

cialists on Colombia, Medhurst's analysis of the National Front, and of the relation between developments in key regions (Antioquia, Valle, Bogotá) and trends at the national level will be especially useful. Those interested in social and political change more generally will find his clear and consistent focus on the convergence of resources, strategies, and programs in the church and in political life to be of considerable value.

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*Miners, Peasants and Entrepreneurs: Regional Development in the Central Highlands of Peru.* By NORMAN LONG and BRYAN ROBERTS. New York: Cambridge University Press, 1984. Tables. Figures. Maps. Notes. Bibliography. Index. Pp. x, 288. Cloth. \$49.50.

The long-awaited sequel to *Peasant Cooperation and Capitalist Expansion in Central Peru* (Austin, 1978), this volume brings to light much new information gathered during the authors' major research stay in the central highlands of Peru (1970–72), as well as updated material carrying the region's history through the early 1980s. In contrast to the previous book, which was really an edited collection of separate vignettes about peasant political and economic mobilization, this second tome presents a more unified, in-depth consideration of regional development and of the peasantry's role in the process. It seeks to take a regional view of the process of integration into the world capitalist market, and to trace the processes of economic change and class differentiation that occur as a result of this integration. In contrast to spatial or "central-place" analysis, in which geographers focus on systems of distribution, exchange, or markets in order to explain particular patterns of economic change, the authors emphasize the importance of analyzing production systems in order to understand economic development or dependency. The book as a whole thus constitutes an examination of the interrelationships among different forms of production at the local and regional levels, and how these connections ultimately defined the nature of, and direction of change within, the central highland economy and society.

It is precisely in the sketching of detailed and dynamic pictures of local activity that the book makes its major contribution. Using the household as their basic unit of analysis, Long and Roberts describe intricate and complex networks of collaboration among local peasants, farmers, migrants, and entrepreneurs that allow all to survive and adapt in a rapidly changing and insecure Third World capitalist economy. The central highlands in particular is an area of shallow and unpredictable markets, they argue: the key to successful investment is diversification and insurance rather than concentration or depth in any one sector. Especially in their discussion of different entrepreneurial careers and of the networks individuals develop to sustain them (pp. 176–97), Long and Roberts dramatically demonstrate how easily entrepreneurs may change from one activity to another, depend-

ing on their point in the life cycle, the nature of the human and material resources available to them at any one time, or a sudden change in labor or product markets either regionally or nationally.

Ultimately, however, this locally based analysis of linkages between sectors and forms of economic activity is both a strength and a weakness. As the authors themselves point out (p. 257), it tends to focus attention on continuity—how particular structures or relationships are reproduced—rather than on change. The strength of such an approach is to show, in contrast to some forms of dependency or Marxist theory, how Third World areas maintain their uniqueness even in the face of integration into the world market and the local development of capitalist production. It is less successful in exploring or explaining the broader processes of transformation within which continuity is embedded. The end result is that description can get lost in its own complexity, and the reader finds it difficult to assess where the authors stand on some of the theoretical issues they address.

This is particularly true with regard to questions of class and of the nature and function of the peasant household. With regard to the former, Long and Roberts convincingly demonstrate how survival and accumulation strategies can span a variety of occupations and labor relations, both urban and rural, making it difficult to define an individual's class status based simply on what he or she does for a living. But they avoid confronting head on the thorny question of what defines class in the first place: income or occupation? access to land? historically defined and changing structures of exploitation? political activity and consciousness? Clearly one can never really know for sure; but for the purposes of scholarly dialog, it is important to define one's assumptions. I suspect that it is these unexplicated assumptions about class (combined with rather shallow historical research) that have led Long and Roberts not to see major social transformations in the central highlands during the twentieth century—a conclusion that my own work on the same region leads me to dispute.

Similarly, given how central the peasant household is to their analysis, Long and Roberts put surprisingly little emphasis on defining its nature and internal relationships. Feminist debates on the household as the major locus of gender exploitation and struggle, and on the effect this has on unified household strategies, are not considered. In this regard, the absence of Susan Bourque and Kay Warren's *Women of the Andes* (Ann Arbor, 1981) from the discussion is particularly unfortunate.

Despite these limitations, this is an important book with a message and a contribution. It moves us beyond the more sterile debates on dependency or capitalist development, and shows us the strengths of on-the-ground, regional analysis. It belongs on the shelves of all Andeanists and Third World specialists interested in agrarian problems, entrepreneurship and development, and the peasant household. It is a book to ponder and engage, whether or not one finally agrees.