

Nowhere is this process more evident than in NYC's Washington Heights, a historic stronghold of Dominican New York. These are the processes that anthropologist Krohn-Hansen sheds lights into through his well researched contribution "Making New York Dominican. Small Business, Politics and Everyday Life." The book provides a welcome intervention into the study of a community that has been analyzed through lenses of transnationalism ad nauseam, but only until late in regards to Dominicans' spatially located politics and US-based community activism. Foremost, this study is valuable for its emphasis on Dominican's commercial activities in ways that help us understand how other Latino immigrants may be entering into commercial domains, and in so doing inserting themselves into, while also shaping, US larger social and economic landscape.

Indeed, the Dominicans in the study are mainly first-generation immigrants, many of whom overextended their visas and had no papers, no bank accounts, and no access to formal credit, not to mention little knowledge, experience, and financial know-how on how to run a business in the United States when they entered this sector. In this context, the key question is how have Dominicans managed to turn New York "Dominican" through the development of Dominican-owned businesses that provide jobs, specialty foodstuffs, and services to the wider Latino community, while fostering in the process a spatial-based Dominican identity? This is a question that is not limited to Dominicans, and one of my criticisms of this work is that the author is too narrowly focused on the case of Dominicans, missing the opportunity to theorize Latino entrepreneurship more broadly, especially that of first-generation and undocumented groups. Readers, however, will find a lot of material for future comparison.

The author explains Dominicans' entry into small-business ownership through a series of overlapping structural and cultural factors. As he notes, Dominican businesses emerged at a time when the city was undergoing larger structural transformations in the 70s and 80s. At this time, New York City grew more segregated while experiencing an overall disinvestment in factory and industrial work, sectors that had provided the mainstay of jobs for previous immigrants. In particular, Dominicans found opportunities at a moment when white ethnics were fleeing the urban centers, opening up vacancies and opportunities for store and bodega ownership. Livery cabs, for their part, surfaced out of need for services by and for the growing Dominican community, who were quick to fill the void left by taxis once these refused venturing into "non-white" areas.

Each time Dominicans recurred to similar practices as those documented for other immigrants, such as the reliance on rotating credit associations, or the practice of polling resources from kin and extended family, or relying on previously established ethnic kin networks, in particular those of Jews and Italians who dominated commercial activity and moneylending at the times. Then there is the reliance on illegal economic activity, such as the illegal sale of lottery tickets within the bodega—which the author discusses but does not delve much into. This to

me constitutes another big omission in what is otherwise a very encompassing work, the fact that informality is not fully theorized, as neither are the ways in which Dominicans mediate and grapple with the simultaneously existing "legal" and "illegal" aspects of the economic realms and activities in which they delve. Still, the author gives detailed accounts of how Dominicans "make it work," such as by hiring Puerto Ricans and African Americans who could speak English and serve as middleman with inspectors, and of the many challenges they face. He also does a great job at highlighting the racism, which Dominicans face, from that of retailers refusing to do business with Dominican bodega owners to that of landowners raising rent whenever a business seemed to be up and coming. And then, there are the strategies through which Dominicans survived these challenges, which not surprisingly include self-exploitation as well as the exploitation of their labor made up by other Latinos as well as Dominicans, who suffered low wages, long hours, and little to no job security. The author also does a good job at alerting us to the fact that success stories are not that common, intimating that for each bodega opened many more failed. In fact, the author's fieldwork evidences the growing displacement experienced by many of these businesses, many of which were pushed out of the neighborhood by higher rents during the length of his fieldwork. Most notably I enjoyed the discussion of the political activism of merchants and the key role played by workers' groups and commercial associations, such as the National Supermarkets Association (NSA) or the New York State Federation of Taxi Drivers.

In sum, this is a very important contribution to theorizing economic activity by one of New York's largest Latino groups. Readers will not get a lot of nuance about the cultural dimensions and racial dynamics at play, or about how differences of class, or region affect Dominican politics, or their relations with other Latino nationalities, or much insights into the micro-politics of informality and about how "formal" or "legal" and more informal practices coalesce in the economic realm. But the book does a fantastic job at highlighting the cultural and economic dimensions of small entrepreneurship, making amply clear how central commercial associations and networks can foster political empowerment and activism among Latinos. And this alone makes this book a welcomed and important contribution.

Arlene Davila

**Larmour, Peter:** *Interpreting Corruption. Culture and Politics in the Pacific Islands.* Honolulu: University of Hawai'i Press, 2012. 189 pp. ISBN 978-0-8248-3514-9. Price: \$ 49.00

"I have watched the euphoria of independence throughout the Pacific degenerate after ten years into political corruption, and how our people become involved in that. Our new leadership, our new elite – of which I am a member, I am sorry to say – is carrying out a form of colonialism which may even be worse than what we got rid of" (Samoan novelist Albert Wendt 1993; cited in Larmour 2012: 28).

