

Israel. This in turn increased already established boundaries around and isolation of the Jewish community in Mexican society. Second, Maria Rosaria Stabili examines the evolving learning of civil rights and demands, both among Chilean migrants and their host leftist parties in Italy. In the final article of this section, Leonardo Senkam analyses how Jewish, Italian and Islamic ethnic and religious identities in Argentina and Brazil are reconstructed and redefined through transnational dialogue with their peers from other diasporas, and with the Israeli, Italian and Islamic political bodies.

Finally, in 'Market Societies and Institutional Failures', citizenship is examined with respect to the failure of the markets and the state. Mario Sznajder's article discusses citizenship and market failure for the case of Chile. Market reforms have achieved macroeconomic stability and reduced poverty, but increasing inequality has created barriers to effective citizenship across different groups. The segregation of migrants in Chile, for instance, generates segmented and incomplete forms of citizenship (p. 419). In her article, Deborah Yashar examines citizenship in the context of illicit markets. Drug markets have developed transnationally, associating trade routes with gang violence, which has in turn aggravated citizenship insecurity. The reader concludes that illicit enclaves are rapidly reshaping the relationship between the state and its citizens. Next, Alison Brysk addresses state criminal activities that violate human rights. In an era of liberalism and electoral democracy, national insecurity is still present in weaker democracies in the form of paramilitarism, torture, illegal detention, and criminalisation of protest. Finally, Philip Oxhorn tackles the complicated issue of globalisation and the local nature of citizen's rights, which unlike human rights are not characterised as universal. Today, borders are more permeable and political communities more heterogeneous, however the idea of citizenship in a globalised world can be ambiguous and challenging. In his article, Oxhorn foresees that this apparent contradiction can in fact instigate opportunities for the construction of more inclusive forms of citizenship.

Throughout the book, multiple tensions are revealed to be key in the configuration of citizenship in Latin America. Democracy has never been more present in the region, yet as contributing authors and editors acknowledge within this book, citizenship in these democracies tends to be 'fluid, contested and unstable' (p. 6). This book leaves the reader with an invitation to consider three main questions. First, how can the region reconcile demands for deepening democracy beyond formal and liberal procedures with the rapid re-organisation of populism and authoritarianism in the region? Second, how can inclusive efforts of citizenship combine the recognition of collective cultural rights of peoples (and not only the individual recognition to members of 'disadvantaged' groups through affirmative action policies) with the search for equality and meaningful deliberation in a global context of increasing segregation, environmental affliction, and violence? Finally, if transnational imaginaries of citizenship have contributed to the construction of global structures of governance, how can national and local imaginaries of citizenship shape the different translations of these structures across the region?

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Mark Goodale and Nancy Postero (eds.), *Neoliberalism Interrupted: Social Change and Contested Governance in Contemporary Latin America* (Stanford, CA: Stanford University Press, 2013), pp. xvi + 317, \$90.00, \$27.95 e-book and pb.

Governmental neoliberal economic policies fundamentally altered the political, economic, and social landscape of Latin America in the 1980s and 1990s. The election of Hugo Chávez to the presidency of Venezuela in 1998 and a subsequent sweep of left-wing governments through much of South America appeared to halt these policies of privatisation. Chávez famously observed about a decade ago that socialism and state-centred development plans were quickly becoming the dominant discourse in the region, and soon those who adhered to the Washington Consensus emphasis on corporate profits and economic growth at the cost of meeting human needs would soon be seen as the dissidents.

Political changes in Latin America at the dawn of the twenty-first century have generated a significant amount of literature, including debates on whether neoliberal policies had been stopped, reversed, or whether those policies of privatisation and resource extraction have continued under a new guise. Anthropologists Mark Goodale and Nancy Grey Postero's edited volume joins this sizable scholarly literature on neoliberalism and responses to those policies.

The roots of this volume lie in a May 2008 workshop 'Revolution and New Social Imaginaries in Post-neoliberal Latin America' held at the University of California, San Diego. The title of that workshop implies a perspective that accepts an interpretation that socialist governments have pushed Latin America well beyond neoliberal economic policies. The published volume, however, presents a rather more cautious assessment of the reach of these political changes. As the title implies, the editors see the policies of Latin America's New Left governments as interrupting rather than stopping or reversing what they describe as a 'maturing neoliberalism'. Goodale and Postero's introduction to the volume is titled 'Revolution and Retrenchment' which highlights their assessment 'that the global consolidation of late capitalism through neoliberalism has been merely, if revealingly, interrupted in Latin America' (p. 1). The editors and contributors to this volume proceed to highlight the important social, political, economic, and theoretical consequences and possibilities of these interruptions.

