which says that Latin America employed Import Substitution Industrialization (ISI), while East Asia embraced export promotion. The global historical record, again, shows a diversity of stages, sequences, and results.

Chapter 5 reviews education and technology gaps in Peru. Although goals were reached in primary enrollment, cross-country evidence shows that the quality of education was poor. As is well known, Latin American nations do not expend in education or technological innovation as much as other middle-income or resource-rich national economies—and Peru does not appear high within the Latin American set. On top of that, structural inequality in Latin America means that access to tertiary and overall high-quality education is highly restricted to non-indigenous, non-Afro-descendant, white, and creole groups. A discussion of intergroup and gender inequalities in education would have been much welcomed.

What should a Peru growth strategy for the twenty-first century look like? Policy coordination to prioritize manufacturing is a central part of the solution, according to the closing chapter. Unequal and resource-rich Peru is called upon to produce good governance, coherent public policies, political stability, and institutional development, for which there is no apparent recipe.

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## MEXICO

*A Revolution Unfinished: The Chegomista Rebellion and the Limits of Democracy in Juchitán, Oaxaca*. By Colby Ristow. Lincoln: University of Nebraska Press, 2018. Pp. 297. $50.00 cloth.
doi:10.1017/tam.2020.20

In this excellent and well-written book, Colby Ristow demonstrates that both the short-lived Chegomista rebellion in Juchitán, Oaxaca in 1911 and elite reactions to it are critically important for understanding much longer-term political phenomena in Mexico, from the colonial era into the twentieth century, with some important arguments about the nineteenth century made along the way.

The greatest strength of this work is Ristow's intertwining of the history of Juchitán with that of Mexico as a whole. Throughout, he weaves together local, state, and national histories to give the broader context for Juchitán's particular historical experience and its national significance. This is the greatest challenge of writing regional history, and Ristow achieves it both effectively and elegantly. Indeed, he has a great deal to say about Mexico as a whole in the much longer term. This includes, most importantly, his

explanations of the simmering crisis of Liberalism in Mexico that boiled over with Francisco I. Madero's rebellion against Porfirio Díaz, which sparked the Mexican Revolution. It also unleashed popular revolts, including those of indigenous people in Oaxaca. Ristow shows that while they were inspired by Liberals' assertions of popular sovereignty, popular revolutionary movements, like that of local mestizo politician Che Gómez, were not satisfied by Liberal elites' proffer of individual electoral rights as the sole remedy for longstanding exclusion and inequalities.

Ristow gives us a compelling local case study of why the Mexican Revolution was so heterogeneous from the outset, why Liberalism meant so many different things to so many revolutionary factions, and why inequalities and ethnic segregation survived the Revolution intact: because elites maintained Porfirian social and spatial structures in the interest of "order." This is an exceptionally clear explanation of how and why Liberals often came to be pitted against revolutionary factions representing workers and the rural poor. This explanation sheds fresh light on the course of the Revolution and Mexico's postrevolutionary politics across its regions.

Ristow also does the field a real service with his compelling account of the possibly insurmountable political challenges Madero faced in the earliest days of his ill-fated presidency. This includes elucidations of why Madero's fragile coalition was so unstable, and why the Chegomista uprising became such a defining challenge for Madero to manage, contributing to the well-known complaints by his critics on both left and right: that he was an ineffectual leader who capitulated to his antagonists, that he perpetuated pre-revolutionary tyranny and inequities, and that he turned against popular social revolutionaries, most famously Emiliano Zapata. Yet, Ristow convincingly argues that Madero's handling of the less well-known Chegomista affair was just as defining to his presidency. Even without Zapatista-style redistributionist demands, Gómez's very claims to authority as a representative of a long-disenfranchised indigenous majority were frightening enough to Liberals for them to justify his movement's violent suppression. To do so, anxious Liberal elites used much older prerevolutionary racist tropes to dismiss Gómez as a simple cacique and his indigenous supporters as his ignorant, apolitical dupes.

Ristow thus gives us fresh insight into how and why pre-revolutionary prejudices undermined postrevolutionary social reconciliation and political reconstruction, demonstrating that this was not just a matter of poor leadership or naiveté by the first revolutionary generation. He gives historians of later periods much to consider about how those same challenges confounded generations of postrevolutionary politicians and contributed to undermining the implementation of revolutionary ideals even when and where the political will to sustain them existed.

Ristow writes that "nowhere in Mexico cut a more somber image of the faded hope of revolution than Juchitán" (147). In detailing the course of the Chegomista rebellion and its aftermath, Ristow gives us an insightful, early example of how and why

https://doi.org/10.1017/tam.2020.20 Published online by Cambridge University Press

arguments about the meanings of Mexican citizenship that predated the Revolution remained unresolved, with consequences that in the long term included the continuing and sometimes violent suppression, marginalization, and exploitation of many traditionally disenfranchised elements of the nation.

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*Transforming Therapy: Mental Health Practice and Cultural Change in Mexico*. By Whitney L. Duncan. Nashville: Vanderbilt University Press, 2018. Pp. 272. $69.95 cloth; $29.95 paper.
doi:10.1017/tam.2020.21

Thoughtfully written and carefully researched, this rich ethnography studies the changing landscapes of mental health in Mexico, specifically the "relatively recent growth of Euroamerican-style psychology, psychiatry, and other forms of emotional therapeutics in Oaxaca" (2). Known for its ethnic and linguistic diversity, this southern state of Mexico is also marked by social and economic inequality, political discord, and marginalization of indigenous populations (18). In this context of social change, the author affirms, *psy*—mental health services and therapeutic practices—has taken hold. Investigating how transnational forms of mental and emotional health care are implemented and transformed, Duncan shows how psy-globalization—the spread of 'Western' ways of knowing and working on the self—are part of therapeutic practices that have been adapted and transformed by local populations.

Each chapter links detailed fieldwork experiences, practices, and concepts to show the tensions between these transformative processes at the local and global levels. The first two chapters aim to "explore how therapeutic practices and ideologies generate cultural conflicts as they define the ways modern citizens should know and act upon themselves" (28). Chapter 1, for example, describes in great detail a psychiatric conference held at a hotel in Oaxaca City and contrasts two different events. The first featured a 'Western'-themed presentation that featured waiters dressed as cowboys. This presentation was also 'Western' in the sense that in it, "psychiatrists were engaged in a global endeavor to detect, diagnose, and treat mental disorder." The second was a less flashy panel that engaged in conversations about understanding community mental health practices, complicating the understanding of patient treatment practices at the local level.

Chapter 2 explores the roles governmental, institutional, and other broader social structures play in defining and producing meaning about mental health practices in