

that is where I find myself today. I can only hope, with time, Kasselstrand, Zuckerman, and Cragun will join me.

Flooded: Development, Democracy, and Brazil's Belo Monte Dam, by **Peter Taylor Klein**. New Brunswick, NJ: Rutgers University Press, 2022. 232 pp. \$32.95 paper. ISBN: 9781978826120.

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Stakeholders and rights-holders around the world are increasingly calling on the private sector and governments to ensure that development projects respond to and respect their needs, while advancing multiple goals of job creation, rural development, conservation, and more. Yet how projects meet diverse needs and goals is underexamined, in particular as private companies' and governments' needs and goals do not necessarily align with those of the people who will be affected by them. Additionally, the stakes may be particularly high in a world affected by climate change, where "green energy" projects promise to advance global decarbonization goals, potentially at the expense of local communities and environments. In a democracy, how do "green energy" development projects (mis)align with the interests of multiple and diverse stakeholders, and what are the outcomes of those (mis)alignments?

Peter Taylor Klein's 2022 book *Flooded: Development, Democracy, and Brazil's Belo Monte Dam* offers a rare glimpse into the inner messy mechanisms of democracy at work in the process of bringing to life Brazil's Belo Monte Dam, the fourth-largest dam in the world. Through an ethnographic look across half a decade of fieldwork (2013 through 2017), Klein interrogates the challenges and opportunities of participatory governance toward shaping on-the-ground project outcomes. In addition, Klein's work brings to light the dynamic social processes at work behind the scenes, often driven by key players in Indigenous and rural community activism, environmental conservation, and development.

Klein's ethnographic fieldwork began shortly after the start of construction and follows key activists and agents as they navigate the processes of democracy at work around the politics and practices of dam construction, including community relocation, group dynamics within participatory spaces, government-civil society-private sector relationships, and more. What emerges from Klein's work is a picture of the messiness of democracy in progress, where timelines have no neatly encapsulated beginning or end, only a trajectory toward an evolving goal.

While *Flooded* tells a multifaceted story about the diverse and competing interests involved in advocating for a better dam-building process, Klein's ethnography reveals the centrality of historical influences on rural and urban residents' ability to self-advocate in the dam-building process. Specifically, Klein's work highlights that longstanding social and environmental grassroots movements in the region laid the groundwork for activism in conversation with Belo Monte. Yet *Flooded* reminds readers that grassroots activists are just as likely to have conflicting goals as they are to be aligned. What is powerful in this context is, in fact, the centrality of diverse voices—activism toward a common goal of securing voices for the politically voiceless. No singular story emerges from Klein's work, but rather the nuanced nature of relationships between community members, community leaders, activists, advocates, and allies toward the end of democracy-building through the Belo Monte project. Klein's work reminds us that all material projects are socially created and reliant, within a democracy, on activism and advocacy to push and pull a project toward one that is more environmentally and socially just.

One powerful highlight of Klein's work is the invaluable role of women in rural and Indigenous activism, advocacy, and social mobilization as the conditions of the dam are negotiated. Women feature prominently throughout *Flooded* as vocal leaders for environmental considerations and maintaining cultural lifeways, creating grassroots organizations to give voice to rural and Indigenous communities. Women were also

prominent lawyers and government officers, helping marginalized community members navigate bureaucratic processes around land loss and relocation. Klein highlights how these women not only worked within their positions to reduce harm to affected communities, but also found creative ways to work together to mobilize and protect people from the effects of the dam. Their work often put them in danger at the front lines of activism, but they never backed down from their commitment to their causes.

Critically, Klein's work reminds us about the fraught nature of just energy transitions. The Belo Monte dam was leveraged by proponents as a project to decarbonize a country with growing energy demands. Yet, as many critics of the dam pointed out, site-level impacts of the dam, both social and environmental, were just one consideration—critically, there remain questions about whether large-scale dams offer possibilities for just transition futures at all. Klein's in-depth documentation of the complex and sometimes conflicting processes of social mobilization highlights that there is no singular perspective on what a just transition means for residents, and that this is a moving target as on-the-ground social and environmental conditions change. *Flooded* may offer important lessons for communities and activists around the world as they advance their own visions of a more just future in the face of future climate change and related projects.

This book is a useful read for graduate students and professionals in fields such as urban planning and rural development, environmental studies, and political science for consideration of how on-the-ground work surrounding development projects can inform improved social and environmental outcomes. Lessons from this book can be especially useful for current and future professionals working in the field of corporate social responsibility. This is because Klein offers insights into both the challenges of making meaning out of the diversity of interpretations and values ascribed to development projects and the complexity of navigating diverse perspectives in practice. Students of anthropology

can glean from this book lessons about ethnographic research methodologies and some of the challenges doing fieldwork in politically charged contexts, including through a tense stand-off between Klein and collaborators hoping to study the processes of dam-making in a pro-dam community. Overall, this book was a quick and informative read and a good reminder that, through theoretically grounded ethnography, it is possible to make meaning out of a complex story.

Gendered Fortunes: Divination, Precarity, and Affect in Postsecular Turkey, by **Zeynep K. Korkman**. Durham, NC: Duke University Press, 2023. 288 pp. \$26.95 paper. ISBN: 9781478019541.

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Fortune-telling is one of the oldest forms of social practice. Curious to foresee what the future has in stock for them, human beings have developed myriad types of fortune-telling modalities, as well as connected practices of divination. Seen as not being rooted in any rational or scientific basis, those practices were mostly dismissed as mere trifles of charlatanry by modern social sciences.

Zeynep K. Korkman's *Gendered Fortunes: Divination, Precarity, and Affect in Postsecular Turkey* is a fascinating book on fortune-telling in twenty-first-century Istanbul. Based on impressive, extended (auto-)ethnographic fieldwork and archival/genealogical research, Korkman's study analyzes the fortune-telling economy that has developed in Turkey since the early 2000s. This economy and its various components, including but not limited to fortune-telling cafés that emerged in the central districts of Istanbul and then proliferated in the rest of the city and the country, serve as an "affective window onto the gendered contradictions of (post) secularism, Islamist authoritarianism, and neoliberalism" (p. 2).

Korkman's feminist perspective is highly informative, shedding light on how various