

Lynne Phillips (ed.), *The Third Wave of Modernization in Latin America: Cultural Perspectives on Neoliberalism*, Jaguar Books on Latin America, No. 16, Wilmington, Delaware: Scholarly Resources, 1998. xxiv + 200 pages, ISBN 0-8420-2606-1 (cloth), ISBN 0-8420-2608-8 (paper).

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*The Third Wave of Modernization in Latin America* is a collection of original anthropological essays that examine local changes in response to neoliberal policies in several Latin American contexts. In the words of editor Lynne Phillips, "The goal of this volume is to offer students the opportunity to see how anthropologists make sense of the massive changes being experienced by Latin Americans today in the name of neoliberalism and to highlight the contours and contradictions of Latin American modernity" (p. xviii-xix).

The expression "third wave of modernization" recognizes anthropology's attention to "modernization" and continuities with past modernization, e.g., "... imposition of value systems by the North, the development of the market, and the transfer of resources out of local communities and regions" (p. xiii). Consistent with this tradition, the abiding concern of all the authors writing in this collection is with such impact indicators as loss of local autonomy, forced shifts in livelihood, disruption of social nets, privatization of social supports, open and disguised political repression, rising family labour inputs without remuneration, disproportionate setbacks for women, declining quality of life and increasing marginalization of rural and urban underclasses. The hegemonic potential of neoliberalism appears throughout the book, but the analyses go beyond capitalist ideology to examine differential impacts on peoples' lives, multiple understandings of the process, and varied engagement with it, including public awareness of the gap between political rhetoric and program delivery, and resistance solidarity bases and potential. The work reflects well-grounded theory and convincing critical reflection on field-work experiences.

An introduction by Phillips offers an insightful overview of perspectives on change: modernization, dependency, debt crisis and structural adjustment, and the "third wave of modernization"—neoliberalism—"the process of a growing reliance on the market for organizing social and economic activities" (p. xvi). In the conclusion, Phillips briefly discusses theoretical similarities and differences reflected in the essays, and addresses implications of anthropological analyses of local-global dynamics.

The original essays are grouped into three categories. Within "Changing Rural Lives," Pierre Beucage presents a history of liberalism in Mexico to set the context for response of the Nahua of Sierra Norte de Puebla—avoidance of repression of their coastal counterparts and their pragmatic insistence on modernity but only with technology under their control. The analysis suggests potential for effective local control. Michael Painter provides an historical overview of

Bolivian development initiatives based in United States interventions that have led to profound dependence on aid, rapid inflation, rising costs of agricultural inputs, and declining prices in commodities, together driving small-scale farmers to coca production as their only viable livelihood alternative, despite the repressive war on drugs that conveniently targets easily identified and vulnerable producers rather than elusive and powerful distributors. Linda Green traces the recent history of state repression in Guatemala and how it has made possible a direct intrusion in peoples' lives in the shift to non-traditional exports reliant on cheap labour. She ponders implications of the decline of knowledge about, and interest in, the Mayan culture of production and work.

Within "Transforming Urban Enterprises," Linda Seligmann examines the interaction of gender and ethnicity among Peruvian market women in Cuzco, and how neoliberal policies affect both livelihood options and political participation. While neoliberalism exacerbates factionalism, generally diminishing organized protest, interrelationships of gender, ethnicity and class do not yield easily delineated responses. The Buechlers (Hans, Judith-Maria, Simone and Stephanie) focus on micro-lending to small-scale vendors and producers as part of the neoliberal agenda in Bolivia. Credit access increases competitive pressures and prohibits kin linkages; loan benefits appear to accrue to more established women and those who can mobilize a larger workforce for more rapid turnover. Florence Babb compares co-operatives that arose in Nicaragua under the Sandinista government with current neoliberal promotion of microenterprises. Both co-operatives and other small businesses have experienced failure in competition with larger industries through removal of favourable terms of credit and protective tariffs on imported goods. This has produced unlikely alliances in opposition to structural adjustment measures imposed by the IMF. Through past revolutionary experience Nicaraguans have learned to organize opposition for limited concessions from government.

Within "Restructuring Society and Nature," Lesley Gill examines the Bolivian teachers' strike of 1995 through views of people caught up in organized resistance to restructuring the education system without regard for Bolivian conditions. Teachers must turn to other means of support, effectively subsidizing public education with low wages. Parent-teacher commonalities and differences are central to the dynamic. For Gill, the case illustrates the continued importance of class-based organization as "key to understanding how people conceptualize themselves and their ongoing relationships to others" (p. 138). Constance Classen and David Howes adopt a postmodern approach to health and healing in northwestern Argentina. They suggest that juxtaposition and interaction of traditional ethnomedicine and modern biomedicine may result in disintegration of ethnomedicine, but may also demonstrate its "continued vitality and relevance" (p. 151); globalizing conditions promote wide valorization of local beliefs and practices. Marilyn Gates examines Mexico's record on environmental issues; environmental concerns have consistently had

