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Book Reviews

Huaorani Transformations in Twenty-First-Century Ecuador: Treks into the Future of Time. *Laura Rival*, Tucson: University of Arizona Press, 2016. 352 pp.

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In *Huaorani Transformations*, Laura Rival offers a synoptic view of her ethnographic engagements across a decades-long career. Providing insight into the socioecological lives of the Huaorani people of the Ecuadorian Amazon, this book is another significant contribution by Rival to anthropological studies of Amazonia and of Latin American indigenous peoples. Divided into three parts, *Huaorani Transformations* is a collection of essays with wide thematic breadth. Containing lengthy reviews of related literature, the first two sections address social and ecological traditions, *durani bai*, engaging topics seminal to Amazonian anthropology: ethnoecology and the bellicosity of indigenous peoples. The third section seeks to locate the Huaorani within the Ecuadorian oil industry and relatedly, the "green economy." Rich ethnographic detail gives readers a vivid sense of what is at stake in the highly biodiverse and rapidly changing Ecuadorian Amazon, where indigenous peoples contend with dynamic forces of socioecological change.

The first section of this book describes the ethnoecology central to Rival's early studies—forest trekking, hunting, gathering, and agriculture—and integral to Huaorani social life. Subsistence practices were instrumental to "landscape domestication" (11) by indigenous people, profoundly shaping the contemporary Amazon. Rival's corpus of research has contributed to the debunking of notions of a pristine rainforest. Subsistence crops, especially peach palm (*Bactris gasipaes*) and chambira (*Astrocaryum chambira*), are objects through which Huaorani memory and affective connections are reproduced, and are also integral to modes of hunting and fishing fundamental to the anthropogenesis of the rainforest. Rival rejects the assertion that sedentary agriculture and/or pastoralism indicate a more advanced society than hunting and gathering.

The second section addresses "the quality and nature of relations between *nanicabo* (residents of a longhouse)" (114), delving into gender, sexuality, intimacy, and reproduction within the nanicabo, once the fundamental unit of Huaorani kinship. Taking birthing practices, especially couvade, as ethnographic objects, Rival describes the production of motherhood, fatherhood, co-parenthood, and uxorilocal residential practices, pillars of kinship in traditional Huaorani culture.

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From these practices emerge notions of well-being and happiness, and sharing and care among the longhouse members. Rival rightly challenges a "dominant thesis in Amazonian anthropology that warfare, predation, and devouring" (143) are central to native Amazonians' individual and collective identities.

The book's final section begins with a brief discussion of Huaorani ethnoecology of peach palm as an introduction to Rival's concept of natural abundance: the abundance of flora and fauna that "occurs *naturally* without direct planning or targeted intentionality, or in other words, without labor" (210). Rival locates such abundance in a "domesticated landscape" (209) that emerged through the trekking practices integral to traditional Huaorani ethnoecology and sociocultural reproduction. Tension exists between the two above-mentioned concepts of landscape: as space produced without planning, intentionality, or labor in an orthodox Marxist sense and as domesticated space characterized, in part, by its productivity. These treatments of space mirror Rival's treatment of the contemporary Huaorani people and communities: each is described as ontologically distinct from that which is non-Huaorani and nonforest. For example, Rival asserts that the Huaorani presume an ontological distinction—an "unbreachable rift" (217)—between themselves and non-Huaorani people, *cohouri*.

Nonetheless, the final section extends the book's social and spatial scales of analysis, describing the entanglement of durani bai practices with twenty-first-century Huaorani socioecological practices. This section seeks to present durani bai as a radically different alternative to the complex politics and government of oil and the environment in Ecuador, while at the same time trying to locate contemporary Huaorani within those complex processes. Oil and the "green economy" are considered predatory powers (242), and the reception of oil-related goods, services, or capital perceived as the hard-earned spoils of a modernized war with the vast Ecuadorian oil complex (235). The premise of "radical difference" (261) between Huaorani/cohouri (and prey/predator) underwrites spatial categories also considered radically different: domesticated and natural, or *adentro* and *afuera* (247). Rival writes, "durani bai ancestrality transmits an inalterable inner strength acquired through direct experience" (249) of forest life, making durani bai analogous to Steward's notion of a cultural core.

Describing structures of difference and their socioecological functions is a classic approach to Amazonian anthropology. This book adopts such an approach using radical difference and its related dichotomies to explain both structures and functions of Huaorani subjectivities and spaces. While Rival elucidates and builds upon classic approaches, these approaches struggle in the final section's discussions of processes that go beyond the socioecological boundaries of the nanicabo, village, and forest, exceeding notions of radical difference of people and spaces. For example, Rival critiques scholars for whom belligerence is centralized in explanations of native Amazonian sociocultural reproduction, yet she uses war and/or predation to describe the relationship between Huaorani people, territory, and the Ecuadorian oil complex (242). A less structural approach to the production of culture, power, and place among the Huaorani—especially in relation to the Ecuadorian oil complex—would instead address the alterity/diversity of Huaorani people and space as produced through socioecological

processes like oil extraction, conservation, governmental restructuring, and indigenous politics. Rival only touches on how some Huaorani view compensation from the oil complex as their rightful share of national wealth, how some intentionally and/or inadvertently contribute cultural capital and territory to extractive and "green" industries, and to the production of the Ecuadorian state.

Absent is an intensive analysis of contemporary Huaorani experience in communities where durani bai practices are a memory, such as communities along oil roads. There, smart phones and satellite television grow in presence and popularity. The youngest Huaorani are more adept at Facebook than forest trekking. Drops in global oil prices constrain government and oil company expenditures in Huaorani communities, fostering economic, environmental, and social concerns such as alcoholism, suicide, and domestic violence. Expecting Rival to address all of this would be unfair. Nevertheless, future scholarship of the Huaorani and indigenous people in general should approach notions of difference, radical or otherwise, as ethnographic objects rather than analytical premises to accurately describe the variegated relationships between indigeneity, socioecological (re)production, conservation, and the extractivist governments of today's Americas.

The Development of Yoruba Candomble Communities in Salvador, Bahia, 1835–1986. *Miguel C. Alonso*, New York: Palgrave Macmillan, 2014. 200 pp.

