

Corr's intentions and focus on agency, Salasacans are, at times, represented as rather static and homogenous. Likewise, the accounts of intergenerational transmission and the critical role that affines play in death rituals raise more questions than they answer, and I was left wondering where those households that include non-Salasacan affines and migrated kin fit within Corr's dichotomous framework of indigenous Salasacan and mestizo-white households.

Questions regarding ethnicity and self-identification are not incidental in Ecuador, and Corr appears to be arguing that Salasacan subjectivity is performed through cultural memory and ritual practice while also implying that it is founded on descent and kinship. While these forms of belonging potentially interplay, *Ritual and Remembrance* could have been strengthened if these questions had been tackled directly and Salasacan self-definition further unpacked. These issues relate, in part, to a loose use of terminology. Corr eloquently and convincingly shows us how memories and knowledge are transmitted through ritual practices, many of which are kin-based. These processes are evidently related to ethnic belonging, but they are also not necessarily as one, and the seamless association Corr makes is problematic. Consequently, conclusions regarding unique ethnic identity appear more tenuous than is perhaps necessary. These concerns about 'ethnicity' aside, *Ritual and Remembrance* makes a nuanced contribution to discussions of cultural memory, landscape, lived religion and agency, and significantly enriches the ethnographic record of Ecuador and the Andes.

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Dolores Trevizo, *Rural Protest and the Making of Democracy in Mexico, 1968–2000* (University Park, PA: Penn State University Press, 2011), pp. xviii + 245, \$64.95, hb.

On 2 July 2000, in a presidential election that was one of the cleanest in Mexican history, Mexicans voted in favour of the right-wing opposition candidate Vicente Fox. Thus ended the 71-year rule of the Partido Revolucionario Institucional (Institutional Revolutionary Party, PRI), the party that had dominated Mexican politics since its inception in 1929. In *Rural Protest and the Making of Democracy in Mexico*, Dolores Trevizo offers an interesting perspective on this move towards apparent democracy by exploring the dynamics between the city and countryside, seeking to understand how the PRI's traditional strongholds were eroded. More specifically, the book 'tells the story of how some of the unarmed rural movements undermined the PRI's hegemony among one of its most important clients, the peasantry' (p. 13). She identifies the student movement of 1968 as pivotal to this process, arguing that the politicisation of some of those who took part in the protests led to their future involvement with social movements. Although Trevizo somewhat overstates the argument that after 1968 there was a 'general ideological shift to the left among youth' (p. 73), certainly few would contest her later assertion that 'the political repression of 1968 radicalized many students' (p. 123).

As its title indicates, this book is also an analysis of the forces that led to the birth of Mexico's 'fragile democracy' (p. 153). Trevizo convincingly links 'the making of Mexican democracy' to the aftermath of the 1968 student movement. She reveals the impact of international affairs (Cold War politics and the global economy) on rural

communities, and how Mexican civil society was gradually strengthened as a result of state concessions and, paradoxically, the state's use of repression against social movements. Particular focus is given to the presidency of Luis Echeverría (1970–6): his attitude towards peasant communities, his 'dirty war' against guerrillas, non-guerrillas and Communists, and his involvement in the repression of Mexican students in 1968 and 1971 that would lead to him being charged with genocide in 2005. The case against the aging Echeverría was subsequently dropped because the statute of limitations had expired.

While never ceasing to retain the connection with rural protest, Trevizo's introduction also clearly outlines Mexico's 'peculiar' political system. Further chapters provide an insight into the role of the Partido Comunista Mexicano (Mexican Communist Party, PCM), as well as the evolution of the Partido de Acción Nacional (National Action Party, PAN) and its growth to such a position that in 2000 it was able to evoke sufficient voter confidence to bring a peaceful end to the PRI's monopoly of power. Trevizo also charts the emergence and trajectory of the Partido de la Revolución Democrática (Party of the Democratic Revolution, PRD), underlining 'the rural forces [that contributed] to the PRD's resiliency' (p. 154). These same forces, she maintains, are rooted in the leftist social movements that emerged in the 1970s, particularly in the rural south.

