

was a mass movement against the government's decision to cut fuel subsidies (a decision Morales quickly rescinded). The authors note complaints by many grassroots activists that the 'October Agenda' (the demands of the campesino and indigenous movements that brought Morales to power, including the adoption of a new Constitution, land reform and the nationalisation of gas) has yet to be fully implemented.

While the 'new' Bolivia might not look that different to the old one, the authors are at pains to point out the modest gains that have been achieved. Since Morales came to power the middle class has grown to encompass 10 per cent of the population, economic growth is greater than it has been in decades and there have been big advances in terms of civil and social rights. For example, cash transfers and investment in health and education have contributed to improving the lives of the poorest and most vulnerable sectors of society. There have been significant advances in terms of expanding the participation of women and indigenous peoples in government, and since Morales broke with the US-financed drug war, human rights abuses committed by the security forces have decreased dramatically. Thus, in answer to the book's core question, 'is another world possible?', Farthing and Kohl argue that it is, but it takes time. They note that Morales and the MAS cannot really be expected to decolonise the state, create jobs, industrialise the country and improve health and education overnight.

Over the past five years several books have been published charting the rise of the MAS, including contributions by Sven Harten, Jeffery Webber and James Dunkerley. What is unique about *Evo's Bolivia* is its breadth and accessibility. The text is interspersed with anecdotes and direct extracts from interviews; these combined voices provide a vivid and engaging window onto the process of change as it unfolds in Bolivia. The book makes Bolivia legible to the uninformed reader and would be excellent material for undergraduate teaching. Packed with critical insights into regional and global processes, *Evo's Bolivia* is also essential reading for anyone who is committed to progressive social change anywhere in the world. This book is a testimony to the achievement of Kohl and Farthing as scholars, but also to their commitment to promoting social and economic justice.

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Diana Villiers Negroponce (ed.), *The End of Nostalgia: Mexico Confronts the Challenges of Global Competition* (Washington, DC: Brookings Institution Press, 2013), pp. vii + 208, \$26.95; £18.99, pb.

This competently edited book covers a range of mainly policy issues currently facing Mexico. Like many Brookings publications, it concentrates to a significant extent on questions involving the United States; there are four chapters out of nine that cover broadly international issues. Unfortunately, this topic selection has done nothing to make the work especially interesting. There are a whole series of topics whose inclusion might have added more to the volume than any one of the four discussions of US–Mexican relations. Those that might have been considered include the governance of Mexico City and its importance for the Left in Mexico.

This reviewer also would have liked more discussion of the reasons for the survival and recovery of the Partido Revolucionario Institucional (Institutional Revolutionary Party, PRI). After all, many observers predicted the PRI's demise following its defeat

in successive presidential elections. Another absent discussion has to do with change in higher education. This can be understood as an aspect of globalisation, and it has changed the whole character of public life in Mexico. Moving from politics to policy, also missing was any discussion of the role of agriculture or its connection with indigenous Mexico and the latter's poverty and slow economic growth. Moving from policy to culture, there is also an absence of discussion of issues to do with the role of Catholicism and the Church. The fact that abortion is now legal in Mexico City and that it may soon be followed by the legalisation of drugs tells us a lot about how Mexico is changing.

These issues interact. For example, for as long as the Left governs Mexico City, it will have possibilities for winning the presidency. Fear of this outcome has driven the PRI and the Partido Acción Nacional (National Action Party, PAN) closer together, and this has in turn facilitated Peña Nieto's ability to carry through an ambitious reform programme of market economics and institutional change. Peña Nieto's reforms, for better or worse, are likely to prove decisive in the next set of presidential elections.

What the book does cover, however, is covered capably. A chapter by Arturo Franco that seeks to explain why Mexico has grown so slowly over the past generation is uncharacteristically interesting. Mexico, after all, is one of the poster children of economic orthodoxy in Latin America, but the consequences of such policies in terms of living standards have been disappointing. Franco's other chapter, which deals with political questions, was written at an unfortunate time because the author did not have the opportunity to do more than touch on the dramatic reform programme under the Peña Nieto presidency. The question today is not whether radical reform can take place but rather what its consequences will be.

Much the same observation could be made about Chacón's chapter on Mexican public education, although it does bring up some general points about some of the issues that public education raises. Similarly, Duncan Wood's chapter on energy policy is factually interesting but again came to press before the most recent energy reform was enacted.

Obviously one cannot prevent discussions of policy from eventually becoming obsolete, but one nevertheless has the impression that this work has tended to fall between two stools. A richer historical account focused on issues of long-term continuity and change might have enhanced the volume's relevance more than a discussion of short-term policy. However, the discussion that we do get, while contemporary enough, is only sporadically interesting, and one fears that it will soon be overtaken by events.

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Catherine Krull (ed.), *Cuba in a Global Context: International Relations, Internationalism, and Transnationalism* (Gainesville, FL: University Press of Florida, 2014), pp. xiii + 335, \$74.95, hb.

This eclectic collection of essays by scholars based in the United States, Canada, Cuba and the United Kingdom has its origins in a conference held at Queen's University in Kingston, Ontario, on the 50th anniversary of the Cuban Revolution in 2009. As its title suggests, the book divides neatly into three sections on international relations, internationalism, and transnationalism, with six essays in each. The collection is