

with Athapaskan peoples, they are not situated into a critical context. Considerations of the impact of settler colonialism are now standard approaches to these types of materials in the anthropological literature and would have enriched the reader's appreciation for what has survived despite great odds. Though Thompson includes a brief introduction to contemporary revival projects in the epilogue, there is little indication of why these practices need revival, or how communities are using projects of this sort to strengthen specific cultural identities in the face of increasing environmental and corporate threats to traditional lands. At the same time, given the recent change in name and mandate at the museum, it is quite possible that this book will be among the last of its kind from this institution, one that privileges the cultural practices of the original inhabitants of this continent over the history of settlement and conquest advocated by the current government.

The lack of critical engagement aside, Thompson's introductory statement rightly positions Athapaskan clothing as "an aspect of culture so central to a people's sense of who they are, so expressive of cultural values and a life-style that endured over centuries, [that it] merits careful study" (p. 4). In this book, Thompson accomplishes this monumental task in a way that is both accessible to a general audience through historic specificity, clear language and lavish colour illustrations, and also useful as a reference tool to those wishing to understand the physical attributes of these garments. In addition, though it is not explicitly stated, Thompson's focus is an important contribution to the ethnographic literature, as women's work is so often overlooked or marginalized as merely utilitarian rather than having significant cultural, social, economic and aesthetic value.

Susan Vincent, *Dimensions of Development: History, Community, and Change in Allpachico, Peru*, Toronto: University of Toronto Press, 2012, 221 pages.

Reviewer: Christiane Paponnet-Cantat
University of New Brunswick

In *Dimensions of Development*, Susan Vincent presents a historically informed ethnography of a Peruvian Highland community in the Mantaro Valley that she calls Allpachico. Drawing upon political economy and more than two decades of fieldwork experience (1984–2008), the author critically evaluates four distinct people-oriented projects implemented in the village. These development projects and practices are framed within the historical and social contexts of the region in an attempt to trace the structural implications of the uneven but complex infiltration of capitalism in the sierra. Central to her argument is that development projects consolidate capitalist patterns through differential access to external resources, increased consumerism, and greater commodification of local labour. The use of a locally specific approach enables Vincent to explore the role of the *comunidad campesina* and reveal how social differences among Allpachiqueños lead to different viewpoints on demands arising from penetrating capitalism and noncapitalist Andean cultural patterns. People's accumulated experience with intentional development generates contradictions and frustrations but also serves to negotiate and

mitigate the mixed results of external intervention in local livelihood.

Vincent starts her analysis of development by seeking to explicate a pattern of structural change that has shaped the Mantaro Valley and Central Highlands communities over a long period of hegemonic domination—first, Andean with the Huancas and the Incas; then with the Spanish and republicans. She argues that this pattern of change is a hallmark of intentional development based on a conception of Andean people as resources to be profitably exploited. Over time, the process has enabled the penetration of capitalism in the region, strengthening the political reach of the state through the transformation of governance structures. In recent decades, government downsizing and neoliberalism have led to the growth of countless NGOs to provide technical assistance. Intentionally or not, present-day development serves the capitalist economy (p. 166). Both the Peruvian state and transnational helping institutions finance programs and policies that prioritize capitalism, regardless of their local merits. A lack of meaningful consultation on community priorities prevents effective local participation. According to the author, rules and practices dictated by these external initiatives encourage both political clientelism and the infiltration of capitalist rationalities. Meanwhile, outside projects put a great deal of demand on the local population. Communities try to respond to these growing responsibilities by seeking several eclectic strategies to survive and preserve some degree of autonomy and choice. These strategies are what the author intends to explore in all their complexities.

The book has nine chapters. Each is carefully crafted, with an introduction that makes the issues to be dealt with very clear and, at the end of the chapter, a complete synthesis of what has been covered. Chapter 1, "Development in History in Peru," explains the usefulness of political economy as an approach to trace structural change and the development practices that have marked the history of Allpachico. In the second chapter, "Anthropology, Development, and Capitalism," the author sets out the concepts underpinning her theoretically tied analysis, the main actors involved in development and the relationship between anthropology and development. Chapter 3, "Somos libres? Political Structures of Development in History in the Peruvian Central Highlands," and chapter 4, "Community Development: Definition, Context, and History in Allpachico," link the current development context with pre-Colombian, Spanish and republican hegemonic projects within the region and show how domination has transformed Andean communities, indigenous identities and the sense of *comunidad* that today has become a template for collective endeavours.

In chapter 5, "To Teach a Man to Fish (and a Woman to Sew) ... Integrated Rural Development and Basic Human Needs," Vincent critically discusses three development approaches to illustrate how community-based projects have promoted local integration into capitalist markets but ignored the problems caused by market dependence. These approaches include Integrated Rural Development, Community-Based Integrated Development, and Basic Needs. To illustrate some of their contradictions, the author examines a late 1980s Multi-Need, Integrated Rural Development Project, dedicated to market production for increased local incomes. Given the political and economic instability of Peru at that time, the project was cut short and its results questionable. Project workshops were never fully functioning, and women were pushed away

from agriculture toward domestically related activities. Part of its legacy, however, was to provide accumulated experience on which Allpachiqueños could draw when seeking a future under their own control (p. 92).