According to a survey in the Solomon Islands, 62% of the rural and 46% of the urban population are convinced that their government is corrupt. In Fiji, 47% of the people agree with the statement that politics is significantly affected by corruption. While many see their leaders as being selfish and incompetent, others identify a cultural misunderstanding which goes back to differing local values and traditions. What is seen as bribery in the West is, to many here, actually a gift. And what would be considered nepotism elsewhere is seen here as “caring and sharing” within the network of the extended family. Corruption, as it seems, has become a ubiquitous topic throughout the South Pacific. This is reason enough to examine this universal phenomenon and how it manifests itself in 14 Pacific Island states, including Tonga and Fiji, two non-democratic countries. The empirical basis for the analysis is provided by the National Integrity System (NIS) of each country; these were set up by Transparency International (TI) in its Pacific regions and make up the backbone of local anticorruption activity. The author, who is himself an active member of TI, teaches at the University of the South Pacific.

While misuse of power is a fundamental issue in democracies, which have instituted the rule of law, and has been addressed in the form of checks and balances in constitutions reaching back into the 18th century, corruption has received significantly more attention since the 1990s. This is largely due to the good governance paradigm promoted by the World Bank and TI (founded in 1993 in Berlin), whose aim is to ensure the integrity of political leaders and state institutions. Additional key phrases are transparency, accountability, anticorruption measures, and public-sector reform. These programmes’ aims are based implicitly on the ideal modern national state as described by Max Weber. On the other hand, cultural evaluations are viewed critically. Anticorruption initiatives are now a standard part of most international organisations and development cooperation programmes. The leadership codes anchored in the constitutions of Papua New Guinea, and subsequently also of the Solomon Islands and Vanuatu, show that violation of rules and corruption had been an issue in the region in the past. They are monitored by Ombudsman Commissions. Among these, the Independent Commissions Against Corruption in Hong Kong and Singapore have been considered exemplary since the 1970s.

The book’s first chapter deals with public discussion of corruption. Translation difficulties come up in countries such as Tonga, Cook Islands, Kiribati, and the Marshall Islands, where no adequate words exist in the local languages. There are only definitions for bad or deviant behaviour. An additional factor is censorship or self-censorship in the media (Tuvalu, Kiribati, Tonga, Samoa). In Papua New Guinea, not only has there been a murder attempt on the chair of the Ombudsman Commission; journalists also receive threats on a nearly daily basis. In addition, in Tonga and Samoa reprimands are impossible in any case, because traditional leaders are figures of respect and cannot be criticised. The church supports the government for Biblical reasons, citing “earthly authority origi-

nating from Jehova the Almighty and God of the Christian faith” (35). This view of authority is a relic from the Middle Ages. An additional chapter addresses the question of what kind of conduct can be termed corruption. The broadest definition is used by TI, reinforced by the World Bank: it is the “use of public office for private gain” (15). In Samoa, for example, the term includes any kind of culturally deviant behaviour. In Nauru, anyone who does not attend church and goes to a party instead is considered corrupt. The opinions on this topic vary between political leaders and the public and also between ethnic groups, as well as between native inhabitants and the diaspora population.

The next part of the book deals with explanations for corruption. The metaphor of a cancerous tumour that needs treatment for healing to occur is not particularly useful. In addition to the NIS reports, constitutional, criminological, economic, and anthropological views are taken into consideration. The postcolonial character of many states is pertinent; they have been independent for no more than 50 years, in most cases less. Five of the 14 countries dealt with in the book still have continuing relations with the former colonial powers. An additional factor is the tiny size of the island states. Rather than integrity, they are marked by a kind of intimacy which it can be difficult to escape. Another chapter addresses the question of how much corruption actually exists in the islands. It is hardly surprising that there is a large gap between popular perception and empirical results. The dominant paradigm is one of a culture of suspicion; this is hardly surprising considering the mismanagement and backwardness of many states. Complaints of corruption are often lodged against politicians granting favours, and against the recipients, only because the complainants have not benefited from these favours. Corrupt politic figures are regularly reelected. The best-documented instances of corruption are the graft within the forestry industries of Papua New Guinea and the Solomon Islands and the fraud perpetrated against the National Bank of Fiji after the coup in 1987.

The book identifies seven types of corruption, which are then described in more detail in the following section. These include administrative corruption (nepotism, procurement); vulnerable parts of government (local-level government, land titles, national resources, pension funds); the distribution of cash (compensation, foreign aid, disaster relief); guarding the guards (police as the most bribed institution worldwide – however, in the Pacific mostly due to incompetence – and the military); political corruption (conflicts of interest, political appointments, political interference, slush funds, vote buying, and so on); corruption in private industry (economy as a whole, churches, NGOs, privatisation); and the sale of rights of sovereignty (competition between China and Taiwan, sale of passports, tax havens). Possible cultural and political interpretations are subsequently discussed in separate chapters, with emphasis on the fact that cultural predispositions regarding the definition of corruption must be included if the topic is to be understood. However, the book also points out that two different ethical models (identity and loyalty versus the state and the common

good) are often in opposition to one another: “[W]elfare and cohesion of the extended family ... is held more dearly than the putative cost to the country” (126).

