

happens in the academies? A look at specific courses, materials, and instruction on managing protests would have brought such disparate examples into their larger context, and also show how well academies integrate new strategies relevant for handling protests, such as non-lethal force and environmental criminology. Similarly, documentation of permit requests, denials, and reasons provided (or not) would have more objectively sustained the interviews in Chile indicating 'that many groups seen as a threat to public order', such as students, *pobladores*, workers, and indigenous groups, 'are denied permits based on who they are or what their demands are' (p. 147). More broadly, a typology of protest would have helped ground the book's assessment. The focus is on organised actions, but protests often elude clear parameters by swiftly changing, from sporting events that turn political to political gatherings that turn provocative. A typology specifying principal issues, geographic areas, tactics, and participants would have thus provided a larger frame for understanding the scope of protest in the region.

The book's discussion of 'democratic policing' would have likewise benefited from a clearer foundation. The book rightly points out that the police will not undertake reform if they perceive officials and society as 'not entirely or consistently committed to democratic policing' (p. 31), and mentions examples of watershed changes, such as the restructuring of the highly corrupt Buenos Aires provincial police and Chile's Plan Cuadrante, which is one of the region's most developed municipal-based police reforms. The Buenos Aires reforms were later dismantled, though, and Chile's government failed five times to move the Carabineros from the Defence to the Interior Ministry. A definition of 'democratic policing', and of the catalysts towards and away from it, would have been useful analytical tools to understand these changes as well as the likelihood of progress towards discursive accountability on protest policing.

Even without these broader contexts, this study is a significant contribution to Latin American history, contemporary democratisation, and current public policy. Though it looks at two Southern Cone countries, their experiences are applicable to the rest of Latin America. As citizens increasingly spill out into the street in frustration on a range of demands, from corruption and elections to security and violence, the state's responses, which this book shows so well, shape how those rights and needs will be sustained and balanced in the future.

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Carolyn Schurr, *Performing Politics, Making Space: A Visual Ethnography of Political Change in Ecuador* (Stuttgart, DE: Franz Steiner Verlag, 2013), pp. 213, €42.00, pb.

Women played a key protagonist role in twentieth-century indigenous organising efforts in Ecuador. Scholars and activists fondly remember Dolores Cacuango for her central role in organising some of the first peasant syndicates and indigenous federations. Subsequently, Tránsito Amaguaña, Blanca Chancoso, and Nina Pacari each provided important guidance at different historical moments. Given the history of strong female leadership in the twentieth century, observers have pondered their general absence in current indigenous movements. Indirectly, this conundrum underlies Carolyn Schurr's study of Ecuador's electoral geographies.

Schurr focuses her study on what she calls ‘new political subjects’, or women, indigenous, and Afro-Ecuadorian peoples who have long been excluded from formal citizenship rights. She examines the ‘intersectionality’ of ethnic, gender, and class differences to analyse their absence from local political settings. In particular, Schurr is interested in how Ecuador’s legislation establishing gender quotas has transformed female representation in local elected offices. Over a period of 18 months from 2006 to 2010, Schurr interviewed more than 40 local and provincial female politicians in the provinces of Esmeraldas, Chimborazo and Orellana.

Schurr raises very enticing questions. For example, since the promulgation of the quota law in 1997 the number of women in elected offices in Ecuador has risen to one of the highest levels in the world. At the same time, however, the participation of indigenous women has not increased even though more indigenous *men* have been elected to political offices. She notes a tension between progressive inclusionary legislation and the persistence of an exclusionary political culture, and blames the indigenous political party Pachakutik for recreating inequalities that exclude women. At the same time, however, an increasing number of Afro-Ecuadorian women are participating in electoral politics.

Rather than a quantitative analysis of changes in representation or a narrative summary of female participation in electoral politics, Schurr presents a post-colonial analysis based on visual ethnographic research. She draws heavily on feminist theorists including Chandra Mohanty’s concepts of antagonism to understand the relationship between social movements and institutionalized politics, Judith Butler’s ideas on the performance of gender, and Kimberlé Crenshaw’s writings on intersectionality. Schurr argues ‘that electoral geography needs to go beyond the mere analysis of electoral results to understand processes of political change’ (p. 185).