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In this book, Miguel C. Alonso provides a detailed and engaging English language overview of the development of Yoruba religious communities in Salvador da Bahia, Brazil. The book's contribution lies in Alonso's analysis of the gender dynamics in the Yoruba compounds, and the particular modifications made by Yoruba leaders in Bahia to define the Candomblé religion in specific and lasting ways. By incorporating the extensive secondary literature on the history of the Yoruba, the Oyo Empire, and African religions, he provides the backstory to the arrival of Yoruba captives in Bahia, who at that time did not identify as a cohesive ethnic group. He then explores the nineteenth-century history of slavery and formation of African "nations" (*nações*) in Bahia, with a focus on the emergence of particular Afro-Brazilian ethnic groups that developed within the Catholic brotherhoods, informed by trans-Atlantic connections. Drawing upon previous arguments by J. L. Matory, Rachel Harding, and Kim Butler, Alonso shows how the Yoruba became the primary example of African culture in Bahia, founding a religious system in the mid–nineteenth century upon which all future Candomblé houses would build.

Alonso's most interesting arguments emerge in the middle chapters of the book. In Chapter Three, "The Institutionalization of Yoruba Female Power," he argues that women's roles in Yoruba society, as financially independent market women and holders of tradition through the *oriki* songs and the *geledé* ritual performances, facilitated the rise of priestesses as the spiritual leaders and public personalities of Candomblé, despite the constraints of a "heavily Europeanized" and male-dominant society. The fifth chapter

counters the focus on exclusively female-led temples to also consider the participation of male priests in Candomblé, claiming that despite the substantial presence of male leaders, the legitimacy of the religious practice was based on the ability of male leaders and other temples to trace their spiritual lineage back to the first-established, female-led Yoruba Candomblé temple, Engenho Velho, or one of its founders. He also highlights the important role of *ogans* as the male protectors of the temples, created by the "Big Women" as a self-defense strategy to negotiate with the public sphere. This role was crucial given the state repression the religion faced in the twentieth century, and allowed for the "Big Three" Yoruba temples to thrive.

Alonso utilizes a method of "historical osmosis" through his personal contact with Candomblé houses, particularly Pai Agenor and the Pilão de Prata Temple, though he does not incorporate ethnography or oral history. In the introduction, he notes the lack of primary source research integrated into the final product. Indeed, the book draws heavily upon previous research and literature on the subject from both Brazilian and international scholars. Alonso does not include new research by Lisa Castillo and Luis Nicolau Parés that uses oral histories alongside Bahian and West African primary sources to track the lives of the Africans who founded Engenho Velho, likely because he wrote and researched before its publication. Castillo and Parés highlight the important role of men alongside the female leaders and the sustained familial and spiritual networks between Bahia and Africa into the early twentieth century.

Among the most intriguing source material deployed by Alonso are the Herskovits Papers, which include the permits of Candomblé temples alongside other sources like newspaper articles, police records, and interviews from Herskovits' research in 1940s Salvador. The materials cited by Alonso often provide cases of male-led or non-Yoruba houses, offering a window into a broader and less-studied field of Afro-Brazilian religion in twentieth-century Brazil. However, Alonso does not pursue the details of those figures and temples; rather, they remain peripheral to, and in service of, the story of "The Big Three."

The field of Candomblé Studies began with studies of the "Big Three" Yoruba temples in Salvador, but by now scholars would do well to investigate cases of other temples, perhaps male-led houses or other "nations," such as the Jeje, Angolan, and Caboclo traditions, with as much detail and rigor (something that Nicolau Parés' book, *The Formation of Candomblé*, initiated). Doing so may break the cycle, pointed out by previous generations of scholars—and first by Beatriz Góis Dantas—through which academics reinforce the importance of the Yoruba in Bahia and uplift it as the primary example of Candomblé in Brazil. Throughout the book, Alonso cites classic studies of Candomblé, from Nina Rodrigues to Roger Bastide and Pierre Verger, without critically engaging with the production of the material and the possible source biases, reinforcing a recursive feedback loop between academia and "The Big Three."

The book addresses many of the most contested themes in the field of study, including syncretism and tradition, authenticity and purity in Candomblé, as well as the longstanding debate on continuity and change in the African religious diaspora. The book successfully engages the case of the "Yoruba" as a specific ethnic

group in Bahia to tell a particular story of Yoruba families and the development of a uniquely Brazilian *orixá* religion. Alonso meticulously synthesizes the large and ever-expanding literature on Candomblé and provides an engaging, concise, and readable narrative with helpful footnotes for students to learn more on the subject. This work may especially enrich an undergraduate course on the African Diaspora, Afro-American Religions, Latin American Culture, or Black Atlantic Studies.

Economic Life of Mexican Beach Vendors: Acapulco, Puerto Vallarta, and Cabo San Lucas. *Tamar Diana Wilson*, Lanham, MD: Lexington Books, 2012. 207 pp.

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Economic Life of Mexican Beach Vendors offers a unique comparative insight into the family legacies, everyday routines, desires, and struggles of those who make a living by selling artisan and/or manufactured merchandise to tourists in the various beaches of Acapulco, Puerto Vallarta, and Cabo San Lucas in Mexico. Although neither Cancun, the Riviera Maya, nor other important beaches of the Gulf of Mexico's coast are part of Wilson's investigation, and although, as she put it, "the sample is so small and nonrandom" (161), her findings seem important for crafting broader arguments about supposedly "informal" labor in various touristic regions. Particularly meaningful is her effort to link the discussion on labor informality to patterns of sociospatial segregation and the increased enclosure of tourist corridors and beaches in Mexican tourist cities. This effort highlights, as she puts it, "the residential apartheid" in which beach vendors and those employed or self-employed in the informal economy live, as well as the centrality of kinship bonds as pivotal axes in organizing such economic activities.

At certain points, Wilson's book reads more as a collection of cases, a summary of interviews, or a general overview of spaces and conversations rather than a proper analysis of the discourses built in and through her nearly two hundred formal interviews. Written in an accessible narrative, this accretion of cases is, however, one of the book's strengths; it permits the reader to encounter in great detail the voices of the beach vendors themselves. Such a perspective is very much neglected in the literature about petit commerce, street vending, and the informal sector in Latin America. Through her cases, Wilson presents ways in which informality becomes entangled with the formal sector as people work to obtain licenses and decide whether or not to wear uniforms to stroll the beach, join unions, or exchange votes. Wilson offers individual histories marked by, and structured around, cycles of family migration and kinship networks, helping to understand how tradition and modernity, indigeneity, and cosmopolitanism coexist in these Mexican transnational social spaces of tourism (81).

