

structuralism. To what extent neostructuralism constitutes an alternative paradigm to neoliberalism is, of course, open to debate. Some critics of neostructuralism have seen it as no more than the ‘human face’ of neoliberalism, while others argue that it constitutes a synthesis between structuralism and neoliberalism. Be that as it may, the book would have been enhanced by a chapter on neo-structuralism.

It is unfortunate also that despite the long gestation of this book no contributor was able to refer to, and benefit from, the books in the United Nations Intellectual History Project Series. The outstanding book by John Toye and Richard Toye, *The UN and Global Political Economy: Trade, Finance, and Development* (Indiana UP, 2004), is particularly relevant in this context as it discusses the development of structuralist ideas and the ascendancy of the economic neoliberal doctrine in the 1980s which they refer to as the ‘conservative counterrevolution’.

Notwithstanding these critical comments, this is a most scholarly book on a crucial topic of our times. By analysing the origins and trajectories of economic doctrines in a comparative and interdisciplinary manner it facilitates the search for an alternative to the hegemonic neoliberal doctrine. There is an increasing clamour throughout Latin America for such an equitable and inclusionary development paradigm and strategy.

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Juan Pablo Pérez Sáinz and Katharine E. Andrade-Eekhoff, *Communities in Globalization: The Invisible Mayan Nabual* (Lanham, MD: Rowman and Littlefield, 2003), pp. v + 167, \$72.00, \$26.95 pb; £18.95, pb.

Much recent debate on globalisation has centred on how to conceptualise scalar dimensions of the process and in particular on the relationship of the local to the global. Juan Pablo Pérez Sáinz and Katherine Andrade-Eekhoff reject the most common conceptualisations of the globalised locale, global cities and successful regions. Instead, they argue in *Communities in Globalization* that the new geography of globalisation is best captured by a focus on the neighbourhood community as the most important socio-territory for the global South. Communities engaged in modes of insertion in the globalising process differ from those that originate from the economy or state, they observe, so that shifting our analytical attention from the firm and the state to communities may revitalise the local in the global by revealing the community as an actor in globalisation.

The challenge for local communities is to draw on their sociocultural and political peculiarities so as to minimise the risks and maximise the opportunities of globalisation. A successful insertion will involve: (1) ‘inclusion’ of community members, by which they mean employment in globalised activities; (2) equity, which they measure by family income and poverty reduction; and (3) a shift in economic behaviour from subsistence to accumulation. Achieving such an insertion, they suggest, should be based on the pursuit by communities of ‘upgrading’ strategies that move them up the value-added scale in global commodity chains. Studies of local industrial districts based on clusters of small businesses and on the collective social capital that they accrue, which they prefer to term ‘community capital’, have shown the viability of such strategies, according to Pérez Sáinz and Andrade-Eekhoff.

On this basis, they examine the experience of three Central American communities that have achieved an insertion into global commodity chains. La Fortuna, a town in Costa Rica, has become a supplier of services such as hotels, restaurants and local tour operators for international tourists coming to visit the nearby active volcano, El Arenal. La Palma in northern El Salvador has specialised in the production of handicrafts for local and global tourist markets. And San Pedro Sacatepéquez, a largely indigenous municipality located just outside Guatemala City, has become an important centre for subcontracting apparel manufacturing. These three communities illustrate modes of insertion into global markets through the provision of distinctive locally produced goods and services. Readers will recognise here the notion of global insertion ‘from below’ from the expansive literatures on transnational communities.

I agree with Pérez Sáinz and Andrade-Eekhoff on the analytical advantage of shifting the scalar focus of globalisation dynamics upward to global commodity chains and downward to communities, so that ‘the revitalization of the neighborhood community as a socioterritory implies a redefinition of the space of the previous modernizing period that laid out the classic distinction between rural/urban, also coinciding with that of agrarian/nonagrarian’ (p. 3), and we could add, national/international. I am less convinced, however, by their claim that studying community upgrading strategies could provide the basis for redefining the whole problem of development in the new period of globalisation. Their focus seems to me to ignore the underlying structural constraints in the global political economy that originate from without and confront local communities, and how these constraints shape class and power relations both at the local level and between the local and the global.

