Front in Nicaragua, the consolidation of their political conscience, their ideals and their aspirations.

Alberto Del Castillo Troncoso discusses the relationship between historical truth and subjective narrative. He recorded the memories of press photographers during the students’ movement in Mexico, and the tactics they used to circumvent government censorship during the massacre in Plaza Tlatelolco. Another Mexican, Graciela de Garay, deals with the importance of historical contextualization as a clue to biographies. She analyzes the life of a famous architect as a reflection of economic and social transition to modernization and democracy.

In the closing article, Cristina Viano analyzes the interaction between recent history and memory, as well as between academia and the social and political world. Since the 1980s Argentina has experienced three phases: demonization, national appeasement and an explosion of remembrance. She concludes that oral history is an essential tool for the study of recent history and also plays an important role in reconciling social conflicts.

Although not all the articles are on the same level, this volume offers a positive answer to the question of whether Latin American oral history exists. It presents the political left as a common denominator and a basis for comparative studies, and offers the reader a rich insight into the personal experiences of protagonists.

Margalit Bejarano  
The Hebrew University of Jerusalem


When Emma Cervone first arrived in Ecuador in January 1991, the soil she stepped on had just finished trembling. A historical indigenous uprising, or levantamiento, had swept the country the summer before, impelling the state to heed indigenous political actors and recognize their right to self-determination as ethnically and culturally diverse citizens. If this event marked a watershed in Ecuadorian politics, it similarly heralded a turning point in Cervone’s professional and personal trajectory: she would devote the next two decades of her life – as a researcher, university professor, or consultant for local NGOs – to studying indigenous politics in Ecuador. As her latest publication makes clear, this multifaceted experience lends a helping hand to her academic ambitions. With Long Live Atahualpa, Cervone proves that she possesses the rare flair of an
anthropologist who has not only investigated her subject inside out, but has also placed active engagement and collaboration at the core of her scholarly practice.

Cervone is primarily interested in understanding how ethnic identity is politicized. She considers this question on a local level, rather than through an exclusive, somewhat more traditional focus on the political integration of indigenous actors in state and party politics during the 1990s, which provides a welcome contribution to a field lacking in micro-level analyses. The book’s regional focus on Tixán, a rural parish of less than ten thousand, located in the Ecuadorian Andes in Chimborazo Province, and on the formation and evolution of the second-grade organization (SGO) Inca Atahualpa in particular, provides an instructive window into the types of protracted political struggles that accompanied the development of grassroots indigenous politics since the beginning of the century.

*Long Live Atahualpa* argues that the everyday lived experience of domination and resistance determined the politicization of indigenous identity as much as the ideological discourses and concerted strategies brought forth by indigenous activists. Cervone’s analysis of interethnic conflict in Tixán also helps demonstrate that indigenous political empowerment in Ecuador was not an ad hoc result of the 1998 constitutional recognition of multicultural citizenship. On the contrary, it sprang from decades of political struggle “during which,” Cervone cogently shows, “the movement succeeded in taking advantage of structural openings in order to gain power and visibility in the national political scene” (260).

The lion’s share of Cervone’s argument rests on a series of oral interviews that she carried out in Ecuador in the early 1990s. Interestingly, the author added complementary flavors to her anthropological research thanks to considerations she drew from subsequent work experiences as an activist. Cervone also culls evidence from a small but well-chosen number of primary-source documents, including official records of grassroots and national NGOs concerned with indigenous affairs, newspaper articles, and, certainly most fitting for her long-term approach into identity politics, the results of archival work conducted in the Tixán Parish Civil Office and (to a lesser extent) the Ecuadorian Institute of Agrarian Reform and Colonization (IERAC) Registry.

The main virtue of *Long Live Atahualpa* resides more in its sensitive and multilayered treatment of Indigenous politics than in its capacity to break new academic ground. Cervone’s argument that one cannot, and should not, separate the politics of daily life from organized political action, although not new in theory, is particularly compelling in rendition. To trace the changes that affected the social fabric of the hacienda system from the 1930s up to the agrarian reform laws of 1964 and 1973, for example, chapter one primarily collates memories of the lived experience of the “life and work” of Quichua workers in haciendas.
This strategy enables Cervone to focus on “affective dimensions,” which, she stresses, are crucial to understanding the ways in which ethnic conflict came to be determined in the second half of the twentieth century. Her work brims with examples that persuasively bring home this point.