Wilson addresses particularly well the inner selves and day-to-day routines of men and women beach vendors as a heterogeneous collective. Her writing rapidly brings the reader to an empathic understanding of their educational aspirations, their job's satisfactions, and subjective perceptions of contentment and disappointments, while maintaining a necessary tension with the objective, gendered, and racialized macrostructural conditions of marginality which they inhabit. Wilson also leaves a lot of avenues

to further explore in greater detail: for example, what are the perceptions that beach vendors have of one another? Are there any differences in the ways they approach tourists depending on the kind of merchandise they sell? What are the specificities of these rituals of encounter with tourists? In what ways do beach vendors themselves conceptualize their inhabited spaces as transnational spaces, as apartheid scenarios? How do they themselves understand their family legacies of vending with regard to other possible avenues of making a living in their communities of origin?

While reading, I could not but think about one of my last visits to Cancun in the summer of 2012 to interview service workers when I noticed a great number of women and children from Chiapas selling their merchandise in the beach and in the streets. In this case, Wilson's account raised yet another question: given the more recent initiatives by the Mexican state to move and support vendors and artisans from Chiapas and areas of conflict to established tourist destinations like Cancun, and possibly Acapulco, how will the arrivals of these artisans and street vendors affect the selling and labor routines of more established beach vendors? Should we anticipate conflicts, or, rather, the emergence of informal labor solidarity networks?

There is something particularly laudable about Wilson's effort to give a voice and put faces to the collective of Mexican beach vendors and it has to do with access. Only those familiar with Mexican tourist centers will understand how difficult it is to get access not just to the beach, but to those who labor there.

Beaches in Mexican tourist districts are tightly monitored spaces. Hotel workers are surveilled closely and disciplined strongly in relation to the clock as well as the corporeal distances and types of conversations they are permitted to maintain with tourists. Beach vendors, as Wilson shows, are not an exception to this rule. Thus, and simply, the sheer number of interviews managed by the author—even if remunerated—hints at the many hours and diverse fieldwork strategies devoted to this research.

A detailed interview schedule and list of all vendors interviewed are included as appendixes. This inclusion makes the work particularly appealing not just for anyone with an interest in the intricacies of the informal and semi-informal sectors, but also for qualitative research studies, in particular for those searching for applied examples of research techniques in practice. The book will also appeal to a larger audience of economic, political, and sociocultural anthropologists looking into the ways in which neoliberalization processes, as resource privatization, bring forward new social identities and subjectivities. In this respect, Wilson's research offers a vast empirical resource setting up for further research the embodied dualism between the destructive and creative forces of neoliberalism.

Black Bodies: The Politics of Quilombolismo in Contemporary Brazil. *Elizabeth Farfán-Santos*, Austin: University of Texas Press, 2016. 216 pp.

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Brazil, like many other Latin American countries, has recently enacted political reforms focused on black and indigenous rights involving cultural recognition and addressing racism. Outcomes of these

efforts have varied depending on which populations and objectives one considers. In *Black Bodies: The Politics of Quilombolismo in Contemporary Brazil*, Elizabeth Farfán-Santos tells an ethnographically rich and politically engaged story of one of the most promising, yet contentious and inadequately enacted areas of rights: that of land for *quilombolas*, those who are rural, black people descended from *quilombos*, or communities formed by people who escaped enslavement.

Focusing on the community of Grande Paraguaçu in the Recôncavo Baiano (in Bahia state), the book shows how the "process of recognition has come up short when it comes to the protection and distribution of actual rights for black communities" (3). A key premise of the book is that contemporary modes of cultural recognition alone will not reverse centuries of exclusion if the ideological and political structures of racism that marginalize and make invisible black lives and that uphold white elite authority are not dismantled. The analysis demonstrates how bureaucratic requirements and culturalist logics central to the politics of recognition reproduce forms of inclusion/exclusion that continue to reify blackness and black Brazilian culture, while more fundamentally misrecognizing quilombola habitus and eliding structural questions of land rights as reparations for histories of racist oppression.

Farfán-Santos asserts up front and revisits in the epilogue to this book the tremendous stakes of the process she analyzes and the role of politically aligned anthropological research done in solidarity with quilombola struggles. This alignment informs the author's differentiation of her position from several recent studies of black Brazilians that focus on identity as social construction, essentialization, and strategic performance. Instead, Farfán-Santos focuses on quilombola mobilization of cultural and racial identification as challenges to the racial discrimination and "misrecognition that black Brazilian, especially poor, rural black communities, live on a daily basis" (146). The question of racial justice and land rights is never outside of focus for the community. The author illustrates that their attempts to make their lives fit into state categories of rights should be viewed less as the formation of new, sanctioned multicultural identities/subjects and more as the demand for due reparations for violent histories of racist oppression as well as for labor on the land. Blackness for quilombolas is thus both "embodied as an everyday form of marginalization and political invisibility, and an oral narrative of black resistance to historical oppression" (156). In this way, as Farfán-Santos illustrates, the history, experience, and politics of making black Brazilian lives matter deeply shape quilombola identities, lived experiences, and struggles for collective rights.

Chapter 1 focuses on popular, academic, and activist constructions of quilombo history and their effects on understandings of authenticity and quilombo descendant culture and, consequently, evaluations of land claims. The dominant "heroic history" portrayal of quilombos conceals everyday, perhaps less "spectacular", forms of black life and culture. Such concealment produces the perceived mismatch between the lived history, culture, and identity of quilombolas in Grande Paraguaçu (and many other places) and those that state agencies and society have come to view as authentic histories and practices within quilombos and among quilombolas.

Chapter 2 examines the ongoing interplay of bureaucratic, academic, and activist understandings in defining the category of "quilombo descendant" since its inclusion in Brazil's 1988 constitution. Here, the "social contentiousness of blackness as simultaneously an ethnic group category and a racial identity and experience" (65) plays out in public policy and social scientific discussions. The author illustrates that, as "quilombo descendant" takes shape as an ethnic category, histories of racism and racial injustice recede from view in understandings of community and, consequently, in adjudicating rights to land.

Chapter 3 focuses on "various labor practices and embodied forms of knowing that represent everyday life and struggles for quilombolas" to demonstrate how they "locate their most valuable memories and sense of belonging and personhood within their everyday engagements with the land" (79–81). This ethnographically-rich chapter compellingly communicates community narratives that illustrate how it is the making of life on the land through labor, the intertwining of body and space, that reveals ancestry, suffering, culture, and resistance as well as marks a racial and ethnic difference demonstrating quilombolas' right to the land.

