These are three examples of economic problems, erosion of rights, and state repression that support Almeida's argument of social movilization during nondemocratic and authoritarian rule.

Atrocities carried out by the military and affirmed by the state, lead to what Almeida identifies as *mobilization by globalization*, or " a social conflict over a wide range of government austerity policies connected to global integration" (176). While the government attempted to extract itself from the crisis, it held on to the neoliberal ideology but translated it into social and civil change. The Salvadorian government was unable to understand the connection between people's civil rights and globalization. Salvadorians rebellion eventually led to fair wages, non-government regulated health care, establishing a teachers union, and working towards fair and competitive democratic elections. These accomplishments were the result of Salvadorian mobilization, stemming from their ability to unify in the face of adversity. This further demonstrates the impact of popular mobilization when power is claimed by the people.

Almeida's work makes clear the connections between civil discontent and organizational reform by citizens. His ability to gain access to a wide variety of sources from top government officials and most importantly, interviews with revolutionary reformists allows Almeida to illustrate El Salvador's struggle from different sides. His work is an important contribution to the historiography of Latin America that will help historians understand social movements in a country with a nondemocratic government.

Joshua Crespo

Samuel Truett. *Fugitive Landscapes: The Forgotten History of the U.S.-Mexico Borderlands*. New Haven: Yale University Press, 2006. Pp. 259. Paper $22.00.

Samuel Truett's history of the Arizona-Sonora borderlands is a timely addition to our understanding of the U.S.-Mexico border region, since it divides the two nations, and, as logic goes, two peoples. Truett, a professor at the University of New Mexico, seeks to "reconstitute the

historical tissue" that once connected the United States and Mexico by examining these borderlands, these crossroads of "empires, nations, markets, and culture" (8). The dreams of American corporate investors in the late nineteenth and early twentieth centuries converged with the hopes of the Mexican state that the historic and fabled mining region straddling the two nations might be ushered into the modern, industrial era. Truett seeks to understand how these powerful corporate and political forces repeatedly failed in a "fugitive landscape of subaltern power" (9).

Truett acknowledges much has been written about the region he studies. However, he distinguishes his works from others by placing the borderlands as a central aspect to his historical inquiry. His transnational approach allows him to observe the borderlands as a shifting human mosaic, a landscape that blends both the old and the modern. It is perhaps this contribution, his methodology, that is most useful to those studying border or transnational histories, whether for U.S.-Mexico borderlands, or regions elsewhere in the modern era of rigid national borders.

Truett effectively illuminates the "forgotten history" of some of the borderland peoples. Yet, his narrative largely misses the voices of these subaltern groups he identifies. Uncovering the voices of the Opata, the Apache, the Yaqui, the Mormons, the Chinese, and the Mexican migrant worker eludes Truett and undermines his attempt at a true borderland history. In fairness, Truett is aware of these shortcomings, as he clearly states in justifying his methodology. He relied heavily on archival sources from the nations whose borders he sought to contest, and to the degree that he was able to deduce minority experiences, he should be commended.

The majority of Truett's work covers the extension of American capital and corporations into the copper borderlands of Arizona-Sonora. Mexican state encouraged and facilitated American investment in both modern mining technology as well as modern infrastructure. Though mineral extraction was of utmost importance to corporate interests, the Mexican state saw this transnational undertaking as a means of ushering in a new modern era in their northwestern frontier. Whereas modernizers sought to establish stable communities with a reliable labor force, local populations relied on mobility for survival. Furthermore, these mining corporations had to adapt to the geographic realities of the Sonoran Desert. Whereas men like Col. William Greene, owner of a vast copper mining empire, brought in modern mining machinery and infrastructure, pre-modern methods of mining and transport (the pack-mule) were employed side-by-side with modern traction engines and railcars.

Truett's work is not only important for its novel contribution to a well-studied region, but the centrality of borderlands in his study is a suitable paradigm for investigating borderland regions elsewhere. For the Arizona-Sonora case in particular, he demonstrates that the border that divides us today has obscured the intimate connections that led to the development of the region over a century ago.

Joseph Davis

John Soluri. *Banana Cultures: Agriculture, Consumption, and Environmental Change in Honduras and the United States.* Austin: University of Texas Press, 2005. Pp. 321. Paper $24.99.

John Soluri, Associate Professor at the University of Michigan, Ann Arbor, explores how the banana industry in Honduras changed between 1870 and 1975. Soluri argues that people need to think and act in ways that acknowledge the dynamic relationships between production and consumption, between people and nonhuman forms of life, and between cultures and economies (xi). His research shows social and environmental transformations that took place in Honduras when the United States became involved in the mass production and consumption of bananas.

Soluri begins by focusing on the environmental destruction of the land brought on by the fruit companies. Many acres of forest were cut down in order to build railroads that were run by American businessmen. More forests were cut down to make room for farms and over time the soil became depleted. U.S. involvement with banana plantations during the late nineteenth early twentieth centuries constituted efforts to modernize the region. According to Soluri, these modernization attempts were unsuccessful because of the environmental destruction they brought and the end of U.S. funding for the region.

Soluri also explains how all these changes as a result of U.S. involvement with the United Fruit Company led to social changes in Honduras. The ever-growing demand for bananas caused immigration from surrounding countries including Guatemala, Nicaragua, and El Salvador in hopes of working on the plantations. Some of these immigrants faced local resistance because they were taking work away from Hondurans by accepting lower wages. Soluri wants readers to understand that none of these negative social changes would have occurred if banana plantations had not existed.

The second part of the book examines the mass consumption of bananas in this Central American country and the United States by