lower priority than economic growth. Long-term ecological adaptations of peasant farmers in the Campeche region confront new ecological laws based in a Western model of sustainability compromised by the neoliberal agenda. Gates raises the prospect of an alternative approach to sustainable development, giving importance to “cultural as well as biological diversity, the right to democracy, and the satisfaction of basic human needs” (p. 171), similar to processes set in motion by the Zapatistas in Chiapas. Gustavo Lins Ribeiro and Paul Little take up a similar theme in their examination of Brazilian environmentalism discourse. “Environmentalism . . . has stressed . . . the value of local/global relationships for political action” (p. 186) through networks, brokerage, and local participation. Noting such dangers as co-optation of local leaders in Brazilian Amazonia, their view is that globalization offers opportunity for local populations to defend their interests against those promoted by outsiders, and potential for transformation of their agency.

This small book draws together distinct local-global interface histories, achieving thematic unity through the editor’s conceptual analysis and some cross-referencing. Absence of an index is unfortunate. Overall, the book offers a compelling contribution on the dialectical character of local-global dynamics, and complexities of cultural creativity in the economic and political realities of peoples’ lives. The essays provide accessible—sometimes vivid—reading for use in both graduate and undergraduate courses on globalization and/or Latin America.

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**Parnesh Sharma**, *Aboriginal Fishing Rights: Laws, Courts, and Politics*, Halifax: Fernwood Publishing, 1998.

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When I first embarked on this research, I expected to reach a different conclusion. At first glance, all indications pointed to a very positive interpretation and application of the principles enunciated in *Sparrow*. There were indications that the government was doing all it could, in an expeditious manner, to respond to the Supreme Court of Canada decision . . . an initial reading of the SCC decision, with its grandiloquent statements about mistreatment of aboriginal peoples, seemed almost enlightened . . . upon further research and critical analysis, my initial opinion gave way to disappointment and outrage. (p. 92)

In 1990, the Supreme Court of Canada handed down a mixed decision in *R. v. Sparrow*. While the decision established Aboriginal rights to fish it also subsumed Aboriginal fisheries within the Crown. Parnesh Sharma (1998:12) examines this decision “as well as the ability of subordinate or disadvantaged groups to use the law to advance their causes for social progress and equality.” He examines the particular legal rights to fish before and after this decision. Sharma’s socio-legal historic analysis of recent Supreme Court deci-

sions expresses the same pessimistic view about Canadian courts as was advanced by the Royal Commission on Aboriginal Peoples. RCAP (1996:683) noted that “courts are a blunt instrument . . . legal processes and direct action can delay projects . . . it is the treaty relationship that will establish a genuine reconciliation between Aboriginal peoples and other Canadians, based on the principles of mutual respect and sharing.” The final reports and recommendations of the RCAP share divergence and convergence with *Aboriginal Fishing Rights*.

*Aboriginal Fishing Rights: Laws, Courts, and Politics* is plainly laid out in five chapters: “Introduction,” “Aboriginal Fishing Rights before *Sparrow*,” “The *Sparrow* Decision,” “After the *Sparrow* Decision,” and “*Sparrow*, the Law and Social Transformation.” For anthropologists this book is a too brief, but nonetheless fascinating discussion of equality and social transformation since the establishment of the Canadian *Charter of Rights and Freedoms* (1982), as expressed through a challenge to the Canadian Nation state by Aboriginal fishing rights. As a source book *Aboriginal Fishing* provides a summary discussion of the evolution of Aboriginal fishing rights in Canadian Courts. For students of cultural anthropology and environmental anthropology, the book serves to deconstruct the ideology of representative minority legal rights, laying bare the concept of ideology as central to discussions of law.

Anthropologists interested in fishing cultures, adaptations, social movements, technologies, and social-natural relationships, will find Sharma’s book insufficient to fully understand the relationship of Aboriginal fishing and Canadian courts. The book is narrowly constructed and would have better served the author by fleshing out the arguments beyond the legalistic. Much of the historical developments leading to the contemporary fisheries in British Columbia are absent. Furthermore, Aboriginal fishing rights have had profound impacts outside of British Columbia and Sharma is noticeably silent on this point.

Many would agree that fishing people are by their very definition located or situated. Since European nations degraded and overpopulated Europe and the surrounding waters—outpacing local supplies, they began to cast their nets further ashore. The impacts of doing so have been subsumed under the rubric of colonization and imperialism. Sharma notes, “the history of colonialism and imperialism is a history created by the European powers and not by the vanquished. Indeed, recorded history remains the prerogative of those who have produced it” (p. 33). This statement is misleading, for his analysis really is a narrow focus on conditions in BC and says little about history. Since the colonial processes began in North America during the 1400s, fishing has developed a duality to satisfy local and market needs. The process replicated in Canada, and elsewhere, as a form of internal colonialism saw fishing companies accessing fishing stocks under conditions of frontier economics.

Sharma argues that, “the battle over fishing rights is really a battle over a valuable commodity and resource. It is a