Chapter 4 examines the effects of key documents defining parameters of cultural recognition and authenticity, the establishment and adjudication of parameters by underfunded federal agencies, and the difficult, time-consuming work for quilombolas in terms of becoming legible as "traditional" and "authentic," and thus "visible in the criteria of the state and the eyes of the public" (125). The chapter also analyzes the diverse forms of institutional delay and violent intimidation used by powerful landowners to challenge and undermine quilombo land claims. These experiences and the way they shape quilombola motivations and resolve to achieve justice are explored via analysis of detailed community member accounts in Chapter 5. Here, quilombola recollections call into question the conceptual bases of cultural recognition and the ways such recognition fails, in the end, to truly respect and protect their rights to life and land. The chapter also examines the political and discursive labor of the National Coordination of Rural Black Quilombola Communities (CONAQ) to make visible black collective rights. Nonetheless, as the epilogue illustrates, despite all these efforts over the last ten years, Grande Paraguaçu still awaits land titles while federal agencies facilitate cultural projects and artisan livelihood activities in the community.

Overall, *Black Bodies* makes an original and important contribution to the burgeoning work on racism and the politics of recognition in Brazil and Latin America. Its clarity and content make it suitable for advanced undergraduate and graduate courses where students have moderate to more advanced understandings of racism in the Americas.

Oy, Caramba!: An Anthology of Jewish Stories from Latin America.
Ilan Stavans,
ed., Albuquerque: University of New Mexico Press, 2016. 333 pp.

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Any publication that contributes to the ongoing identification of the Jewish presence in Latin America (more than one million people identify as Jewish across the

continent) is a welcome bibliographic addition. But there are two additional reasons to greet this collection with enthusiasm. The first is that it is another in a long list of translations, anthologies, manuals, and creative works by Ilan Stavans, certainly the most prominent voice for Jewish culture in Latin America; one of Stavans most singular strengths is the representation of Latin American Jewish cultural production. The second is that Stavans insistently, with great erudition and wit, demonstrates in his enormous range of contributions that Jewish societies have a prominent presence in many places in Latin America and that their issues and problems are both coterminous with international Jewry and unique to specific national communities (such as the heated debates in Argentina over intermarriage and, as a consequence, the threat of an assimilation deleterious to the survival of diverse communities).

Oy, Caramba! is fairly conventional: a central core of twenty-five stories and fragments from longer texts (i.e., typically novels) representing ten countries. It is *de rigieur* to begin with Argentina, which is represented by eight texts, while other countries come in with varying representations that are not necessarily in accordance with the size of their Jewish population or the extent of written texts. For example, Brazil hosts the second largest Jewish community in Latin America, and the production of Jewish-marked culture is quite extensive. Yet only two stories of Brazil are included, one by Moacyr Scliar, in whose works Jewish elements are insistently present in a thematic dimension, and one by Clarice Lispector, whose Jewish roots are undebatable but in whose characteristically ineffable writing one can hardly say that they appear thematized. Critics have had to engage in complex interpretive exercises to highlight a Jewish "stance" or "world view" in her writing. (The same is true when it comes to the lesbian dimensions of Lispector's writings.) Alongside Brazil, Stavans's native Mexico is represented by five texts, one of which is from Stavans's own pen: all are by writers whose work is, in thematic terms, unmistakably Jewish-inflected. I do not point this out to protest Stavans's distribution decisions, but merely to illustrate the interface between the anthology and the available overall inventory of primary texts the anthologist has to draw from.

As always, Argentina represents the most interesting and challenging inventory: challenging because there is so much material demanding inclusion and interesting in that, whereas the array of texts for most Latin American societies is contemporary in nature, with the bulk coming after World War II, Argentine Jewish writing extends back to the earliest days of the twentieth century. Stavans complies, as his initial text, with the difficult to avoid imperative of including something from Alberto Gerchunoff's *Los gauchos judíos* (The Jewish Gauchos). Gerchunoff's work is usually considered something like an urtext of the Jewish colonial experience in the Argentine Mesopotamian region, and the novel of interrelated stories takes place in the famous colony of Moisés Ville, founded in the province of Santa Fe in 1889. Gerchunoff's text, which is not without significant ideological problems, is, at the time of the first Argentine Centenary (which is not without its own significant ideological problems), a paean to assimilationist ideals. From Gerchunoff flows a very rich historical vein of Jewish writing in Argentina not to be found in any other Latin American

society. In the case of Argentina, then, it is not surprising to find a complex interplay between texts that are very clearly Jewish marked in thematic terms and those in which Jewish elements are more a "feeling" in the text than a sustained theme. The latter is the case, for example with the fragment from Alicia Steimberg's novel, *Su espíritu inocente* (1981; Her Innocent Spirit), which is more about being a non-Catholic (and not just being a Jew) in a famous Buenos Aires public prep school noted for its aggressive conservative Catholicism in the 1950s. Ana María Shua has often stated that she only found out she was a Jewish writer when she read American critical writing on her work.

This book is, certainly, an excellent kaleidoscope of Latin American Jewish writing. One might wonder why other countries with Jewish writers are excluded (Costa Rica, for example); the genre of anthologies always makes it too easy for the reader to complain about exclusions. I am less concerned about who is not here than the A-list nature of those who are. Moreover, in an exemplary effort to enhance the uniqueness of this selection, Stavans provides an appendix of perhaps the most prominent non-Jewish writer of Latin America. Jorge Luis Borges is represented by three of his paradigmatic Jewish-themed texts, honoring implicitly the extensive critical work that Edna Aizenberg has executed on the relationship between Borges and Jewish culture and history.

A final curious note. The title of this anthology, like Stavans's earlier *Tropical Synagogues: Short Stories by Jewish-Latin American Writers* (Holmes and Meier 1994), strikes a diminished note. In the case of the latter, which is also dominated by the inventory of Argentine texts, the trope of a tropical synagogue seems strangely out of place, as such an installation hardly exists in Argentina or virtually anywhere else in Latin America, with the most likely exception of Cuba or northeast Brazil, where Lispector first lived as an immigrant child. In the case of *Oy, Caramba!*, the title might make sense for Stavans's own childhood in the streets of central Mexico City, but neither Argentines nor Argentine Jews are likely to verbally flash an interjection like "*Caramba*!" and Portuguese-speaking Brazilians are even less likely to do so. As I said, anthologies are designed for readers to complain about details. And I would not want my inability to find the title charming to detract from how much it is a fine scholarly contribution.

