seems to be headed toward this conclusion but never quite gets there, nor does he provide practical recommendations in the Conclusion for needed improvements. Perhaps an additional chapter on the positive effects of community-based forestry policy in Mexico, especially in neighbouring Oaxaca and Guerrero, would have provided some lessons learned for forestry and environmental legislators against the more negative example of Chiapas. More could have been written too on the issue of social justice around environmental decision-making. Finally, the interesting final chapters could have been expanded on and more interview data incorporated into the analysis. Díez also weakens his own argument that environmental policy is weak in the state by admitting that Chiapas could be an 'outlier' or extreme case (p. 146).

The book is well-referenced, although a few additional key works could have been cited or referenced in the text. Given the relevance of this book to the subfield of political ecology, I found it peculiar that the views of certain renowned Mexican scholars on this and related themes were notably absent: to name a few, Enrique Leff, Héctor Díaz Polanco and Víctor Toledo. Additional works could have been cited on how forest-specific policy has made some significant positive changes in other parts of Mexico. While Díez reports that five per cent of Mexicans belonged to an environmental nongovernmental organisation by the mid-1990s (p. 33), it would have been useful to know how this compares to Canada or the United States. In addition, several sloppy spelling and grammatical errors detract from important points. For instance, the government forestry firm COFOLASA is called 'CFOLASA' on p. 122 and 'environmentalist' should be pluralised on pp. 32 and 37. The environmental non-governmental organisation, (ENGO) Mexican Ecologist Movement, should have been added to the examples provided in Table 2.1 on p. 35, particularly since the author admits it plays a different role than Greenpeace in Mexico.

These deficiencies aside, Díez's book certainly adds significantly to the analysis of environmental policy in Mexico. It is worthy reading for serious researchers on this theme, and would be useful for mid- and upper-level university courses dealing with Latin American environmental policy.

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Andrew Canessa (ed.), *Natives Making Nation: Gender, Indigeneity and the State in the Andes* (Tucson, AZ: University of Arizona Press, 2005), pp. 201, $45.00, hb.

Natives making Nation is an interesting collection of papers that examine relations of race, gender and class in the Andes (Bolivia and Peru). The papers address 'identity making' in two different and distinct ways: through analysis of cultural practices (singing, dancing and ways of dressing) and through analysis of practices within particular institutions and socio-economic contexts (schooling, tourism and the army).

Bigenho examines the meaning of six urban mestizo-creole women performing songs in the 1940s and 50s that were produced by Indian men, Stephenson analyses the ritual dance 'Chuqila', and Vleet discusses the role clothing plays in identity making for young girls in the highland region of Sullk'ata. The three papers all examine how individuals, through different cultural practices, reinterpret and cope with complex historical processes of nationhood of exclusion and inclusion, marked

by gender, race and class. Bigenho argues that mestizo-creole women performing songs by Indian men tamed 'dangerous' Indian sounds which then became part of a nationalist narrative to which mestizo-creole could identify and feel 'Bolivian'. The female singers themselves felt that they were *pioneers* by turning something previously despised into being cherished and central to nationhood. The young girls in Sullk'ata in Vleet's essay may have had a similar feeling – albeit at a personal level and from the opposite direction – when they returned from the urban setting to participate in the local carnival, and displayed their simultaneous belonging to the local rural community and the urban world by wearing expensive *polleras* that illustrate urban success. Just as the mestizo-creole singers bring ethnicity into nationhood in the urban setting, the Sullk'ata girls bring urban nationhood into the rural community. Quite differently – and in contrast to bridging rural and urban worlds through processes of nation-making, the chuqila dance *challenges* national discourses of elimination of indigenous people, Stephenson argues, through the enactment of a ritual in which (at the high point) 'strangers' become 'relatives' invited by young women: 'Chuqila dares to imagine a national space wherein ethnic differences can coexist and one group does not require the suppression of another' (Stephenson, p. 102).

