it does, it omits so much of the work that has already been carried out in the study of these phenomena.

This criticism is not to say that the book does not have merit. Bryan McCann's chapter about the relationships over time between a favela and its middle-class neighbours is interesting in revealing the pronounced social divide that exists between them. Even the famous Favela-Bairro Program failed 'to integrate the favela with the surrounding formal neighbourhood' (p. 119). McCann's description of the effects of the urban pacification programme is also interesting, although I am somewhat puzzled by his claim that the programme has 'triggered rampant real-estate speculation within Zona Sul favelas' (p. 122). How can that be, when legal titles are still absent and middle-class alienation from the neighbouring favela is so marked (p. 124)? Mariana Cavalcanti's chapter deals with a closely related theme and argues that the proximity of a favela to the *asfalto* of the middle class sometimes creates a threshold area where property values become more equal. However, the cause of this is troubling insofar as it arises as much through the falling values of formal property 'as a function of its proximity to favelas' (p. 211) as through the 'unrelenting valuation of properties in consolidated favelas'. Again, I am not wholly convinced that the value of favela property can have risen so much, and neither Cavalcanti nor McCann present any real evidence to support this assertion. In addition, Cavalcanti's interesting description of how formal estate agents attempting to sell property to middle-class households do not just 'avoid talking about it [the proximity of favelas]; they avoid dealing with it altogether' (p. 228) casts doubt on how much the price of favela housing can rise – for if the middle classes are so scared of the favelas and try to move away, what is fuelling the rising property boom in the favelas?

As with any edited collection, this volume has limitations in terms of its coverage. Four of the nine chapters are about Rio de Janeiro, which prompts the question of whether Rio was the most studied city of the South even before it won the rights to host the Olympics and the final of the World Cup. The other five chapters deal with some aspect of informality in Buenos Aires, Caracas, Managua, Mexico City and Santiago. Some of these are original contributions and point to ethnographic approaches that could be useful to other social scientists.

In sum, this book is clearly a useful contribution to the urban literature in Latin America, but one that falls short of the rather ambitious claims of its editors; neither does it provide much help to policy-makers.

University College London ALAN GILBERT

J. Lat. Amer. Stud. **47** (2014). doi:10.1017/S0022216X14001692

Derrick Hindery, *From Enron to Evo: Pipeline Politics, Global Environmentalism, and Indigenous Rights in Bolivia* (Tucson, AZ: University of Arizona Press, 2013), pp. xxiii + 302, $55.00, hb.

The election of indigenous president Evo Morales in 2005, following a wave of social protests, placed Bolivia at the forefront of debates over indigenous rights, extractivism and the quest for 'post-neoliberal' development. Derrick Hindery's new book, *From Enron to Evo*, makes an important new contribution to these debates. Focusing on oil giants Enron and Shell's Cuiabá gas pipeline in Bolivia's Chaco region, Hindery traces one indigenous group's struggle for self-determination in the context of an expanding extractives frontier. Through a combination of dogged detective work at the

international level and deep ethnographic work in Bolivia with both indigenous groups and state officials, the book illuminates the inner workings of transnational resource exploitation and financing, as well as the extractive industry's local effects on indigenous populations. Crucially, by focusing on the evolution of a single resource conflict that has spanned from the neoliberal 1990s to the present, Hindery provides a compelling ethnographic account of the continuities and tensions arising from Bolivia's current 'post-neoliberal' development model, at a moment when these are becoming increasingly visible and contested at a national level.

Hindery's central argument – that neoliberal governance subordinated indigenous rights to transnational capitalist interests – is hardly a novel one. Yet, whereas many previous critiques of neoliberalism have rested on vague accusations of complicity between transnational corporations and the state, this book offers us a rare 'nuts and bolts' account of the concrete processes through which such collusions played out. Based on extensive documentary analysis, Hindery reveals how projects created by international financial institutions like the World Bank and International Monetary Fund to manage the social and environmental impacts of extraction were doomed to failure from the outset owing to conflicts of interest that made it impossible for the state to regulate transnational corporations. Furthermore, he demonstrates that – contrary to the 'free market' discourse of the era – without multilateral funding the Cuiabá project would have been financially unviable. Thus, despite a rhetoric of sustainable development, multilateral donors were key actors in backing extractive industry projects in Bolivia – projects that paid only minimal lip service to social and environmental concerns.