They Leave Their Kidneys in the Fields: Illness, Injury, and Illegality among U.S. Farmworkers. *Sarah Horton*, Berkeley: University of California Press, 2016. 312 pp.

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Based on several years of research with farmworkers in Mendota, California, Sarah Horton's *They Leave Their Kidneys In the Fields: Illness, Injury, and Illegality among U.S. Farmworkers* uses the subject of farmworker heat death to enter into larger discussions about immigration policy, health, and marginalization within one of the country's most dangerous professions. Although global climate change has made working conditions more difficult for farmworkers, government policies, such as those promoting food safety, work against farmworkers' ability to take care of themselves when temperatures soar into the triple digits. For example, in response

to *Escherichia coli* outbreaks, California passed laws forbidding farmworkers to carry water bottles in case of contamination, yet the unfortunate consequence of this has been that farmworkers stop drinking water entirely while on the job. Horton also examines how laws, public policies, and the stress of farmworkers' undocumented status also intensify preexisting conditions such as diabetes and heart disease.

The first chapter of this book shows how, despite California's attempts to get farmworkers to take breaks and drink water, farmworkers in practice are unable to do so. Workers are hired out by subcontractors so that the agribusinesses can deny any associations with illegality, yet the agribusinesses expect their products to be delivered quickly. Supervisors put pressure on their workers to speed up, and the workers in turn are afraid of losing their incomes if they ask to take breaks. Thus, the cycle continues. Heatstroke, referred to colloquially as "burning up" (*quemarse*), is also aggravated by preexisting conditions. The code of masculinity and pressure to remain strong is another factor that not only prevents men from taking breaks, but also affects other aspects of their lives. Chapter 2 examines migration circuits and the work histories of farmworkers in the larger contexts of trade deals and immigration policies. Once in the United States, they are compelled to take low paying and dangerous work, where "the scarcity of jobs open to migrants, combined with their migration debts and limited labor protections, teaches men to work through illness" (71).

Frequently, older workers whose bodies have already been damaged by a lifetime of fieldwork will loan their identity documents to younger people who can still work, a practice which serves "as a safety net in a social assistance system that fails to meet their needs" (82). This practice of identity loan is the subject of Chapter 3, "Ghost Workers". Those loaning out their documents benefit from additional payments going into their social security, but supervisors also cash in on the game, often loaning out their family members' documents to prospective workers for a fee. Identity loan becomes complicated when workers get hurt and need to seek treatment for their injuries, and there is also considerable risk that in the current political climate, workers using other people's identity documents will not only get deported, but also face criminal charges for identity fraud.

Chapter 4 asks how health issues such as hypertension fit in with cultural understandings of *coraje*, a kind of "rageful grief" that stems from the "daily affronts" that Horton's informants attribute "to their undocumented status" (96). Farmworkers experience double the rate of hypertension as that within the general population, and here Horton uses the stories of two women to show how farmworkers' experiences with migration, work, injury, fear of deportation, and the "internalization of everyday violence" they experience as minorities all contribute to their deteriorating health (107).

In Chapter 5, Horton goes into the phenomenon of heat death as part of a syndemic, a cluster of physical diseases that are exacerbated by poverty and the circumstances in which farmworkers are forced to work. She shows that farmworkers have limited options when it comes to healthcare and explores how gender affects the way farmworkers seek care. While heat is the proximate cause of death for farmworkers who perish in the fields, on death certificates the reason is often recorded as

a heart attack or the result of some other chronic condition, thus minimizing the problem of the workplace conditions in the first place. Among those chronic conditions are kidney disease, and the final chapter examines disability and the high prevalence of end-stage renal disease among farmworkers, particularly younger men. Those who do have legal status must be declared permanently disabled to receive care, while those without tend to return to their countries of origin or remain permanently on dialysis, which is granted to undocumented migrants in California, although they are ineligible for transplants.

They Leave Their Kidneys in the Fields will be of interest to medical anthropologists, public health practitioners, and social scientists working on immigration issues. It would also make an excellent choice for undergraduates, as it is well written and demonstrates compellingly why farmworkers face so many constraints in taking care of their health. Both as a medical anthropology account of farmworker suffering and as a study of the failures of United States immigration policy, *They Leave Their Kidneys in the Fields* is a thorough and highly readable ethnography that will be useful and accessible to a variety of audiences.

Sugar Cane Capitalism and Environmental Transformation: An Archaeology of Colonial Nevis, West Indies. *Marco G. Meniketti*, Tuscaloosa, AL: University of Alabama Press, 2015. 262 pp.

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Island-wide Caribbean historic landscape studies are few and far between, with most using historic maps to focus on diachronic trends in sugar plantation density. Archaeological literature examining Caribbean cultural landscapes is also rare and plantation centric, focusing on the landscape of a single plantation or just a few plantations rather than taking a regional or island-wide perspective. Marco Meniketti's recent volume, therefore, is a welcome contribution to the literature by breaking the mold in historical and archaeological landscape studies by taking a broader approach to the cultural landscape of Nevis and examining more than the island's sugar plantations in two of the island's parishes. This volume sets the tone for research on Caribbean landscapes on which researchers will build long into the future. The book is organized into three parts (theory and method, archaeology, and synthesis and conclusions) and includes notes, an extensive references cited section, and an index. Each part is further divided into one to three chapters that Meniketti uses to build his case in support of his central thesis that over nearly two hundred years the Nevis landscape evolved from one arranged by feudalistic concepts of organization to one ordered by the capitalistic nature of sugar monoculture but still impacted by the earlier arrangements.

Part I of this book includes Chapters 1–3 and covers the theoretical and methodological approaches to Meniketti's research. In Chapter 2, Meniketti addresses his data collection strategy of employing a stratified sample survey to identify sites in two of Nevis' parishes. He also used subsurface testing at numerous sites to recover more in-depth information on occupation age and function. In this chapter, the reader sees how Meniketti's approach to recording and analyzing all sites types (plantations, military and religious sites,

roads, etc.) is vital to the overall study. In Chapters 1 and 3, Meniketti lays out his theoretical perspective. Although not fully elucidated until subsequent chapters, Meniketti takes a world systems approach to examine how the evolution from a feudalistic order to capitalism affected Nevis' landscape and environment.

