

of Chapter Six). Rankins subverts any additional acknowledgment of women to the footnotes. While this is a critique more appropriately directed at the archives on which a project such as this so heavily depends, it offers a continued reminder that if we do not set out explicitly looking for the role of difference in our histories, the white male perspective will continue on as seemingly all there is (or was).

In summary, through scrupulous attention to detail, *After the Map* demonstrates for readers that the theoretical and practical underpinnings of geospatial

knowledge are more intricate, entangled, and politically charged than they might appear at first glance. While this book would serve as a robust introductory text for those interested in the history of mapping sciences or, more broadly, science and technology studies, through clear writing and a host of supporting images, Rankin has produced a book that can be engaged beyond the walls of the academy. Overall, this book adds to the growing body of evidence one can point to when arguing that maps, mappings, and geospatial technologies are not neutral.

Making Other Worlds Possible: Performing Diverse Economies

By Gerda Roelvink, Kevin St. Martin, and J.K. Gibson-Graham (eds.). University of Minnesota Press, Minneapolis (MN) and London, 2015. 362 pp.; maps, diagsr., photos, notes, and index. \$35 paperback (ISBN 978-0-8166-9329-0)

CHRISTIAN SELLAR

Department of Public Policy Leadership, University of Mississippi

This book is the latest installment of the diverse economies research program, a two decades long challenge of the representation of the capitalist economy and advocacy for new, more than capitalist and more than human economies. Diverse economies started with the work of J-K Gibson-Graham, pen name of Katherine Gibson and late Julie Graham, *The End of Capitalism (as We Knew It): A Feminist Critique of Political Economy*, published in 1996. Written in the rampant years of neoliberal capitalism, *The End of Capitalism* argued that left-leaning intellectuals and activist representation of capitalism as an all-powerful and dominant enemy actually empowered the mainstream.

Gibson-Graham proposed new visions of capitalism as limited and enmeshed in non-capitalist practices. Such intellectual exercise allowed to conceive a “world of economic difference” (*The End of Capitalism* p. 6), in place of a single capitalist order to which non-capitalist practices are subordinated. A decade later, in 2006 they published *A Postcapitalist Politics*, which developed “a language of diverse economy and a weak theory of the economy (*A Postcapitalist Politics* p. 60) that had the merit of both identifying and systematizing the wide array of often invisible economic practices. In so doing, they paved the way to both empirical research and activist engagement, because “it is only when the

economy is opened up in this way we can imagine [new economies], and the collective actions to realize them (*Making Other Worlds Possible* p. 5). In 2013, *Take Back the Economy: an Ethical Guide for Transforming our Communities*, written for an activist audience, outlined the strategies for collective action.

The authors of this book continue the project of documenting as well as performing diverse economies action by deepening the themes of *Take Back the Economy*. While the latter explicitly tied the theoretical effort to represent the economy as diverse with the action of performing ethical community economies, *Making Other Worlds Possible* “offers a more reflective and theoretically developed accompaniment to this popular guide” (p. 10). Its major strengths are intellectual maturity, the coherence of the diverse economies research program, and the methodological variety and sophistication of the contributions. The broad range of contributions is a strength, but also a weakness: thirteen different chapters, focusing on themes as diverse as agricultural and fishing co-operatives in the US (Cameron, pp. 53-72; Snyder and St. Martin, pp. 26-52) to household economies in Moscow (Pavlovskaya, pp. 269-295), from designing alternative markets (Callon, pp. 322-348) to the politics of mapping in the US and Brazil (Safri, pp. 296-321), from a reinterpretation of migration and remittances (Safri and Graham pp. 244-268) to rural household in the Philippines (Gibson, Cahill and McKay, pp. 164-224) to name just a few. Such variety inevitably has a cost in terms of coherence and readability, offset only in part by the editors’ considerable effort to tie them together.