Unsurprisingly, Cervone is weary of reductive constructivist theories that refuse to see more than fluid and shifting political strategies in identity formation in Latin America. She wonders where to find a middle ground between the faults of essentialist approaches and the desire to take seriously the possible “structures of feelings” associated with indigeneity. The reflection she posits, and which undergirds her book, is deliciously candid: “How,” Cervone asks, “can the anthropological study of indigenous politics do justice to the ‘seriousness’ and relevance of identity for indigenous people?” (17). This explains the zeal with which Cervone attempts to dissect and reckon with the social and affective aspects of identity politics, either in mundane spaces, such as the marketplace, a soccer field, or the front seat of a truck (chapter 3), or in the celebration of a Quichua festival (chapter 6).

A lack of cohesion between some of the chapters slightly hampers the strength of the overall argument. Although Cervone maps her claims onto a seamless narrative that assists readers in keeping up with her long-term perspective, it is not always clear how the chapters come together as a whole, or how they join up to support the book’s main argument. For example, Cervone instigates a promising reflection on the possibilities and limitations of multicultural democracy in the introduction to the book. Unfortunately, she leaves readers hungry for more connection, for she resumes the discussion on multiculturalism only in the final chapter. It is understood that her scholarly goal demanded that she first pass through a thorough examination of the Inca Atahualpa’s political practice. Still, readers might need more signposts along the way to elucidate better why exactly quotidian experiences of indigeneity matter for contemporary reflections on the post-recognition phase. In a way, *Long Live Atahualpa* falls prey to its praiseworthy and lofty ambitions. Cervone is clearly inspired by many intellectual pursuits, but she seems to be having difficulty reconciling them all in a single project.

Overall, *Long Live Atahualpa* combines an intimate knowledge of intricate local politics with a capacity to think broadly about how the politicization of indigenous identity, lived and experienced at a micro-level, affects indigenous mobilization on the national scene. This book also shows that in the lavish and highly theoretical field of identity politics, it is still possible to master the jargon of the latest academic breakthroughs, while at once continuing to care first and foremost for the simple yet momentous questions regarding the fate of commoners and the meaning and political implications of daily routines. This is precisely
where Cervone is at her best, and why this book will matter for those interested in indigenous movements and identity politics in Latin America.

**Geneviève Dorais**

_Université du Québec à Montréal_


This well-crafted study manages to condense a huge body of scholarship into two hundred pages. Italians, Portuguese, and Spaniards made up a majority of the more than five-million immigrants who flowed into Brazil between 1872 and 1972, and Jeffrey Lesser adds new and interesting stories about these immigrant groups. Building on the rich sources that he collected for his previous studies on immigrants from elsewhere, such as Japan, the Middle East, and Eastern Europe, the book offers a sophisticated synthesis of Brazilian immigration that is accessible to novices and experts alike.

Lesser moves seamlessly from original anecdotes about European, Asian, and Middle Eastern immigrant lives to their real-life and rhetorical relationships to each other and to Brazilians of African, European, and Indigenous heritage. He integrates an overview of where immigrants came from, summarizing why they left and how they received support from—or were ignored by—their countries of origin before, during, or after migration. Reports from emigration boards and consular agents, along with letters, novels, newspapers, cartoons, advertisements, photographs, and police reports, provide windows into the everyday life and interactions among immigrants and Brazilians that the author paraphrases, cites, or includes as primary documents at the end of each chapter, making the book ideal for classroom use.

French naturalist Jean-Baptiste Lamarck’s ideas provided the scientific scaffolding for Brazilian immigration policy: Elites believed that a single national race could be forged and improved by adding “strong” white immigrants to the pre-existing mix of Portuguese, African, and Indigenous peoples (page 13). Many immigrants capitalized on the malleable perception of whiteness to project themselves into this category, placing themselves above the more than 4.8 million Africans who arrived in Brazil over the course of the Atlantic slave trade years (page 11). Nevertheless, other immigrants “moved in the opposite direction, either by marrying a person of color or not fulfilling certain cultural, social, and occupation expectations” (page 7). Some creative immigrant leaders from Japan and the Middle East posited that the Indians of Brazil were their