Part II is composed of three chapters that examine Nevis' history from 1637 to 1833, address the archaeological landscape in relation to the industrialization and capitalization of the sugar regime, and focus on the decline of the Nevis sugar industry from 1782 to 1833. The historical data in the book are thorough and aid the volume's overall research. Although not explicit in the book, Meniketti also addresses the postemancipation history and landscape, and it is clear that this period had its own impacts on the Nevis environment and landscape. It is refreshing to see how Meniketti uses a variety of sites and landscapes to build a case to support his central thesis on the evolution from feudalistic to capitalistic landscape and the reflection of this evolution on the Nevis environment. Meniketti has assembled one of the most extensive landscape datasets for any Caribbean island and does an admirable job using these data to explore and emphasize his central thesis.

Part III is a single synthesis and conclusion chapter. This chapter does three things: (1) brings in additional historical data to make the landscape analysis more meaningful, (2) examines the environmental change that concomitantly came with the intensification of sugar monoculture, and (3) fully examines the evolution from feudal landscape to one driven by capitalism. This chapter summarizes the historical, archaeological, and theoretical points that Meniketti makes throughout the volume. Near the end of the book (page 221), Meniketti sums up a central theme throughout the study, "... it is evident that those embedded in the historic system were either unable or unwilling to extricate themselves from destructive behaviors due to perceived short-term costs of both financial and social nature." This statement is a very perceptive one that highlights Caribbean colonialism for the past four hundred years.

The volume is well referenced and the index is comprehensive. There are numerous figures that illustrate the range of sites Meniketti discusses throughout the volume. Some of the overview maps for site distributions could benefit from being larger and having better legends that explain what the maps' terminology means. Overall, the volume is well organized and the data are presented in a meaningful manner.

In the book's first part, Meniketti struggles to find his voice and place his study within the theoretical perspectives he employs. He appears undecided between placing his study within a purely cultural landscape analysis and a more theoretically based evolutionary analysis that addresses landscape change on Nevis using world systems theory and capitalism. It is well into the book before it becomes clear that Meniketti's study uses Nevis' landscapes to study the evolution of capitalism on the island and the concomitant environmental changes/degradation. In the book's second half, Meniketti finds his footing, and the book's strength, in the discussion of the identified sites and landscapes and overall synthesis. Here is where future researchers in the Caribbean and beyond will turn when taking a landscape approach to historic landscape studies.

The El Mozote Massacre: Human Rights and Global Implications. Revised and Expanded Edition. *Leigh Binford*, Tucson: University of Arizona Press, 2016. 400 pp.

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In 1996, there were few books for those of us who were embarking on an anthropological study of El Salvador. The historic peace accords signed on January 16, 1992 between the government of El Salvador and the leftist insurgent group, the FMLN (Farabundo Martí National Liberation Front), would, among other things, spawn a generation of scholarship on postwar El Salvador based on ethnographic, multisited, and ultimately, long-term fieldwork. We can think of these works as ethnographies of reconciliation. But first came Leigh Binford's classic and recently revised and expanded *The El Mozote Massacre*.

The 2016 edition's publication is situated in a different context, characterized by a rich interdisciplinary qualitative scholarship, now generations deep and importantly marked by ground breaking research from Salvadoran and international scholars. Binford's work on the massacre at El Mozote remains a leading text that maps out the chronology and cartography of the massacres with updated analysis including the historic hearings at the Inter-American Court of Human Rights.

Readers of the original text will find in this new version a clearly and eloquently written examination of what has arguably become the emblematic event of El Salvador's brutal war—the massacre at El Mozote. All chapters have been revised, in many cases extending analysis via new primary research and secondary sources. Theoretically, Binford rethinks his earlier critiques of the anthropology of human rights and turns his attention to transitional justice, for example, a topic that is *de rigueur* now for scholars studying post-conflict societies.

Briefly, *The El Mozote Massacre* is bookended with a list of organizations, acronyms, maps, and a chronology of key moments in contemporary Salvadoran history. There are eleven chapters plus an Introduction, two maps, twenty images, and seven tables. Binford's narrative is clear and compelling and based on rigorous empirical research on the massacres, and the cover-ups by the Salvadoran and U.S. governments, made famous by the journalist Mark Danner. Specifically, Binford unpacks the temporality and spatiality of the massacre and in the process refutes the hegemonic representations of the victims of El Mozote. In doing so, he also takes the field of human rights to task. This work is public anthropology at its best.

Indeed, Binford asks readers to think through what he terms the "cultural distance" that marks the circulation of human rights discourses and practices. The book is driven by an invitation to "get it right," so to speak, while offering an alternative modality for writing about human rights. For Binford, the answer is the *testimonio*, where the individual life story and experiences stand in for larger social, political, cultural, economic, and historical forces. A richer discussion on method and the *testimonio* would have supported Binford's views on the massacre as a "living event" in the *longue durée* of El Salvador's contemporary history.

Many readers will be particularly interested in Chapter 3, which unravels governmental cover-ups through declassified documents in the National Security

Archive. Chapters 4 and 5 center the book, picking apart myths (no survivors) and contesting depictions of residents in El Mozote as either politically neutral evangelicals or insurgent supporters. Like later work in the anthropology of humanitarianism, Binford looks beyond both biological scars and narratives of crime in order to ask questions that extend residents' humanity. For example he asks, "Who died at El Mozote? How did they live? What did they believe?" (82). Often the book reads like a protest. The writing is insistent, demanding readers to take note. Rather than focusing on why residents did not flee (a hint here that blames the victims), Binford pointedly asks us to consider why it was that people chose to stay and live a squeezed survival amidst a history of military repression. Like other work in the region, Binford clearly shows how "the massacre at El Mozote was *not* an aberration" (120).

The last six chapters span 140 pages and take this case study nearly up to the present. Binford covers new terrain from updates on the status and the lack of political will for the exhumation and forensic analysis of the massacre sites to the historic ruling by the Inter-American Court of Human Rights that found the Salvadoran government guilty and required said government to conduct a full investigation, which had been blocked by the 1993 amnesty law. Here, a clearer engagement with method would be helpful, particularly given the temporality of the ethnographic practice.

Critically, these last six chapters address the multiple paths and overwhelming judicial obstacles in the pursuit of truth and justice in postwar El Salvador. Chapter 6 provides a cogent review of the investigation and the forensic work and the struggle for accountability. Chapter 8, "History and Memory," is a topic that continues to receive tremendous attention in aftermaths of violence. Of particular interest is Binford's exploration of the materiality of memory, locally curated and changing over time.