In chapter 6, "Developing People: Gender and the Turn to Individuals as Foci of Development," Vincent shifts her focus from projects to individuals. She explores the effects of gendered development on Allpachiqueños women and the subsequent reordering of local relations along gender lines. Using the experience of local recipients such as Tomasa, a woman involved in several local projects, the author argues that projects aimed at women tend to emphasize female domesticity at the expense of other important women's roles, including farming (pp. 99–102). Programs focusing on female leadership and organized through women's collectives may not provide more power to women. The author argues that although these projects help women to acquire political mobilization skills, their managerial bent often ends up being interpreted by women in clientelistic ways (p. 107), which makes Andean women vulnerable to outside manipulation.

Chapter 7, "NGOs, Infrastructure Projects, and Commodification," centres on the labour demands large-scale infrastructural projects put on local residents. To illustrate this point, the author uses the cases of an early electrical project and a more recent water project that took place in the 2000s. Both of these initiatives were based on a neoliberal model of development, which promoted self-help through collective mobilization to reduce costs for the state. After presenting diverse local viewpoints, Vincent comes to the conclusion that these projects have generated internal class-like divisions (p. 131) and conflicting understanding on the value of labour power (p. 132). Because the contribution of the residents is usually not acknowledged as cost, infrastructural projects tend to burden residents with heavy demands and lead to increased labour commodification. Such projects also encourage abuse of unpaid forms of collective labour mobilization, such as the Andean communal faenas, a traditional form of labour organization.

In chapter 8, "Participatory Budgeting: Accounting, Accountability, and Politics," the author discusses the role of the state as a major source of development funds through municipal participatory budgeting. Participatory budgeting is a form of top-down decentralization, which outlines the responsibilities of citizens while limiting their role (p. 139). For Vincent, the rigidity of formal dictates subverts public input into resource spending; it generates local frustrations and also promotes uneven and contradictory integration into capitalism (p. 154).

Chapter 9, "Conclusion: Immanent Development in Capitalism," deals with how people's experience of past projects becomes their accumulated knowledge to change their circumstances, seen by the author as the product of historical struggle. The particularities of responses, Vincent argues, are framed by the priorities and limits dictated by the state and outside agencies, and shaped by knowledge people have acquired through past experience of struggles.

Dimensions of Development is both scholarly and stimulating. Tightly organized, very carefully drafted, it is a fine piece of work that provides a lucid analysis of some very complex issues generated by capitalism and international development. Allpachiqueños are portrayed as individuals trying to strategize their efforts within constraining circumstances, and their capacity to navigate through these challenges offers a valuable

lesson in perseverance. Its contribution is significant to anthropological study in the Andean region and will prove useful and provocative to those concerned with development anywhere.

Rudnyckyj, Daromir, *Spiritual Economies: Islam, Globalization and the Afterlife of Development*. Ithaca, NY: Cornell University Press, 2010, 289 pp.

Reviewer: Janice Newberry
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The relationship between Islam and globalization, although not a new one, has inspired some excellent ethnographic and theoretical work recently, perhaps especially in Southeast Asia, which is often overlooked in current political debate in North America and Europe. Daromir Rudnyckyj's *Spiritual Economies* adds to this growing canon with a fieldwork-based analysis of a popular human resources program known as Emotional and Spiritual Quotient (ESQ) and its use at Krakatau Steel, a state-owned factory in the province of Banten located at the western tip of the island of Java. Rudnyckyj's focus is how this spiritual training exemplifies the workings of neoliberal rationality in the post-Suharto era. By considering how this popular program is used by Krakatau to deal with the changing market position of the company, he is able to contrast the bright post-independence promise of state-led industrialization with the changed circumstances of a newly democratic and decentralized Indonesia post-1997. He contrasts the Suharto-era faith in development to a more recent post-9/11 desire to develop faith. In this respect, Rudnyckyj considers both the local context of Banten's special role as an industrial zone and as a province with a rather particular Islamic and trading history. His analysis includes the larger context of shifting trading and manufacturing regimes in the current phase of globalization affecting Indonesia. The attention to Banten's role and its pre-colonial, colonial and post-independence roles is fascinating and an important addition to the ethnographic scholarship on Indonesia.

Rudnyckyj firmly situates his analysis in the governmentality literature and the production of particular subjectivities. He draws inspiration from classics such as Weber's Protestant work ethic and Hirschmann's attention to self-interest and its reconciliation with collective interest. Yet, his emphasis is clearly on recent theoretical treatments of regulation, accountability, audit culture and the production of selves through particular global practices as he describes it. His attention to the growth in human resources management in Indonesia is especially good, highlighting the importance of these programs as Indonesia has shifted toward more flexible forms of production and governance. Rudnyckyj's ethnography is notably strong when he takes the reader to an ESQ session where the intensely choreographed performance produces a moment of conversion and collective effervescence. The voices of those transformed in these sessions, where they are asked to confront their own death, provide an excellent window onto current Indonesian tensions and coherencies. He follows this thread through attention to emotion and affect and its governance through these evangelistic seminars aimed at self-improvement.