Trevizo's research reveals how those on the political left worked closely with peasant organisations in an atmosphere that fostered a degree of mutual respect. This, she underlines, can be seen in the strong support for the leftist Frente Democrático Nacional (National Democratic Front, FDN) and the PRD in the 1988 and 2006 presidential elections. Although the Left was ultimately unsuccessful in the final count of both these elections, Trevizo points out that 'the PRD's electoral resiliency has contributed to democratization ... The PRD has blocked the road to a two-party system at the national level, and viable three-way elections have ensured that policy options do not regress toward the center.' Her evidence, she argues, 'strongly suggests that its [the PRD's] resiliency reflects a legacy of left activism, including that in the countryside' (p. 186).

The tables, figures and appendices give an indication of the extent of the solid research on which Trevizo has based her book. She also includes valuable 'added extras' that will benefit students of Mexico and other academics alike, including her diagrams of the organisational structure of the PRI (p. 7) and movement and counter-movement dynamics within Mexican democratisation (p. 20), the rationale for her research techniques and the classification of her data. There appears to be an error on p. 59 ('former president Cuauhtémoc Cárdenas' should be Lázaro Cárdenas), the blend of terminology ('Indians', 'indigenous' and 'Native Americans') can be rather confusing, and the lengthy discussions of the data may be difficult for non-political scientists to digest, but this does not diminish the overall value of this study.

The 2012 presidential elections saw the PRI returned to power. Yet, as Trevizo states in her conclusion, 'Voting in presidential elections is no longer a measure of successful PRI patronage, corporatist mobilization, or voter intimidation. Instead it increasingly represents individual choice about policy ... Mexican citizens are now freer than before to discern and express their political views and elect their rulers' (p. 192). She underlines the important contribution of social movements to this process. The repression against the student protesters in 1968 may have crushed their movement, but by the 1970s it had 'radicalized and then dispersed activists across different geographic locations and/or across opposition movements' (p. 199).

Detailed and meticulously researched, this book offers an important contribution to the scholarship of Mexican politics and social sciences.

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Roderic Ai Camp, *The Metamorphosis of Leadership in a Democratic Mexico* (Oxford and New York: Oxford University Press, 2010), pp. vii + 301, £40.00, hb.

Roderic Camp has a worldwide reputation as a chronicler of the careers of Mexico's various elites. His method comes from elite theory and is based on the idea that prominent people play a key part in shaping the economy, the political system, the business environment and so on. This is a valuable approach, if a somewhat narrow one, and Camp has made it his own on the basis of a considerable number of scholarly publications.

The work under review moves the story on from authoritarian to democratic Mexico, although there is also some recapping of earlier trends and findings. The book is organised around discrete topics and mostly asks what change democratisation has made. Most of the conclusions are convincing, if in many cases not entirely surprising. For example, the book concludes that the career paths of democratic leaders have involved much more experience of elective office than in the past. This is surely what one would have expected to find given both the extent to which elections have become more contested and the enhanced political importance of local office-holding. Indeed, some conclusions appear to have surprised Camp more than seems warranted. One of them is that the degree of party membership and activism was in decline during the years of PRI domination and has increased during the onset of democratisation. However, authoritarian Mexico was run by a state elite rather than a party elite, and party politics tended to be seen as a threat to the pre-eminence of the presidency. In fact, the most celebrated conflicts in post-revolutionary Mexican history – Calles versus Cardenas, Carlos Madrazo versus the governors, Reyes Heróles versus Echeverría – precisely reflect this fault line, and party figures lost in all cases. By the 1980s the PRI had been downgraded to a kind of 'Ministry of Elections'. This made the party apparently unequipped to deal with democratic competition when it came about, yet the PRI survived and prospered. The question that really needs to be asked is why the PRI proved able to provide effective electoral competition now that it no longer controlled either the federal government or the federal district. The increased role of PANista party militants under the Calderón administration is not really surprising either. Calderón himself was a political militant from an early age, and his appointments when president would thus reasonably reflect political partisanship.

Some of Camp's findings are more surprising and intriguing, and one of the most interesting is the diminished role of economists in government. Economists have tended to lose out to lawyers and business executives. This may perhaps reflect political alternation; the PRI is much more a party of economics graduates than the PRD or PAN, and it has been out of the presidency since 2000. Political decentralisation may, as Camp notes, have been a factor too. Another rather surprising finding is that the Distrito Federal (Federal District, DF) remains over-represented in senior government appointments. Whether this is because of a concentration of talent in the capital or because of the contingent fact that the PAN is electorally stronger in the DF than in