In contrast to these three anthropological studies of particular cultural practices in specific settings and times, three papers in the book explore the issues in broader contexts of societal-change and institutional systems and practices of the state. Larson looks at the politics of rural schooling between the 1920s–40s and examines how various political regimes used schooling for larger political and ideological projects. Canessa looks into the role of the army in shaping young men to become 'citizens' (by learning to speak 'proper' Spanish and obtaining identity cards), providing them with full membership of the community when they return (because they have been in the army), a status which is not unproblematic to the men themselves who often choose to embark on seasonal migration. This has consequences for the complementarity of the couple and intra-household violence, Cannessa suggests. From a different perspective Zorn examines the struggle between islanders of Taquile Island, Peruvian authorities and 'outside' tourist agencies. Thorn points to a paradox in which the islanders of Taquile are able to attract resources and certain privileges granted by the authorities because of the island's 'peasant status', but how these resources, when translated into concrete improvements, become a threat to a tourism which is built around experiencing the 'authentic' Indian peasant community.

Two features are central for providing the book with an internal logic beyond a number of separate discussions on identity making in a particular geographical area with its own distinct history (the Andes). One is the role of the state and the elite's projects of nation-making in shaping identities and real life opportunities for indigenous people. This is, the book convincingly shows, not something that is simply imposed, but something that is also actively used or at times even rejected by those on the margins who themselves 'make nationhood'. It is not a matter – if anyone should still have this idea – of the dominant exercising power of the dominated, but about more complex and fluid processes where the more powerful also appropriate elements of the culture of those they reject or despise.

A second feature – and the most interesting one – is the intersectionality of gender with other identities. Many scholars have shown that in the Andean context 'women are more Indian', with the elite actively using gender in creating boundaries

of differences and sameness (Larson) at times involving profound discriminatory practices. The book shows that while this is true, there is also much more to gender, with women being powerful agencies of change albeit within certain contexts and up to certain limits. Canessa argues that women become more 'masculinized' and independent as a result of their husbands' seasonal migration, but not 'whitened' as men are in the army. In Bigenho's essay the historical white man possessing the Indian woman (often sexually) is reversed with the white woman performing the Indian man's song which, however, is only acceptable when the woman is single. In Stephenson's essay women's powerful agency is spelled out when young women enact the ritual of inviting the hunters in the Chuqila dance ('the others') to become relatives ('us'). In Sullk'ata, Vleet shows, women are the local carriers of modernity and thus invert the idea of women being 'more Indian'. Finally Zorn illustrates how women battled for control over transportation to the Taquile Island in a more direct confrontational way than men because of their different experiences of tourism and relations with the Peruvian authorities.

For scholars and students interested in identity making in the Andean region this book is obviously a 'must'. The limits of the book lie in its chosen perspective where people's own perceptions of opportunities and constraints in their lives is ignored at the expense of the authors' interpretation of the meaning of their practices, and where the contemporary politics of poverty (social movements, party politics, systems of governance, etc.) is less interesting than the politics of labelling.

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Denise Y. Arnold with Juan de Dios Yapita, *The Metamorphosis of Heads: Textual Struggles, Education and Land in the Andes* (Pittsburgh, PA: University of Pittsburgh Press, 2006), pp. xiii + 330, $35.00, hb.

The Metamorphosis of Heads (a welcome translation of *El Rincón de la Cabezas*) is a highly ambitious book about writing and the contestations of texts in the context of a postcolonial history of the Andes and a contemporary education reform that is being implemented in Bolivia. Its theoretical point of departure is a Derridaean approach to writing and text which emphatically understands writing as all techniques of symbolisation in which the spoken words interact with a technology of representation to produce a text. This understanding is essential for the political project which propels the book: to displace the notional superiority of western literacy and to explore the ways in which some Andean people produce their own texts, challenge western literacy, and integrate schooling into their own textual practices. One of the key features of this book is its account of the resilient power of Andean textual practices which have not, by any means, been steamrolled by a western technology of writing. Yet these are now threatened by an education reform which, paradoxically, does violence to Andean textual practices even as it proclaims the virtues of intercultural education. The architects of this reform, according to the authors, profoundly misunderstand how knowledge is produced and represented in the Andean communities of Bolivia.

The book thus aims to make a serious theoretical contribution through an historical understanding of knowledge and text covering at least six centuries, and to contribute to contemporary debates about intercultural education. Certainly