

institutions by ‘eschewing the protection of property rights globally and instead protecting the property rights of a select group of asset holders and using the rents generated from this selective protection to either buy off or coerce political opponents’ (p. 22). These dynamics, I believe, are characteristic of state-business relations in Latin America way beyond the Porfiriato that is described in the passage.

Should I venture into a few critical comments, it would be the following. First, the wealth of empirical detail is a major strength of the book, but can at times also be a weakness. Although Wasserman frequently attempts to make explicit lessons from the myriad of agreements, events, company and individual names and relations, at times the book is somewhat hard to follow due to its sheer empirical complexity. Second, although Wasserman convinces me of the need to rethink the role of foreign companies in Mexico’s development, he is sometimes overly bold in rejecting that they have exploited Mexico or contributed to its underdevelopment. Even if they often operated at a loss, paid their workers better than local companies, and were used by the authorities to suit their own strategies, they may still have contributed to upholding a system that has trapped Mexico in institutions dysfunctional to development. This, however, does not take away from the major contribution this book is to our understanding of Mexican history as well as business-state relations generally.

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References

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- *State Theory and Andean Politics: New Approaches to the Study of Rule*, edited by Christopher Krupa and David Nugent. University of Pennsylvania Press, 2015.

This volume provides us with a very important contribution to the ethnographic and historical literature on state formation in the Andes. Andean states are a part of Latin America – one might even say of the world – known for its major restructuring of the organization, leadership, and the reach of their governments. In *State Theory and Andean Politics*, thirteen essays are pieced together on these, often radical, developments. The overall questions that guide the consequent chapters are: What is a state? Why do so many people have such high expectations of it? And who or what makes it up, and where does it reside? A discussion (as promised on p. 6 of the introduction by the editors) is opened on four main areas of investigation: a critical phenomenology of rule, morphologies of statecraft, the role of fantasy, imagination, and delusion in processes of

state formation, and on cross-border processes of statecraft in regional and international context. It is exactly these four themes that constitute the four thematic parts of the book and form the core of it.

Following the introduction written by the editors, section one contains three chapters written through a chiefly ethnographical lens. María Clemencia Ramírez (chapter 2 on Colombia) and Nicole Fabricant (chapter 3 on Bolivia) are engaged with phenomenologies of the national-territorial state. They analyse the ways official geographies based on centre-periphery relations within the region hide what are in reality quite arbitrary and interested projects of rule. Lesley Gill (chapter 4 on Colombia) analyses the ways official state projects are represented in various territorial based forms of sovereign power, identifying also a series of non-state forms of territorial control. Section two is completely dedicated to Ecuador. In chapter 5 on cadastral politics, Christopher Krupa examines the ways rural property regulation agendas were deployed to build state capacity in remote areas. In a more historical chapter 6, A. Kim Clark analyses two projects carried out by the Public Health Service in the highlands in the second quarter of the twentieth century. Chapter 7 is also historical in nature. Here, in the shortest essay of the volume, Mercedes Prieto analyses government-sponsored social welfare and development projects in the highlands during the middle decades of the twentieth century.

Sections three and four contain two chapters each. Irene Silverblatt (chapter 8) takes us back to the ‘great conspiracy’ and the Spanish Inquisition of 1639 in Peru. Providing an account of fear and fantasy, or delusion and suspicion, she illustrates that not only the racial categories of the colonial order were imaginary, but also the idea of the colonial state itself. In chapter 9 (in twentieth century Peru), David Nugent explores the role of fantasy and delusion in informing the institutional structures and everyday activities of the state. In chapter 10 (again on Peru), Karen Spalding examines the origins of the colonial state in the Andes and, in particular, the ideology that justified its existence. Chapter 11, by Winifred Tate, takes us to contemporary times and examines state effects in the Putumayo region of Colombia. She provides an exploration of cross-border processes of statecraft through an analysis of international, transnational, national and subnational forces that compete for supremacy in that region.

Finally, in two theoretical reflections, Gyanendra Pandey and Akhil Gupta link together the different contributions and provide these with claims about the nature of states and state-making that deepens understanding not only of the Andean region and Latin-America but of the world at large. Both (non-Andeanist) commentators highlight an important incongruity that can be seen in more state formation processes: the gap between what a state wants to be and how it wants to be seen on the one hand and what it actually does and achieves and how it is experienced in daily practice on the other hand. This contradiction of state in theory and state in ethnographic practice can be considered a strength (the promise of a strong state) as well as a weakness (its vul-

nerability). Following earlier work on the state and state formation, combined with the renewed attention to the notion of sovereignty in anthropology and, more widely, in social sciences, this book provides the reader with a fine and well-organized collection of essays based on examples from Andean countries. This volume offers a welcome contribution for students as well as postgrads in their study of anthropology and the state and/or sovereignty in Latin America and beyond. It therefore is an important addition to the existing literature and will undoubtedly prove a boon to further research.

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– *Brazilian Propaganda: Legitimizing an Authoritarian Regime*, by Nina Schneider. University Press of Florida, 2014.

In 1973, during the heyday of Brazilian military regime (1964-1985), the author of this review undertook a trip from São Paulo to the heart of the Amazon. By train and by aeroplane, he arrived in Cuiaba, the capital city of Mato Grosso. He then travelled to Porto Velho (Rondônia) on a dirt road, completing a 3,000 km journey that would continue on to Manaus by boat. In the final stretch of the Cuiabá-Porto Velho road, crossing one of the areas of agricultural colonization newly created by the dictatorship, the interstate bus became a local transportation. Poor settlers would get on and off the bus, and, standing in the central aisle, would tell passengers about their experience as pioneers in that border area.

In her book *Brazilian Propaganda*, an analysis of the legitimation mechanisms of the dictatorial regime, Nina Schneider says that ‘economic development, a strong work ethic and social mobility’ were the recurring themes in the advertising material produced by the AERP and the ARP, the two government public relation agencies she analyses. Those three themes were present in the settlers’ narratives: the journey from Rio Grande do Sul to the North in search of land for farming, the hard work in an unknown and hostile ecology, and, finally, the action of the military State to occupy and ‘vivify’ the Amazon region, as part of its ‘security and development’ policies. Schneider recalls that ‘the most exaggerated short film promoting social mobility for the poor and uneducated tells the story of an old man who received a grant for land in the Amazon and who made his fortune through hard work’ (p. 51). The scene of the movie is the Trans-Amazonian Highway in Southern Pará. This is a very different story from what I had heard back in 1973: after receiving the land, the settlers were abandoned, did not receive inputs for planting, were affected by malaria and, after much work, hardly survived.

Schneider paints a comprehensive picture of how propaganda was produced under the military regime: its ideological roots, narrative elements, official and private agents that produced it, the discourse of AERP’s management men and