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any cash on you? I left my wallet in my feather bustle. (126-27)

This voice might be a member of the women's warrior society of the book's title. Presented in a number of brief stories throughout the book as counterpoints to the various "Baby Stealers," these women are shape-shifters who have learned through generations of violence to keep alive their culture, embodied by their children, through makeshift sweat lodges that are frequently held (appropriately enough) in public libraries: "Those women warriors, they know how to use a grain of sand as a weapon. They can fight you back with your own voice, your own words, your own angry breath" (19).

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Marc Becker, *Indians and Leftists in the Making of Ecuador's Modern Indigenous Movements.* Durham: Duke University Press, 2008. 335 pages. ISBN 978-0822342793. $22.95.

In June 1990, an Indigenous uprising paralyzed Ecuador. Highways were blocked and protesters converged on the capital city of Quito with a list of demands for President Rodrigo Borja that included historical grievances such as cultural, economic, and political rights, land ownership, education, economic development, and the Indigenous relationship with state structures. Marc Becker's *Indians and Leftists in the Making of Ecuador's Modern Indigenous Movements* explores the week long uprising and the group which spearheaded the movement, the Confederation of Indigenous Nationalities of Ecuador, or CONAIE. Situating this contemporary political Indigenous movement within a broader historical context, Becker effectively demonstrates that CONAIE's activities represent a century long history of political activism by tracing Indigenous resistance from the first rural syndicates of the 1920s through the strikes of the 1930s, the Ecuadorian Indian Federation (FEI) in 1944, the build up to as agrarian reform law in 1964, and to what the author refers to an the ethno-nationalist agenda at the end of the century (16).

The Andean notion of *pachakutik* is central to an understanding of Ecuadorian Indigenous activism and is defined as a "turning point of cosmic dimensions and the beginning of a new era through which what

was below would be on top and vice versa" (166). In other words, Indigenous militants view their activity as not only a rupture from the old political, economic and social structures, but also as a force capable of restoring order. While this concept has driven millenarian movements in the southern Andes, Becker argues that this same notion and language now inform the work of CONAIE in the north. In so doing, the author provides a significant new interpretation that departs from other historians who view recent movements as "new" rather than as a continuum of activity as understood by Indigenous peoples themselves (167). Essential to the author's argument is that this activism did not emerge out of a vacuum, but rather represents an extension of long struggles, often fought in collaboration with sympathetic supporters, to gain a voice in how society would be structured and who it would benefit.

Marc Becker's *Indians and Leftists* makes valuable contributions to both Indigenous and Latin American historiographies through two specific approaches. First, scholars have frequently concluded that issues of either race or class play an essential role in the construction of Indigenous movements. Becker provides a strong argument, amidst a growing body of scholars, for an integrationist model where both race and class are conceived and remade by activists. His focus on the collaboration between Indigenous leaders and leftist social intellectuals explains how ethnic and class-based struggles merged in the quest for social justice.

Perhaps the most exciting aspect of this book is Becker's exploration and historical examination of the role of Indigenous women leaders within the movement. Focusing on leaders such as Dolores Cacuango, Blanca Chancoso, and Nina Pacari, the author utilizes gender analysis to argue that Indigenous movements contrast significantly from gender relations in the dominant culture (7). Indigenous women enjoyed relative autonomy and equality within their communities which led to recognition and respect for their leadership. However, Becker cautions that this leadership must not be necessarily understood as a desire for equality, but one of convenience and utility. Making gender an integral tool of historical analysis, along with race, class, and ethnicity, embodies an exciting, and hopefully permanent, shift in Latin American historiography.

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