Intellectual maturity stem from the intersection of theoretical continuity,

methodological depth, and empirical variety. Theoretically, the book further develop Gibson-Graham focus on performativity of social representation (p. 6). In *The End of Capitalism* they portrayed capitalism as a powerful discourse that perform and re-perform its own dominance. In this book, they extended the notion of performativity beyond the human world to include materiality, through Callon use of actor-network theory (pp. 322-348). As a result, the political goal of diverse economies has broadened from representing non-capitalist economies to establishing a more-than-capitalist practice of coexistence between humans and the non-human world (p. 9). In Roelvink’s discussion of climate change the non-human world is represented as a subject, rather than an object, of economic action, opening to possibilities of partnerships between humans and parts of their environment to respond to ecological challenges (pp. 225-243). Such emphasis on coexistence drives the theoretical inquiry on economic subjects further away from the rationalist, neoclassical *homo economicus*. Continuing an effort initiated with *A Postcapitalist Politics*, the contribution by Madra and Özselçuk (pp. 127-151) engage psychoanalytic theory to expand views of economic subjects to analyze psychological processes in collectives interested in building community economies. Methodologically, the broader use of performativity in conjunction with actor network and psychoanalytical theories extended the reach of participatory action research (PAR) to exceed human bodies, multiplying the diversity of inquiries (p. 13).

Intellectual maturity notwithstanding, the introduction should have better emphasized some links among papers. In particular, individual contributions make

important points about the relevance of the diverse economies research. Others present a variety of institutional contexts that could have driven further theoretical discussions. Healy (pp. 98–126) addressed the accusation that diverse economies research is exceedingly hopeful and focused on enterprises marginal and less powerful than their capitalist counterparts. In so doing, he noticed that “diverse economy theorists do not deny that something can exert power or hold domination, but would instead seek to understand the materiality of that domination... from the recognition that knowledge is part of an assemblage is the possibility that the assemblage might be different.” Madra and Özselçuk discussion of communism presents similar stances (p. 146). However, the papers discussing nature and political ecologies address the issue of relevance most convincingly. Moore and Robbins (pp. 153–172) suggest new ways to understand political ecologies; Barron (pp. 173–193) is able to re-center resource management to focus on ethical choices involving both the human and non-human world. Roelvink (pp. 225–243) shows a path towards a radical rethinking of the subject of the economy as pre-condition for solving ecological crises, while Callon (pp. 322–348) re-thinks the relationship between markets and politics to focus on new (ethical) rules to structure markets. All together, these works do not only emphasize the inability of traditional, capitalism-centered representations of the economy to address ecological crises, but also show viable alternatives to capitalist notion of relevance and power built on a narrow notion of productivity.

The mix of contributions also present a broad varieties of scale, from the highly localized to the transnational, and an equally various sample of different local and national contexts. Reading these contributions, it is apparent that institutions at various scales, including the national, shape the possibilities available to diverse economies initiatives. For instance, the household economies of Moscow (Pavlovskaya, pp. 269–298) are the outcomes of Soviet and post-Soviet institutional legacies, and are not necessarily motivated by political projects in the same way that some of the North American contributions. I would have liked to read a discussion about the possibilities of diverse economies in conjunction with the institutional variety showcased by the contributors. In sum, *Making Other Worlds Possible* is a collection of high quality papers, which pushes the diverse economies research program further both theoretically and methodologically. Thematic variety is both the strength and weakness of a book that should be read alongside the other works by Gibson-Graham.

REFERENCES CITED

- Gibson-Graham, J. K. (2006). *A Postcapitalist Politics*. Minneapolis, University of Minnesota Press.
- Gibson-Graham, J. K. (1996). *The End of Capitalism (As We Knew It): A Feminist Critique of Political Economy*, Minneapolis: University of Minnesota Press.
- Gibson-Graham, J. K., Cameron, J., & Healy, S. (2013). *Take Back the Economy: An Ethical Guide for Transforming our Communities*. Minneapolis: Univeristy of Minnesota Press.