

examples of creative strategies emanating from black and indigenous communities on a path toward the future of anti-racist resistance, shifting away from promoting either state-centered protest or the acceptance of state-sanctioned humanitarian rights for racialized minorities. Instead, the authors turn their focus to the critique and refusal of racial capitalism and structural racism that has predominated in these countries since their colonization, and through “post-colonization,” with a call to activism and resistance to this racist backlash.

The hemispheric approach of this book allows the authors to create new, meaningful interregional dialogues and present research that offers both breadth and depth. Despite varied approaches to multiculturalism and racism, these seven sites share commonalities in the repercussions of the neoliberal sociopolitical reversal. While most scholars maintain analytical distance between the United States and Latin America, this volume considers the United States, the Trump Administration, rising white supremacy, and racial violence as integral evidence for the larger Pan-American phenomena that align with, rather than diverge from, Latin American political discourses. Readers can clearly identify these political trends that transcend the formal nationalist projects of each individual state and envision as a nearly whole Pan-American regression in racial politics.

This timely cutting-edge volume provides a veritable guidebook to the current state of racial politics spanning the Americas. While the book engages the deep complexities of racial retrenchment, it remains accessible to wide audiences within and external to academia. The authors engage with multiple disciplines and positionalities to enhance their activist-scholarship and practice. Undergraduate and graduate students, scholars, and activists alike would find this edition an impeccable resource and fine example of collaborative scholarship. Applied anti-racist works herein inform, inspire, and empower scholar-activists to understand contemporary history, its deep shared roots in colonialism, and the new responses and strategies to combat widespread systemic racism.

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ECUADOR'S INDIGENOUS MOVEMENTS AND NEOLIBERAL MULTICULTURALISM

Undoing Multiculturalism: Resource Extraction and Indigenous Rights in Ecuador. By Carmen Martínez Novo. Pittsburgh: University of Pittsburgh Press, 2021. Pp. 296. \$50.00 cloth.
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One thing scholars of identity politics have learned over the past several decades is just how comfortably multiculturalism and its variants sit with neoliberal capitalism. At an earlier

point in our history; support for diverse expressions of race, ethnicity, and gender were associated with the Left. No more. Although conservatives still weaponize these issues in their cultural wars, corporations have learned that these are painless concessions to make—just so long as their workers do not make any material demands of management. In fact, embracing multiculturalism is an effective mechanism for shifting an entire political spectrum rightward.

That, in a nutshell, is the lesson to be learned from anthropologist Carmen Martínez's new book on Indigenous movements in Ecuador. The book explores two intertwined themes during the Rafael Correa administration (2007–2017) in Ecuador. The first is what Silvia Rivera Cusicanqui and Charlie Hale have called neoliberal multiculturalism: the acceptance of symbolic and cultural recognition in exchange for halting deeper structural changes and the redistribution of resources. The second is what Eduardo Gudynas calls “neo-extractivism” and what Martínez terms nationalist-extractivism: the failure of “pink-tide” governments at the beginning of the twenty-first century to break from the logic of resource dependency. These governments instead relied on the extraction of raw materials to fund social programs, even as those extractive enterprises compromised the environments of marginalized communities the social programs were purportedly intended to benefit.

The failure of new left governments across Latin America to abide by the confines of neoliberal multiculturalism and their willingness to engage in neo-extractivism culminated in significant tension with Indigenous movements, and those on the political right effectively mined that antagonism to their advantage. The right exploited symbolic gestures of multiculturalism—something traditionally associated with progressivism—not to advance the interests of Indigenous peoples, but to attack their opponents on the left.

In the 2017 presidential election in Ecuador, a rightwing of the Indigenous movement—what can properly be termed *etnoderecha*—openly allied with Guillermo Lasso, a conservative banker and adherent of the reactionary Opus Dei cult of the Catholic Church, against Correa's appointed heir Lenín Moreno. “Better a banker than a dictator,” leaders of that tendency proclaimed. Four years later, they got their wish: the open hostility of the right wing of the Indigenous movement to Correa successfully won Lasso the election.

On taking office in 2021, Lasso immediately took Ecuador in a hard-right direction. He opened up the resource frontier, significantly expanded extraction of petroleum from ecologically delicate areas, and cut spending for impoverished and marginalized communities—all policies that Indigenous movements have spent decades combating and that will hurt them the most. Gone are the days of Correa, whose economic policies significantly improved the lives of the most marginalized sectors of society. But no matter. As long as Lasso says the proper things—as long as he keeps his discourse within the confines of neoliberal multiculturalism—the concrete realities of his policies are not important.

If all that one knew of contemporary Ecuadorian politics were to come from this book, one would not understand that during Correa's tenure poverty, extreme poverty, and—most important—rates of inequality all improved dramatically. Nor would one know, or understand, how and why Correa was elected and reelected with unprecedented high margins, nor why he continues to be the most popular politician in Ecuador. Instead, Martínez repeatedly refers to Correa's administration as a "regime." This is hardly a neutral indicator. Rather, it is a term that the US State Department deploys when it wishes to cast aspersions on an administration and replace it with a right-wing government friendly to US imperial interests.

Martínez ends the book with the acknowledgment that this turn to the right will result in aggressive extractivism and social movement repression. That is precisely the point to which this work has brought us.

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POLITICS OF FOOD

Gastropolitics and the Specter of Race: Stories of Capital, Culture, and Coloniality in Peru. By María Elena García. Oakland: University of California Press, 2021. Pp. 291. \$85.00 cloth; \$29.95 paper; \$29.95 e-book.
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Courageously resisting the seductive force of celebrity chefs, María Elena García presents a deep analysis of the latest nationalistic and neocolonial project that Marca Peru, Chefs con Causa, and celebrity chefs' appropriation of *cuy* (guinea pig) represent. The gastronomic boom is placed in the long history of colonial relations within the country to argue that "in fact, hegemonic discourses and performances of inclusion and culinary success obscure ongoing violence, particularly against Indigenous lands and bodies" (xii). García frames the gastronomic boom and its politics as a settler colonial project of white-elite restoration and Indigenous erasure. Thus, the book is about Lima, even when Cuzco (Moray) is part of the story, illustrating how the producers, mostly Indigenous peoples, have been excluded and exploited by celebrity chefs as, simultaneously, their voices are silenced.

The first part of the book, "Structures of Accumulation," deconstructs the inclusive narratives of the gastronomic boom, specifically fusion or *mestizaje* and the discovery or appropriation of indigeneity. Chapter 1 features the savvy creation of Marca Peru as the most visible example of the gastronomic complex, in which "state, private, non-profit, and academic organizations, all working toward the promotion of tourism and increased economic investment in the country" (37). Marca Peru markets Peru to global elites as a peaceful destination where authentic ethnic adventures, and more specifically perfect