

The volume closes with a section on culture, including discussions of the election of Mónica Chalá as the first black Miss Ecuador and a fascinating essay by Rudi Colloredo-Mansfeld on how Otavalo's world-famous tourist market reveals deep underlying class divisions in indigenous society. María Fernanda Espinosa and Iván Oñate contribute several poems, and in an interesting departure for this type of volume Noemí Espinosa supplies several recipes for traditional Ecuadorian foods. As a whole, this volume is an impressively broad and useful contribution to the field of Ecuadorian studies.

MARC BECKER, Truman State University
DOI 10.1215/00182168-2010-069

Indians and Leftists in the Making of Ecuador's Modern Indigenous Movements.

By MARC BECKER. Latin America Otherwise. Durham, NC: Duke University Press, 2008. Photographs. Maps. Notes. Glossary. Bibliography. Index. xxv, 303 pp. Paper, \$22.95.

Ecuador's indigenous movements have sparked worldwide interest in the past 20 years, yet little attention has been paid to the historical roots of the contemporary mobilizations. Marc Becker's *Indians and Leftists* provides a much-needed perspective on the deep history of ethnic mobilization in twentieth-century Ecuador. In so doing, the book sheds new light on the relationship between rural indigenous movements and the urban left. Becker shows that such connections were decisive for the genesis, course, and consequences of indigenous mobilization. The book also serves as a kind of defense of the Ecuadorian Left. Rather than being paternalistic or assimilationist, Becker argues that leftists promoted ethnic ideals, identities, and rights in close concert with rural indigenous activists. To sustain these claims, Becker focuses attention on Ecuador's "first national federation for and by indigenous peoples in Ecuador," the Federación Ecuatoriana de Indios or FEI (founded in 1944 and thus preceding the better-known CONAIE by four decades). Scholars have tended to see the FEI as a class-based rather than ethnicity-based organization, but Becker argues that it was both. Established by indigenous leaders, labor leaders, and leftist activists, the FEI enjoyed the support of Ecuador's Communist Party, which itself contained a small contingent of indigenous activists. The organization thrived until the early 1960s. Although leftist support for indigenous causes began to decline in the late 1950s and early 1960s, Becker maintains that leftist organizers had a lasting impact on indigenous movements and demands.

Becker takes issue with works on Ecuador's contemporary indigenous movements that emphasize the evolution from class-based movements to ethnic ones. The strength of the recent movements, he argues, is their roots in a history of mobilization that combined ethnicity with class. He also parts company with scholars who explore the earlier movements but assume that indigenous activists were directed by outsiders and did not develop autonomous political projects. Instead Becker proposes that a symbiotic relationship was forged whereby rural indigenous activists and urban leftists mutually influenced

one another. Becker maintains that such connections for much time were horizontal ones, without the paternalism that other authors have emphasized. He concludes that this two-way alliance did not result in the erasure of ethnicity as a political identity but allowed ethnic identities and rights to flourish.

One key theme of the book is the leadership roles of indigenous women. Especially important in this regard is Dolores Cacuangó, born on a hacienda in canton Cayambe (north of Quito) and a key organizer of strikes, unions, and schools. The executive committee of the FEI was based in Cayambe, and Cacuangó was a leading player in it, eventually becoming president of the organization. Indeed, one of the great strengths of the book is the focus on individual indigenous leaders. Vignettes illustrating their political evolution and involvement in leftist parties allow Becker to show how indigenous activists of today draw on their own and others' past experience.

Indians and Leftists focuses heavily on the region of Cayambe. Becker's deep research on this region reveals that Cayambe produced a vibrant indigenous-leftist movement. He argues that indigenous leaders—especially those from Cayambe—influenced urban leftists, and vice versa; for example, delegates from peasant unions (including Cacuangó) joined urban workers in the founding of the Confederation of Ecuadorian Workers in July 1944 and helped put indigenous issues at the center of the labor federation's program. Becker also shows that indigenous leaders successfully demanded changes to the language of a Communist Party document even after communist support for indigenous causes had begun to decline. The book addresses in less depth such questions as rural-urban migration and urban indigenous activism. While the impact of urban organizers on rural movements is clear—such as on the development of strike activities—it is less easy to gauge the overall impact of indigenous demands and activism on the urban Left. Perhaps source limitations made it difficult to show in more depth how contact between rural and urban activists unfolded on the ground. A fuller discussion of the history of the Ecuadorian Left might shed additional light on urban leftists' alliances with indigenous leaders, as well as on the disagreements that may have marked their political collaborations.

Scholars from diverse disciplines will appreciate the book's vivid attention to individual activists as well as its broad scope. It commences with the establishment of rural syndicates in the 1920s and then moves to the rural strikes of the 1930s, the creation of the FEI in 1944, the genesis of the 1964 agrarian reform law, and, finally, to the ethnic movements of the late twentieth century. *Indians and Leftists* provides an important new perspective on this history by revealing crucial connections between rural indigenous movements and the urban left.

LAURA GOTKOWITZ, University of Iowa

DOI 10.1215/00182168-2010-070