

BOOK REVIEWS

Martha W. Rees and Josephine Smart, eds., *Plural Globalities in Multiple Localities: New World Borders* (Lanham, MD: Univ. Press of America, 2001), 202 pp., \$55.00 (cloth), \$35.50 (paper).

Thomas W. Collins and John D. Wingard, eds., *Communities and Capital: Local Struggles Against Corporate Power and Privatization* (Athens: Univ. of Georgia Press, 2000), 150 pp., \$40.00 (cloth), \$20.00 (paper).

DOI: 10.1177/1078087402239504

What constitutes the local in a global age has long been a concern of social scientists. These edited collections bring together anthropologists writing about economic and social changes occurring in locations scattered across several continents. The stated purpose of *Plural Globalities* is to identify "when global processes articulate with local specificities" because "they give rise to particular responses and outcomes." More specifically, contributors "describe how a number of local communities have behaved differently under conditions of globalization. . . . We find that globalization has had a range of outcomes for individuals and communities" (p. 2). This is a traditional understanding of the global-local connection, where "outside" forces enter places and influence residents and their activities. For the authors, some destabilization of the hegemony of the world system is accepted: "Globalization is not monolithic, economically or culturally. It is a sometimes chaotic and contradictory array of processes, perceptions, consumption patterns, politics, worldviews, production strategies (combinations of post-Fordist and Fordist strategies still exist side-by-side, after all) and so on." Consequently, "the global and the local are highly variable and problematic categories that are not self-evident. . . . It isn't as simple as a dichotomy between general and specific, center and periphery, general and unique" (p. 14).

Contributors vary in terms of how thoroughly they reject the assumptions of world system theories, however. O'Neill, studying Nepalese carpet makers, notes that, as in other societies,

industries producing these crafts are neither survivals of natural economies nor cases of peasant "petty commodity production." . . . Western entrepreneurs are not alone in defining those new products and markets; in some cases, local risk-takers see the potential in the resources around them and are inspired to transform them into new livelihoods. (P. 149)

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