Schurr’s study is politically engaged and committed to increasing the diversity of representation in electoral politics, but it also highlights the limitations of post-colonial theory in forwarding concrete policy objectives that would materially improve lived realities. Rather than addressing political ideologies or policy strategies, we are subjected to extensive theoretical discussions of performative emotions in electoral campaigns. Missing from this work is an explanation of the political context that would explain the content of the discourses that politicians forward in their electoral campaigns.

The compelling questions that this book raises and the limitations of post-colonial theory in addressing them become most apparent in the discussion of Mary Mosquera, a local politician with the Maoist Movimiento Popular Democrático (MPD, Democratic Popular Movement) in the coastal province of Esmeraldas. Even though Mosquera is an Afro-Ecuadorian woman, she primarily presents her struggle as one based on class rather than a racial or gender identity. Even though the MPD emphasises the class nature of the struggle, the party has been highly successful at training and mobilising female and Afro-Ecuadorian candidates in its political campaigns. Unfortunately, Schurr fails to explain the success of a Marxist party in realising what seemingly should be feminist goals, and how this success could be replicated elsewhere.

Schurr includes interesting insights into the potential and limitations of activist research methodologies. She came to realise that acting as a videographer legitimised her presence in the political campaign of Pachakutik candidate Guadalupe Llori in the Amazonian province of Orellana. Although she uses the resulting ethnographic material to reflect on the performance of identities, the video also served to advance Pachakutik’s campaign against the government’s neo-extractivist policies, even

though these political conflicts are not well explained in this book. A chapter co-authored with Dörte Segebart draws on Mohanty and Gayatri Spivak's feminist post-colonial critiques to question the authority and practice of Western academic research. The authors reflect on how to engage power asymmetries without paralysing themselves as politically engaged researchers.

Much of the published research on social movement organising in the 1990s and subsequent new left political governments in South America have focused on macro level perspectives, and Schurr successfully draws our attention to the urgent necessity for more detailed studies of political dynamics on a local, grassroots, level. The book's strength is not in its examination of political ideologies or the presentation of a detailed ethnographic analysis of those specific contexts, but in its ability to bring the classic literature on feminist post-colonial theory to bear on these pressing issues.

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Alessandro Fornazzari, *Speculative Fictions: Chilean Culture, Economics, and the Neoliberal Transition* (Pittsburgh, PA: University of Pittsburgh Press, 2013), pp. viii + 158, \$24.95; £20.50 pb.

Speculative Fictions is a radical, sometimes bleak, reading of Chilean culture during the neoliberal era. In what is a very accessible account of neoliberal economics from within cultural studies, Alessandro Fornazzari reminds us that Chile is a key point of origin for neoliberal capitalism precisely because the 1973 coup d'état in which Salvador Allende was overthrown marks the fusion of 'authoritarian violence and market freedom' (p. 6). Fornazzari further argues that 1973 is also the moment when culture and the market become indistinguishable. This premise about the ubiquitous presence of economics within all forms of the social, including culture, means the book speaks to all those studying the relationship between culture and the market across Latin America and beyond, not just in Chile.

The book is built around engaging readings of a select number of works, comprised mainly of literary texts but also including documentary films directed by Patricio Guzmán and Catalina Parra's dolls that draw on the figure of the *imbunche*, the mythological figure whose orifices have been sewn up with magic. The discussion of the latter in chapter 4, for example, is used to explore how a cultural product originally created to probe dictatorial repression can be re-fashioned to explore the economisation of life post-dictatorship. The choice of Parra's *imbunches* to remind us of 'manual labor as the irreducible material stitching that holds together the cultures of abstraction' (p. 102), a complex artistic intervention that is passed over perhaps a touch too quickly, ties back into chapter 1, which looks at the work of novelist José Donoso, who famously used the figure of the *imbunche* in his work *El obsceno pájaro de la noche* (1970).

But it is Donoso's 1978 novel *Casa de campo* that is Fornazzari's key text, read as a reflection on the failure of both realism and allegory to offer an alternative to neoliberalism's rampant dematerialisation and dedifferentiation, the latter defined as 'a conjuncture when everything including commodity production has become cultural, and culture has become profoundly economic' (p. 7). The character of Casilda, for example, is taken to represent the nostalgic hoarder, the figure who encapsulates anxiety over 'the passage from metallic to fiduciary forms of money' (p. 28). This