Chapters 9 to 11 are all new to this edition. Chapter 9 picks up the analysis in 2008, after Binford's ten-year "hiatus" from the field. Like others documenting this period, he addresses questions of repopulation, which have been fraught. Binford provides a nuanced argument about why a majority of returnees did not take up the torch of "truth and justice," and, simultaneously, how the historic case moves to the Inter-American Court of Human Rights through the involvement of a diverse group of activists. A more peopled or ethnographic account of this contemporary period, of how survivors in the region are "economically destitute, politically alienated, and psychologically traumatized population" (237), would be appreciated.

The final chapter, "Nunca Más," replaces the last chapter and epilogue from the first edition that took on the anthropology of human rights. Here, Binford introduces readers to his critique of the field of transitional justice (and post-transitional justice), for example how it can elide the everyday violence that continues to mark the lives of so many people across El Salvador. He ends the book solemnly, asking us to think deeply about what justice really means and for whom. In this way, he reintroduces the complicated category of victim that in my own work I show has been elided in the hegemonic narratives surrounding rural social movement actors and their struggle.

This book will be of keen interest to students and scholars of Latin American Studies, human rights, and transitional justice. It could be taught in a broad range of undergraduate and graduate courses in anthropology, Latin American Studies, post-conflict studies, and beyond. It remains a must read.

Indigenous Mexico Engages the 21st Century: A Multi-media Enabled Text. *Jay Sokolovsky*, Walnut Creek, CA: Left Coast Press, 2015. 192 pp.

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In *Indigenous Mexico Engages the 21st Century: A Multimedia Enabled Text*, Jay Sokolovsky takes on the timely issue of the ways that rural Mexicans have interwoven local identities with the increasing influence of globalized modern phenomena. He explores the changing worldviews of people of the *pueblo* of Amanalco and considers how life course changes are connected to transformations of twenty-first-century globalization.

Sokolovsky approaches his project through attention to life course, kinship, and ritual, drawing from five decades of fieldwork in the town. He weaves together broad changes—in education, labor, and the increasing presence of global commercial outlets—with the microlevel changes only an astute ethnographer might notice, such as the ritual kissing of hands among patrilineal male kin shifting to a sign of respect for kin on either side of the family or foregoing of the ritual altogether in favor of a kiss on the cheek instead. Sokolovsky uses the concept of "cultural scripts" to make clear how social norms are collectively and implicitly understood and examine how a shifting stage on which these scripts play out leads to adaptations and improvisation.

Indigenous Mexico Engages the 21st Century: A Multimedia Enabled Text begins with Sokolovsky's story of going to Amanalco for the first time, giving the reader a sense of both the local context in the 1970s and the vast changes in the town that the ethnographer will explain throughout the book. In the second chapter, he introduces readers to his key analytical concepts of cultural scripts, cultural spaces, ethnoscapes, and globalization, and then moves on in Chapter 3 to provide the historical background of both the specific region and Mexico more broadly. In this chapter, he explains the linguistic shift from the derogatory "*indio*" to a more neutral "indigenous" and the resulting conceptual shift for those people described by these words in terms of pride in their self-identifications. Sokolovsky further explains the ways that political shifts in Mexico fomented the popularity of "*campesino*" as a replacement for "indigenous" identity, then introduces the term "post-*campesino*" to describe those individuals whose families once identified as *campesino* but no longer depend on agrarian activities for their livelihoods. These shifts closely parallel changes that have happened throughout other Latin American contexts, but are important points of clarification for any readers unfamiliar with the region's history. Chapter 4 goes beyond methodology to incorporate rich reflexive discussion and contemplation of the role of global media in changing "informants" to "interlocutors" who are able to engage in sustained contact and discussion. In Chapter 5, Sokolovsky focuses on work and the ways that the once archetypal

campesino lifestyle of Amanalco has transformed with increased opportunities for wage labor and family-based manufacture. Chapter 6 explores locals' understandings of tradition and modernity, concentrating on notions of ethnicity as connected to social change. Chapter 7 pays attention to young adults to demonstrate how they are deviating from former cultural scripts in terms of residency patterns, work, and kinship obligations. Chapter 8 concentrates on religion and ritual, in particular patron saint fiestas. Chapter 9 discusses myths and folk tales within Amanalco's ethnoscape, and the ways in which even contemporary understandings of the magical incorporate precolonial, colonial, and contemporary globalized and scientific understandings. Sokolovsky offers conclusions in Chapter 10 related to the idea of "being campesino," and whether this identification is still possible in the current era.

The style in which Sokolovsky writes is integral to the book's success at illustrating shifts that have accompanied the people of Amanalco's "engagement with the twenty-first century," as he puts it in the book's title. Sokolovsky allows readers into his experiences in Amanalco in the three decades leading up to the twenty-first century, interweaving fieldnotes from the 1970s, 1980s, and 1990s with those he has taken in the last seventeen years. Often this juxtaposition illustrates drastic changes, sometimes existing simultaneously alongside surprising continuities. The attention that Sokolovsky pays to reflexivity helps to create a compelling narrative in the book, allowing readers insight to the ways that Amanalco's people have shifted their relationships and cultural scripts as well as how they interact with institutions and people from outside their community.

Perhaps the most compelling contribution Sokolovsky makes is through his incorporation of media into the text. The text is annotated with a range of digital media including short videos, sound files, maps, PowerPoint presentations, and links to other resources found at http://www.indigenousmexicobook.com. This supplemental material is quite revolutionary, advancing toward goals of making anthropological research available to other scholars and the public at large. Not only does the incorporation of media make this book an excellent tool for teaching, but also works as a form of public anthropology to bridge academia with a wider audience.

The book expertly contributes to scholarship concentrating on changes in family structure, kinship, and social obligations. It also connects local shifts to larger processes and institutions of neoliberal global capitalism without falling into the trap of assuming a unidirectional top-down understanding of the ways that globalization happens. The people of Amanalco are not portrayed as reacting to globalizing shifts, but rather truly engaging in them—shifting new concepts to their own uses and reformulating cultural scripts to incorporate twenty-first-century changes that best fit their needs.

