

Book Reviews/Comptes rendus

DAVID NUGENT (ed.) *Locating Capitalism in Time and Space: Global Restructuring, Politics, and Identity*. Stanford University Press, 2002, xiv + 349 p. paperback \$24.95, cloth \$60.00.

Most of the twelve readings compiled here derive from two related sessions at the 1995 American Anthropological Association annual meeting. The papers discuss capitalism in regard to global and localized issues of state and nationhood, ethnicity, class, gender, and other economic and political factors. As Nugent explains (viii, 1), this book questions the degree to which current anthropological discourse on globalization and the 'spread of capitalism' is a recent development or a continuation of much earlier and often underemphasized ethnographic work examining similar global processes. The book challenges a Kuhnian model of academic development as a series of revelatory breaks from established discourse. Here a more processual, integrative model is presented, as the text highlights often overlooked ethnographic and ethnological material about capitalism and globalization, especially as these are locally manifested.

In an extensive introduction, Nugent refers to American corporate icons like Rockefeller and Carnegie as examples of capitalist philanthropists who facilitated anthropological research as a means to promote their own globalizing corporate interests. This emphasis may initially appear as a Euro-Western association of academic and capitalist systems. However, Nugent establishes that capitalistic expansionism of the early twentieth century occurred along with, and contributed to, a similarly extensive academic discussion of processes and manifestations of globalization.

William Roseberry continues this discussion using a model of the periodically shifting key resource needs of capitalist enterprises and how these relate to processes in emergent core and peripheral areas. For example, development of the textile industry and railroads created relationships of global and cross-cultural proportion, and academic discourse addressed these. Myron L. Cohen and Marilyn Cohen provide fascinating accounts of commodification as they relate to localized understandings. Respectively, they discuss land ownership, kinship relations and title transfers among Han Chinese settlers in Taiwan in the very early nineteenth century, and gendered processes of emigration and use of public workhouses during the Irish famine in the mid-nineteenth century.

Using geographically and culturally specific ethnographic data, chapters by David Nugent, Anastasia Karakasidou, Maria L. Lagos, and George C. Bond concentrate on diverse processes of ethnic and national identity formulation and change. Nugent discusses micro-revolutionary processes and the meshing of localized 'warlord' activities with national and capitalist policies in the Peruvian Andes. Karakasidou addresses fervent yet flexible concepts of language and identity, ritual process and nationalism in northwestern Greece. Both chapters extract identity-related paradoxes found in the local manifestations of emergent capitalism and nationalism. Lagos and Bond emphasize the politics of gender in examining capitalist influences on national and local identities in the Bolivian highlands and northern Zambia respectively. These chapters highlight relationships between an often androcentric social science, patriarchal capitalist nationalism and gendered localized cultural understandings.

Cynthia Saltzman presents a case study of unionized clerical workers at Yale University organizing around the complex principle of fair wages for comparable worth. Their activism engages work roles, identities and gender discrimination, and unites women and men of diverse occupations and union affiliations. Ida Susser shows how post-Fordism and an emphasis on flexible accumulation changed manufacturing and corporate patterns, eventually precipitated a housing crisis in 'working class' areas of New York City, and altered the nature of the communities, while traumatizing individuals and limiting opportunities.

Michael Buraway reveals the crucial importance of lengthy developmental processes and extensive infrastructure through an examination of the apparently insurmountable problems of establishing a 'quick' capitalist system in Russia. Aihwa Ong also emphasizes historical context, showing the recent rise in Chinese corporate forms to be strongly based around long-standing Mandarin cultural ideals of fraternal bonds and networks that transcend regional boundaries.

This book realizes the difficult objective of situating capitalism in diverse geographical, historical, regional, cultural and even individual spaces. It also effectively demonstrates that recent anthropological discourse on capitalism and globalization represents the continuation of an extensive, albeit largely unrecognized body, of ethnographic and theoretical work. This book is important reading for anyone concerned with topics of state, nationality and capitalism, and for those interested in the development of anthropological discourse on these subjects and in a processual sense.

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