A key argument of the book is that it is necessary to look beyond individual projects or case studies to evaluate the overall effects of extractive development. By demonstrating the 'synergistic effects' of particular projects – which often depend on and pave the way for others – Hindery sheds light on the emergence of an entire 'extractive complex', which produces chain reactions at multiple scales. In doing so, he enables us to conceive of extractive industry development as a reterritorialising process with a vast spatial reach. Again, this flies in the face of the rhetoric accompanying this development. As Hindery details, when advocating such projects, transnational corporations and the state (both in the neoliberal period and in the current Morales period) paint each project as self-contained, safe, and with limited effects on the local environment and the livelihoods of the communities nearby. In revealing the fallacy of this discourse, the book has important implications for wider debates on the governance of extraction.

Yet, this book is not only about the tenacity of neoliberal governance; it is also about the creative ways in which indigenous peoples respond to such processes in defence of their historically grounded claims to territorial sovereignty and self-determination. While making clear the costs of extractivist development for the Chiquitanos, Hindery avoids depicting them as mere victims. Instead, he provides a detailed account of their multi-scalar strategies, their shifting coalitions, their political debates – and the pragmatic choices they make in light of the enormously powerful forces facing them. He characterises their approach as 'flexible pragmatism'. A key example is a compensation plan agreed to on the basis that the oil companies would provide financial, legal and technical support to secure legal land titles for communities (a pattern echoed in numerous other indigenous territories). Through detailed examples such as this, Hindery reveals how indigenous peoples manage to

exercise agency within the double-edged spaces of an extractivist development model – something we have both sought to illuminate in our work.

Perhaps this book will be most cited for its challenge to the MAS government's self-image as a pro-indigenous, post-neoliberal and decolonising state. Much recent scholarship on Bolivia has taken as a starting point the idea that the 2005 election of Evo Morales represents a fundamental rupture in the country's development trajectory. More than any other recent academic book, Hindery's account calls this assumption into question. Following the Cuiabá case (along with several other important cases like the Desaguadero oil spill, the Madidi Park project, and the scandal about the TIPNIS highway), Hindery demonstrates in ethnographic detail how the current 'indigenous-led' state replicates a centuries-long relation with extractivism that spans from the colonial period, through the neoliberal period, to the present. While these dynamics are being widely debated in Bolivia and in Bolivianist scholarship, Hindery's book offers specific evidence of how they play out in practice in territories of extraction. The message that emerges is an important, albeit depressing, one: even in Bolivia, the place lauded across the world for its empowerment of indigenous rights, the forces and practices of global capitalism continue to demand the sacrifice of indigenous people's lands and resources. In revealing these sacrifices, this book demonstrates the importance of ethnographic work in Bolivia's under-researched indigenous frontier regions for understanding the dynamics of the current 'process of change'.

From Enron to Evo will be widely read in the Latin American indigenous studies world, as well as by political ecologists and scholars of the Latin American Left. Hindery's clear and accessible writing style makes the book a valuable resource for students of geography, anthropology, Latin American studies and related disciplines. The book will also be widely read in Latin America, where a Spanish-language version has already been published to critical acclaim. In short, by bringing Hindery's committed empirical work to bear on debates on neoliberalism, extractivism and indigenous development, this book illuminates the complex challenges faced by Latin American societies struggling for more just, equitable and decolonising forms of development.

University of California PENELOPE ANTHIAS (BERKELEY) AND NANCY POSTERO (SAN DIEGO)

J. Lat. Amer. Stud. **47** (2014). doi:10.1017/S0022216X14001709

Linda C. Farthing and Benjamin H. Kohl, *Evo's Bolivia: Continuity and Change* (Austin, TX: University of Texas Press, 2014), pp. xix + 243, $55.00, $24.95 pb.

Evo Morales and the Movimiento al Socialismo (Movement towards Socialism, MAS) party captured the Bolivian presidency with a majority of the popular vote in 2005, a feat that was repeated in the 2009 presidential and legislative elections. The election of the MAS represented a sea change in the Bolivian polity. Not only did it express the popular classes' will for political and economic change, but the election of Morales (an indigenous Aymara) was also symbolic, marking a radical break with mestizo elite control of the state apparatus. On coming to power, Morales called for a democratic and cultural revolution; this included fashioning a new economy geared towards helping people to 'live well' (*vivir bien*) in harmony with nature, and the reinvention of the state through the rewriting of the Constitution by a popularly elected assembly. In *Evo's Bolivia*, Farthing and Kohl draw on over 30 years of experience living and working in Bolivia to provide a highly personalised insiders' account of the first two MAS administrations. The main questions they pose are: what has changed