

participation in keeping with the heroic war years, eventually began to sound more like hectoring than rallying cries. Another long meeting to attend, and with what result? So, in participatory and social senses El Rancho, ten years after the war, was less 'everyday' revolutionary and generally less robust: lower participation, fewer projects, some corruption and much disillusionment.

People began to leave for the United States, some of whom Silber locates, visits and interviews. These undocumented migrants are 'on their own' in urban settings, in contact with El Rancho by phone and sending money, the opposite of the community solidarity which perhaps delayed for a decade migration from El Rancho. Nationally the outflow of Salvadoreans and the inflow of remittances grew rapidly from 1988 (the year after the first repopulations from refugee camps in Honduras) through 1998. National remittances went from US\$ 250 million to US\$ 1.4 billion. Departures from El Rancho early this century were part of an increasing flow of Salvadoreans. In 2008 (before the Great Recession), remittances had reached US\$ 3.7 billion.

Despite emigration and disillusionment, the FMLN has retained the electoral loyalty of Las Vueltas and other nearby repopulated communities. In the 2012 elections, not a big electoral year for the FMLN nationally, the FMLN took 694 votes (86 per cent) of 807 votes in Las Vueltas; the second-place finisher got but 64 votes. However, the FMLN's electoral success, unlike its wartime necessities, does not rest on this loyal, if disillusioned, rural base in former war zones that were considered FMLN 'liberated territory'. Rather, its electoral success depends upon popularity in larger urban, working-class municipalities. Las Vueltas and El Rancho retain a historic heritage, but have lost importance, another possible contributing factor to disillusionment and migration.

University of Massachusetts, Boston

JACK SPENCE

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Rachel Corr, *Ritual and Remembrance in the Ecuadorian Andes* (Tucson, AZ: University of Arizona Press, 2010), pp. xi + 184, \$45.00, hb.

Ritual and Remembrance is a wide-ranging examination of the religious practices of indigenous Salasacans in highland Ecuador. This historically informed ethnographic discussion expounds on the interplay of indigenous highland, Catholic and Amazonian cosmologies, and demonstrates the ways in which Salasacan actors draw upon, negotiate, transform and localise these multiple symbols and paradigms in their own religious and ritual practices. In particular, Corr draws attention to the role that the landscape plays in both collective and individual rituals. In chapter 2, for example, she introduces the interplay between sacred space and sacred time and illustrates, with stories of the quishuar tree, how the dominant Catholic religion became localised within Salasacan sacred space. Similarly, chapter 4's account of the *my* and ritual pathways elucidate how cultural memory is enacted through the reorientation of 'Catholic' fiestas, practices and symbols. This theme continues in part II, which is focused primarily on individual rather than collective experience, with Corr showing how cosmological power is understood to emanate from the earth, and how purgatory is located in an alternative geographical reality.

Corr presents archive documents, oral narratives and observations to substantiate her arguments, and pays close attention to the poetics and meaning of language.

She makes good use of this multivocality, reading historical accounts against the grain and weaving them into her discussion without ever privileging them over Salasacan voices. She thereby successfully avoids the trap of unearthing and presenting cultural traits as static retentions by illuminating areas of convergence, and her framework is dynamic in that she emphasises the agency and actions of Salasacans while also situating them in broader global processes. This emphasis on agency is particularly evident in the second part of the book, which elucidates how narratives and experience are dialectically constitutive and shows how the individual both draws upon and reproduces the collective. By demonstrating how ritual and healing practices are given authority because they are understood to work, while also emphasising the room given for individual interpretation, scepticism and alternative modes of health care, Corr not only demonstrates the interculturality and multimodality of Salasacan lived religion and ritual, but also demonstrates the interplay between embodied experience and textual formations.

The agency of Salasacans is also evident in Corr's discussion of mediators, the position of priests and healers, and the negotiations between the Catholic Church and its Salasacan congregation. Corr shows that Salasacans did not submissively accept the political authority of the Church; at times they used the Church's hierarchy, textual language and discursive norms for their own political advancement, bypassing local priests and writing, through the mediation of scribes, to archbishops in order to settle matters of ritual sponsorship, for example. Thus Corr demonstrates how the Catholic Church provided a site for individual prestige within the community, albeit one contained within broader social hierarchies. The theme of mediation continues in her later account of shamanism, particularly in reference to cultural knowledge and the relations between bodies and the landscape. *Ritual and Remembrance* thereby draws our attention to relations between the Andes and the Amazon, showing that Salasacan religion is not just an interplay of Catholicism and indigenous highland beliefs, but also incorporates symbols and spirits from the Oriente. This challenge to Andeanism is significant, and Corr builds upon Salomon in highlighting the salience and historicism of relations between these two sites.¹ This discussion could have been even more fruitful, however, had Corr considered how, by constructing the Amazon as a site of ancient knowledge and spiritual power, Salasacans potentially also reproduce 'moral topographies'.

While the arguments regarding agency and interplay are convincing, Corr's assertion that these practices are tantamount to a distinct Salasacan identity is less so, and there is some slippage in the manner in which ethnic identity, cultural memory and relatedness are presented as synonymous. This points to an unresolved tension within the book between Salasacans being represented, on the one hand, as rather open to, and actively engaging with, global processes, and being depicted, on the other, as an endogamous social group. To elucidate, Corr's discussion of the *muy* is based around Salasacan cohesion and entrenched community relations. Yet, her earlier account of sponsorship indicates power struggles and political manoeuvring within the Salasacan community and, although she hints at significant change – for example, migration and the introduction of a mestiza girl band into a Catholic fiesta – the potential tensions that arise from these processes are not addressed. Thus, contrary to

¹ See Frank L. Salomon, 'Killing the Yumbo: A Ritual Drama of Northern Quito', in Norman E. Whitten (ed.), *Cultural Transformations and Ethnicity in Modern Ecuador* (Urbana, IL: University of Illinois Press, 1981), pp. 162–208.

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.

SOAS, University of London

EMMA-JAYNE ABBOTS

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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