Indeed, the three case studies appear to contradict their propositions. They find La Fortuna to be the most successful insertion of the kind they are advocating. Yet this success, they conclude, is based less on collective community action than on the higher level of prior development in Costa Rica compared with the other two countries. Decreased poverty levels in La Palma are associated not with local production for global commodity chains but with remittances from Salvadorans who have migrated abroad. And the authors themselves describe San Pedro Sacatepéquez as an instance of ‘submaquilas’ supplying *maquiladoras* in Guatemala City, which are in turn subcontracted by transnational firms. Local subcontractors harness in this way an indigenous labour force that remains mired in poverty and social marginality despite their insertion of their labour into global commodity chains. This would seem less a consensus-based community insertion into global production for the purpose of local development than a capitalist decentralisation that opens up opportunities for local entrepreneurial elites.

Pérez Sáinz and Andrade Eekhoff concede as well that all three communities face potential instability – maybe even ruin – as globalisation advances. In La Fortuna transnational hotel chains could buy up local properties; in La Palma foreign buyers have threatened to open up a mass production factory to replace local workshops; and in San Pedro Sacatepéquez local submaquilas lost work contracts with Van Heusen’s Guatemala City subcontractors when the transnational firm pulled out of the country after workers unionised.

I should like to have seen the authors discuss the implications of each community’s subordination to transnational capital and to intermediaries who appropriate much of locally produced values, and also to give some attention to the place of

conflict and power relations within communities. They could have referenced the numerous studies that show processes of globalisation to produce winners and losers and generate new social hierarchies at the local level. Still, this is a valuable study that shifts our attention appropriately from the firm and the nation-state to the dynamics of the local and the global in the study of the Latin America in the new globalisation period.

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Hal Klepak, *Cuba's Military 1990–2005: Revolutionary Soldiers during Counter-Revolutionary Times* (Basingstoke and New York: Palgrave Macmillan, 2006), pp. xi + 340, £40.00; \$65.00, hb.

Cuba's armed forces have been extraordinarily successful. They have served to deter US attack for nearly a half-century. Some three hundred thousand Cuban troops served overseas during the cold war years, notwithstanding Cuba's small population (in 2005, just over eleven million people). In contrast to the US armed forces in Vietnam and the Soviet armed forces in Afghanistan, the Cuban military won the wars they went to fight – two in Angola and one in the Horn of Africa. Mission accomplished, they returned home. A small country, Cuba had the foreign policy of a major power; some of its military capacities outperformed those of major powers.

Hal Klepak tells the story of what happened after those impressive, myth-making years were over. He writes insightfully, prudently, and well. He tells us where there are controversies, reports them fairly, and weighs in with his own well-considered judgment. There is no better book on the contemporary Cuban military. Klepak recalls Cuba's tradition of reliance on a militia force, reservists or citizen soldiers, which dates back to the Spanish colonial past. He describes the critical years of the cold war, during which the Cuban revolution's most effective institution – the military – was built. He shows how the armed forces adjusted to the collapse of European communist regimes and the loss of Soviet symbolic, military and material support. Two of his many good observations deserve reporting. First, the Cuban armed forces adjusted astutely to the country's diminished circumstances. Cuba repatriated its troops from Africa, Nicaragua, Yemen, and the world over, and downsized its armed forces in demographic and budgetary terms. Second, the Cuban armed forces innovated economic reform, thereby improving the performance first of their own and, later, civilian state enterprises, and subsequently created new hybrid enterprises where the state remained the shareholder even if the firms behaved as if they were private firms. This adaptation benefited the state and the military, and ensured that the armed forces would remain a leading institution in Cuba's post-Soviet world.

Not all went well during the 1990s. Klepak highlights two concerns. Corruption re-emerged, especially as the armed forces increasingly engaged in activities linked to the market economy. Second, there was a growing gap between junior and senior officers; inequality, a social plague that spread in the 1990s throughout Cuba, did not spare the military. Today the weapons available for junior officers are old and poorly maintained, training possibilities are limited, interesting postings have disappeared, budget cuts are damaging, and promotion prospects are bleak.