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Review of Maclean, K. (2023) Cash, clothes, and construction: rethinking value in Bolivia's Pluri-economy

Valdivia Rivera, S.

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Of note for *Gender & Society* readers, Law also explored gender dynamics and structures in strip bars that bolster male privilege. Most of the third parties interviewed evidenced chauvinist ideas about women and were dismissive and patronizing to the dancers. For example, seven out of 15 used the word “babysit” to describe their responsibilities regarding dancers. Furthermore, almost half of the dancers interviewed for the study shared that third parties had made aggressive advances and/or touched them without permission. The central contribution of *Playing the Supporting Role* is to shift the focus in strip club scholarship from explorations of dancers and customers to bring to life the experiences of a variety of workers in a club. I recommend *Playing the Supporting Role* to scholars of the sex industry and instructors teaching courses in the sociology of work and women, gender, and sexuality studies.

BERNADETTE BARTON
Morehead State University

Cash, Clothes, and Construction: Rethinking value in Bolivia's Pluri-economy. By Kate Maclean. Minneapolis, MN: University of Minnesota Press, 2023, 288 pp., \$112.00 (cloth); \$28.00 (paper).

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An indigenous woman from the informal urban markets in La Paz as a large real estate investor? The Bolivian female rural worker's attire at New York's fashion show catwalk? Lavish “indigenous” architecture throughout Bolivia that uses constructing materials imported from China? Feminist critiques of capitalism situated in Latin America have articulated the idea that gender and female emancipation cannot be detached from more comprehensive processes of decolonization. What have been the effects of the latest modernization project in Bolivia for women, where decolonization has been put at the heart of its aims?

Cash, Clothes, and Construction offers a comprehensive and engaging answer to that question. It concentrates on the period under the presidency of Evo Morales (2006-2019), which saw the “refoundation” of the state as “Plurinational”—to recognize indigenous diversity and introduce various economic modes co-existing in Bolivia. The book deconstructs the underpinning concepts of pluri-economic policies and reveals how these interact with dynamics of gender and ethnicity. After the introduction, the first chapter explores the theoretical development of pluri-

economy in dialogue with the literature on economic diversity and the modernity/(de)coloniality school. Chapter 2 offers the sociohistorical contextualization of the rise of Morales and the gendered precepts of the pluri-economy as enshrined in the 2009 constitution, which is followed by a discussion of the powerful role of Andean women intersected by informality, ethnicity, and rural/urban, community and cultural structures (chapter 3). Three empirical chapters further discuss a key economic sector in which indigenous women have defied gendered expectations: finance, textile and clothing, and construction. Together, the six chapters present the compelling argument that indigenous women have broken the conceptual molds, found in both orthodox (neoliberal) and heterodox (plurinational) modernity projects, that associate indigeneity with rurality, and femininity with reproduction.

The book stands out in different ways. As part of a large academic production on the Morales government—a period marked by profound sociopolitical transformations—it is singular in taking an economic perspective to inform gender analysis. It builds on rich empirical research that started in 2006 and that extended over 12 years. The ethnographic approach to the livelihoods of women opens a doorway into micro-places, through which we gain insight in the intricacies of the informal urban economy and their entanglements with macro-economic processes. The economic perspective does not lose sight of important political and cultural developments. For example, Maclean effortlessly and convincingly places changes in the real estate market in dialogue with national party politics, film production, and beauty pageants. Indeed, the book-length analysis stands out in offering breadth and depth into the role of indigenous women in the ongoing radical economic transformations in the country.

Scholarly work such as this can never be complete. The Andean focus on indigenous “chola” women in the urban settings of the main city, La Paz, leaves out the Amazonian region of the country. There, Santa Cruz rises as the other urban center with a booming economic activity. This city also boasts one of the largest informal markets in Bolivia: the Barrio Lindo market brings together around 22,000 merchants, of which 70 percent are women, from Amazonian indigenous origin as well as rural and urban (indigenous) immigrants from various regions of the country. Scholars have noted the Andean bias of the Plurinational project that has reproduced marginalization and exclusion of the Amazonian indigenous peoples. Considering the Amazonian region adds relevant layers for the analysis of female economic agents. One can only hope the future will

bring a complementary gender-based economic analysis of the “cholas” counterparts: the “cunumis” in the urban settings of Santa Cruz.

The attained balance in the analysis is noteworthy. Scholarly work on the Plurinational State of Bolivia is marked by controversy and has been characterized by predominantly commendation or condemnation. The author is critical of the heterodox pluri-economy as it has left modern/colonial concepts of (indigenous) femininity fairly untouched. At the same time, the book recurrently points to the profound changes in the last 15 years that have contributed to enhancing indigenous women’s position in society. Maclean takes note of both positive and negative, intended and unintended effects, without the urge to resolve which has the upper hand, allowing the reader to grasp the complexity of gender dynamics in a scenario marked by rapid cultural, economic, and power changes. In this way, her analysis is sure to ignite reflection and doubt even amongst the most convinced of the Plurinational projects’ achievements and misapprehensions.

Cash, Clothes, and Construction will appeal to those studying gender relations in postcolonial societies, particularly in relation to informality, ethnicity, and the urban setting. It is a must read for anyone interested in understanding the recent sociopolitical transformations in Bolivia.

SOLEDAD VALDIVIA RIVERA
Leiden University

Fighting Mad: Resisting the End of Roe v. Wade. Edited by Krystale E. Littlejohn and Rickie Solinger. Oakland, CA: University of California Press, 2024, 392 pp., \$85.00 (hardcover); \$24.95 (paper and eBook).

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Since *Roe*, abortion rights have been restricted in a multitude of ways, denying reproductive healthcare to some of the most vulnerable among us. But in the 2 years since *Dobbs*, what had been a slow and steady slide instantly turned into a free fall. At the time of this writing, in spring 2024, many of us are scared and disoriented because we can foresee the impact and consequences of a complete ban on abortion in the United States.

If you want to learn more about this terrifying reality, read *Fighting Mad*, edited by Krystale E. Littlejohn and Rickie Solinger. This masterfully edited collection is comprised of 52 essays written by some of the most brilliant abortion experts across the country. The editors have