Sokolovsky does a fine job of explaining to unfamiliar readers the historical shaping of the interplay between campesino and indigenous identification, but refrains from parsing the present relationship between the two as understood by individuals in Amanalco as they encounter more globalized forms of labor, consumption, education, and media. He leaves aside individuals' shifting identifications that may incorporate notions of being "indigenous," "campesino,"

"postcampesino," or some combination of the three. Perhaps what Sokolovsky refers to as a "postcampesino" cultural script indicates a focus on work as a source of identification rather than a racial/ethic or cultural base to individuals' self-understanding in Amanalco. Yet, this approach itself warrants discussion about the changing nature of how indigeneity is understood and enacted. Sokolovsky's contributions in this book are many and appreciated, but this step seems to be an obvious one that he refrains from taking.

Even with this oversight, this book is a rich and engaging exploration of the ways that indigenous, local-focused, and agrarian-centered communities integrate their "traditional" or long-standing cultural scripts with new influences. This virtually unavoidable encounter leads to a new kind of improvisation that in effect works toward instantiating new scripts, expectations, and cultural norms. The book is well situated to become a powerful teaching resource, at once challenging students to understand rural people outside the North Atlantic as equally connected to globalization processes as those in cosmopolitan cities, without becoming surmounted or absorbed within them. Sokolovsky shows us an interweaving of the twenty-first century and the values and cultural scripts that have long been central to people of Amanalco. Additionally, the supplementary media materials give life to the stories and analyses that Sokolovsky expertly weaves together. The book should be a welcome addition to the bookshelf of anyone interested in general cultural anthropology, Latin American studies, kinship or life course studies, the study of aging, anthropology of religion, or academic studies of globalization.

Living with Lupus: Women in Chronic Illness in Ecuador. *Ann Miles*, Austin, TX: University of Texas Press, 2013. 184 pp.

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Anthropologist Ann Miles tells a compelling story of the experiences of women in Ecuador who have systemic lupus erythematosus, an ambiguous, debilitating, autoimmune illness. Lupus is poorly understood by the women, their families and, often, their health practitioners. The very notion of a chronic, recurrent illness contradicts many Ecuadorians' conception of illness as an acute episode with subsequent recovery. Miles provides a sensitive depiction of the lives of women who are grappling with an intrusive, stigmatizing illness that frequently remains undiagnosed long after the appearance of devastating symptoms and crises. Misdiagnoses and questionable treatments are common for lupus patients in many countries but perhaps particularly so in Ecuador. As Miles observes, few physicians there have special expertise in lupus.

Miles' rendering of the women's stories builds on her extensive knowledge of family and community life in Ecuador, familiarity with its healthcare system, and understanding of how few families can handle the cost and care a serious chronic illness imposes. She has an exquisite awareness of the ways in which living with lupus in Ecuador are played out through family life, cultural norms and expectations, and struggles to obtain treatment. Miles focuses on the multiple meanings Ecuadorian women hold of illness, rather than attempting to develop a single model of their experience. She has several

objectives for this book: (1) to explore how people think about their experiences, including the enormous contradictions that illness can create; (2) to provide an extended case study of illness that integrates research on women, emotion, and illness in Latin America, and links it with the larger anthropological literature about chronic illness; (3) to challenge dichotomies between biomedical and folk medicine; and (4) to show continuity as well as discontinuity in women's lives as they locate lupus in their life stories.

The book is organized around four major themes: liminality, loss, suffering, and transformation. These themes are presented through selected case studies from the twenty women whom Miles interviewed. To help the reader understand their stories, Miles describes how social privilege and social class are enacted in Cuenca, the site of her study, in addition to detailing contrasts between Western knowledge of lupus with that of Ecuadorian physicians and patients. She also describes the healthcare system in Ecuador and the hardships it imposes on lupus patients. Miles argues that "a range of powerful influences seem to affect women's experiences" (145). She emphasizes the significance of gender norms and their pervasive influence on women's understandings of themselves, their roles, and their lives more broadly. Gender shapes women's position in Ecuadorian society and is buttressed by social class status, as well as strong religious, cultural, and familial beliefs and practices. Although women made strides in their educational and professional levels during Miles' decades of ethnographic research in Cuenca, she points out that gender and family statuses remain the primary sources of their social and personal identities.

Miles recognizes that illness narratives contain contradictions and discontinuities, depending on what is occurring with the narrator at the time of the interview. Like other researchers of chronic illness, she found, however, that the women treated the interview as an opportunity to talk freely about their feelings and situations. Families and friends may weary of constant crises, new symptoms, and endless care. Miles discovered that lupus was a disruption for women whose symptoms became controllable, allowing them to lead relatively manageable lives. Yet for some women, lupus continually permeated and limited every aspect of their lives, while for others lupus flared, sometimes in life-threatening crises, but subsided. The combination of uncertainty and virulent flares wreaked havoc on their lives and relationships.

Throughout the book, Miles gives special attention to Rosa's story, as she had known Rosa and her family for almost fifteen years before Rosa's diagnosis of lupus and followed her through tragedies and triumphs over subsequent years of illness. Like many people who experience intermittent debilitating and stigmatizing illnesses, Rosa questioned whether she had lupus at all when she was symptom free, a stance that Miles found that some physicians implicitly reinforced by neglecting to discuss the chronic nature of lupus when patients were first diagnosed. Miles realized that Rosa's interpretation of her illness represented far more than her low educational level. The ambiguous nature of lupus, scant public knowledge about it, family members discounting its seriousness, and skepticism about access to good care also figure in Rosa's narratives.

Loss was a resounding theme in the women's stories. As Miles states, women

are subject to structural vulnerabilities in Ecuadorian society that make their struggles for autonomy problematic as well as their ability to maintain their relationships on their own terms. Several women had to rely on their parents when they could not care for themselves or their children. These women lost their health, their jobs, their husbands, and their status as competent adults. The onset of lupus exacerbated earlier tensions in several of the women's marriages and extended family relationships. The spiraling effects of illness led to multiple social and emotional losses, which further affected their health.

Miles locates her analysis of suffering in Ecuadorian deeply held cultural conceptions of female suffering, *sufrimiento,* with its religious underpinnings. She argues that sufrimiento is a distinctly feminine way of being in the world, although its moral meanings may differ widely between individuals. Women may generalize the moral meanings they attribute to sufrimiento as they try to understand their experience of illness. Hence, they integrate their moral meanings of suffering from lupus into their lifelong stories of the place of sufrimiento in their lives.

In summary, *Living with Lupus* gives us new insights about how an ambiguous, sometimes life-threatening, illness affects women's lives and identities. This book can serve students and scholars from multiple disciplines. Reading it is a must for researchers of Latin American experience, gender, and chronic illness.