

has been suspected. More important, the cases demonstrate the virtual absence of male licensure, which Castilian law and its reform-minded champions prescribed for any woman seeking access to a court. In the vast majority of cases, Quiteñas appeared before the courts without claiming any formal permission (license) whatsoever from their husbands or other male guardians. The idea of male authority over women thus constituted a legal fiction.

This situation changed, however, after the much deeper crisis of authority that began with Napoleon's 1809 toppling of the Spanish monarchy. Real male gender domination—that is, patriarchy as most people, feminists included, have conceived it—began with the liberal revolution that subsequently swept the Hispanic world, ushering in a new age of “liberty and equality” that in legal as well as political terms worked to the detriment of women. Black gives examples of how the actual practice of the law changed through the 1820s and how liberal-republican legal culture both bolstered male prerogative and reduced women's access to the courts, and thus the latter's ability to protect themselves and their property. Reinforcing work by Kim Gauderman and others, he challenges us to take a closer look at what we mean by “patriarchy” and to attend to the various historical forms and nuances of gender domination. He revises our understanding of what the “colonial legacy” meant for women. Although male gender domination and the patriarchal social structure certainly operated outside the formal realms of law and institutions, Black's work is a welcome corrective to older views and an important scholarly contribution.

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*Enduring Violence: Ladina Women's Lives in Guatemala.* By Cecilia Menjivar. Berkeley: University of California Press, 2011. Pp. xiv, 288. Acknowledgments. Appendix. Notes. References. Index.

Menjivar's study analyzes the various forms of violence that Ladina women of eastern Guatemala are exposed and subjected to on a daily basis. The violence of the quotidian includes overt and covert forms of violence that result from gender ideologies that extend beyond eastern Guatemala and beyond the country itself. The author emphasizes the fact that these ideologies are not the product of singular characteristics or unique flaws in the actions of individuals and local communities, but are grounded and normalized behaviors that are often accepted by all—women, men, the judicial system and a nation that has experienced and continues to experience elevated levels of violence. From earthquakes to civil war to a widespread system of fear and control, from militaristic and paramilitary actions to household dynamics that preserve and reproduce ingrained cycles of violence, Guatemalan women not only acknowledge but also resign themselves to treatment they often seem to justify.

The study is rich in ethnographic accounts that allow the women to recount the ways in which they experience, accept, or resist the situations in which they find themselves.

These extend from the abuse of a husband who becomes violent when drinking, to the loss of a child, the lack of health care, a legal system that favors men, overall power differentials, and the violence of exclusion and poverty. For students of Guatemala, the accounts sound eerily familiar. While the author acknowledges that the focus is on documenting events and the sources of structural and symbolic violence rather than forms of resistance and women's agency to counter some of those, missing in the accounts are the numerous stories of women who leave their husbands or their in-laws to put an end to persistent abuse. Indeed, women may have much to lose when moving out of situations of violence and those decisions are not made lightly. But Menjivar recognizes that the experiences of women are diverse, as are women's ways of dealing with them, even when they are considered a "normal" part of a woman's life.

While the study is focused on *ladinas* of Eastern Guatemala, the author also conducted some research in the Maya highlands and often compares and cites commonalities between the two. She does so to highlight the fact that some parts of the worlds of *ladina* and Maya women are shared and indicates that she hopes to avoid the *ladino* vs. indigenous construct to show that Maya and *ladina* women experience much of the patriarchal ideologies of gender, even across class and ethnicity. Here the reader would have benefitted from some more methodological detail with respect to these comparisons, as it is difficult to assert the extent of Menjivar's work in the highland region.

The author considers the structural economic and political conditions that generate violence and the less visible, more internalized and insidious forms that include humiliation, racism, and sexism as well as other ideologies of domination and control that result in internalized dispositions (Bourdieu, 1984; Bourdieu and Wacquant, 2004). Furthermore, hegemonic ideologies translate into women's own feelings of inadequacy and inferiority (p. 43). In its documentation of the institutionalization and normalization of gendered violence at domestic and state levels, this book makes an important contribution: it offers insights into a less-studied area of Guatemala and highlights the pervasive presence of gendered ideologies of control in women's lives.

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## POLITICS AND GOVERNANCE

*The Ruins of the New Argentina: Peronism and the Remaking of San Juan after the 1944 Earthquake.* By Mark A. Healey. Durham: Duke University Press, 2011. Pp. xvi, 408. Appendix. Notes. Bibliography. Index.

Much like the earthquakes that struck Haiti and Chile in 2010, the disaster that befell the province of San Juan, Argentina in 1944 revealed both the strengths and weaknesses of social, political, economic, and physical structures. By the 1940s, landowners in San Juan, San Luis, and Mendoza had transformed the Cuyo region in the central-