The book is a good introduction to the topic of corruption in the South Pacific Island states. However, the issue could be addressed in a more exhaustive way, especially as regards empirical material. In the case of Papua New Guinea, the author refers only to TI reports and to an essay written by Joseph Ketan in 2007, which is not sufficient. In this case, it would have been better to do research in the countries themselves; this would have given the description of corruption and its reach greater depth. The lack of constructive ideas on how to reconcile *kastom* (custom) and stateship is also disappointing. In addition, the book entirely fails to mention increasing criticism of the role played by Australia as a place of refuge for those suspected of fraud and corruption (key phrase: Australia as the Cayman Islands for Papua New Guinea and other Pacific states). According to the Australian Federal Police Liaison Officer Steve Mullins, politicians and high-ranking civil servants from Papua New Guinea alone have siphoned off half a billion kina (240 million US dollars) annually over the years; this sum was then converted into dollars and annually invested in Australian banks (*PNG National*, 24th May 2013). Loopholes for assets obtained through criminal activity are the reverse side of the same coin of corruption. The monography makes it clear that there is no simple and final explanation for corruption, and the same applies to strategies for fighting it.

Roland Seib

**Lutz, Maija M.:** *Hunters, Carvers & Collectors. The Chauncey C. Nash Collection of Inuit Art.* Cambridge: Peabody Museum Press, Harvard University, 2012. 128 pp. ISBN 978-0-87365-407-4. Price: \$ 21.95

This publication not only deals with the Chauncey C. Nash Collection of Modern Inuit Art kept at the Harvard University's Peabody Museum of Archaeology and Ethnology, but also with the development of this art form, its previous expressions, the history of the museum's arctic collection, the personality of Chauncey C. Nash, and how he built up his collection. Furthermore, it presents short biographies of the most prominent artists and examples of their styles.

After the acknowledgements and some notes on the terms employed in the book, Lutz uses an Inuit print as an example for her preface. It soon becomes evident that although the art forms discussed here are produced for outsiders, they are also of cultural importance for the artists' communities.

The chapter “Contemporary Inuit Art” illustrates the development of this art and its predecessors. First, Lutz introduces James A. Houston (1921–2005) to the reader. Being an artist, Houston was on a painting trip to northern Ontario in 1948, where he received an invitation to visit an Inuit settlement. By this time, visitors to the Arctic already collected Inuit carvings in ivory and stone, but outside that region the art was largely unknown. Houston was impressed by the carvings and bought some ex-

amples, which he showed to the Canadian Handicrafts Guild. He was sent back to the north to buy several hundred sculptures, which were quickly sold at an exhibition in 1949. From 1957 to 1962 Houston lived in Cape Dorset on Baffin Island, working first for the guild and later for the Canadian government. As the Inuit had previously made drawings for European travelers, Houston introduced printmaking to the community. During this time, many Inuit still lived as hunters in camps around Cape Dorset, hence, the persons who made the drawings seldom made the stone cuts in the print studio. Chapter 1 also includes the further development of this art, such as the introduction of new techniques and the founding of print studios in other Inuit communities.

In “The Peabody Museum and the Arctic” Lutz examines the history of the museum's regional collection and the exhibitions showing the collected objects. The museum was founded by George Peabody in 1866. He intended to collect and preserve archaeological and ethnological material from the indigenous people of the Americas. The Arctic collection quickly grew through donations, purchases, and exchanges with other institutions. At the beginning of the 20th century, Arctic material culture was well-represented in the museum. Unfortunately, the author does not mention whether the museum received more recent items from the Arctic aside from the ones of the Chauncey C. Nash Collection. Instead, she stresses the changing attitude towards tribal art from objects for scientific studies to artistic representations. In the 1920s, art museums started to collaborate with institutions owning archaeological and ethnological material – a trend that is still current.

The third chapter, “Chauncey C. Nash. Collector, Scholar, Stockbroker,” is dedicated to the man who built up the collection named after him. Nash was born in Boston into a family of tea traders in 1884. He studied at Harvard, where he participated in several courses of anthropology. After his studies and short employments in a stock exchange firm and a bond house, he founded a stock brokerage and investment firm together with a Harvard classmate. He married the sister of this classmate and they had two children. Since his studies, Nash had been a member of several societies and a collector, e.g., of early American furniture. He was also very fond of outdoor activities, especially of hunting and bird watching. Before his death in 1968, he donated not only his Inuit art to the Peabody Museum but also many other items he had collected to Harvard.

“Building the Collection” describes how Nash obtained Inuit art. He collected the objects between 1959 and 1967. He donated 210 carvings, 60 prints, and some archaeological material to the Peabody Museum. During a visit to Churchill, Manitoba, where he followed his interest in birds in 1958, he saw Inuit sculptures at the Hudson's Bay Company store and the Eskimo Museum for the first time. He soon started buying Inuit carvings from this store, but he also found another connection to acquire items – the missionary who was the curator of the Eskimo Museum. Nash first saw Inuit prints in an exhibition in Boston, and they were rather easy to obtain in