The contributors present a variety of disciplinary, regional and theoretical perspectives on neoliberalism. A collection of eight case studies emphasises the meanings of neoliberalism in the everyday lives of people and institutions. The authors highlight the legacies of policies of privatisation and the extraction of natural resources, as well as its influence on cultural productions. The essays portray how powerful a discursive framework neoliberalism created, and how complicated it is to reorient that social and political perspective.

Emblematic of the volume's perspective is editor Postero's chapter on Bolivia's challenge to 'colonial neoliberalism'. Despite President Evo Morales' best intent, Postero illustrates how his reversal of neoliberal policies is not complete. In Bolivia, as well as in Ecuador and Venezuela, these limitations have been most apparent in a failure to break from an extractive economic model that has hindered economic growth since the colonial period. In Bolivia, these contradictions are clearest in the government's embrace of 'pachamamista' or ethnicist discourse such as the discussion of 'vivir bien' as an alternative economic development policy even while attempting to build a road through TIPNIS, the country's most important national park and indigenous territory. Postero notes that Morales sees no contradiction between an embrace of that ethnic discourse and continuing with what are essentially capitalist economic policies. A fundamental question for Bolivia, and one that underlies the entire volume, is how free Latin America is to implement alternative development models, in the context of the current global economy.

Sociologist Sujatha Fernandes examines the contested nature of culture in Venezuela in what she terms a 'hybrid postneoliberal state'. She combines James Scott's concept of 'everyday forms of resistance' with Antonio Gramsci's 'wars of position' to describe a political struggle between classes into what she terms 'everyday wars of position'. Her interest is in how average people gain agency in the creation of culture that alters government policies. Anthropologist Chris Krupa critiques current leftist President Rafael Correa's creation of a truth commission in Ecuador to condemn human rights violations under León Febres Cordero's neoliberal administration in the 1980s.

Anthropologists David Gow and Analiese Richard examine the retrenchment of neoliberalism in Colombia and Mexico. Gow examines the limitations that the leader Taita Floro Tunubalá faced when he won election as the first indigenous governor of the Colombian department of Cauca in 2000. Tunubalá presented an alternative development plan to the neoliberal Plan Colombia that Gow sees as a symbol of the positive alternatives that activists can raise against the ravages of neoliberalism. While Gow celebrates social movement challenges to neoliberalism, Richard critically examines the limitations that civil society or non-governmental organisations face in their attempts to operate in the context of neoliberal policies in Mexico.

Political scientist Veronica Schild and anthropologist Elana Zilberg present case studies of Chile and El Salvador that fall between the rhetorical challenges to neoliberalism in Bolivia, Venezuela and Ecuador, and the continuance of those policies in Colombia and Mexico. Schild characterises Chile as an example of an entrenched or deep neoliberalism that continues to struggle to overcome the legacy of the Augusto Pinochet dictatorship even with the election of the socialist Michelle Bachelet. Similarly, neoliberalism has become very entrenched in El Salvador because of a historically close relation with the United States. In Chile, Schild examines the feminisation of neoliberalism that enables such policies. Zilberg explains how little El Salvador's policies have changed, particularly as viewed through the lens of United States immigration policy, even with the election of the leftist Mauricio Funes in 2009. These two essays in particular highlight the book's thesis of how difficult it can be to move beyond neoliberal economic policies under current global structural conditions.

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Paul Almeida, *Mobilizing Democracy: Globalization and Citizen Protest* (Baltimore, MD: Johns Hopkins University Press, 2014), pp. xvi + 198, \$59.95, \$29.95 pb.

This fine study shows how and why protest mobilisations against neoliberal globalisation surged in Central America in the 1990s and 2000s. Going beyond the 'IMF riots' literature that mainly considered South American countries still under authoritarian rule in the late 1970s and early 1980s, Almeida focuses on local responses to global restructuring in Central America (including Panama) during an era of political democratisation.

The book's introductory chapter locates Central American 'protest campaigns' of the 1980–2013 period in the context of global anti-neoliberal mobilisations, including recent waves of protest in Brazil, the Middle East/North Africa, anti-austerity protests