

Not covered in these two volumes are the famous economic reforms of the University of Chicago–trained economists. Those happened after the military coup in 1973. But this work does discuss the arrival in 1956 of Theodore Schultz, Arnold Harberger, and colleagues to establish a long-lasting relationship between the University of Chicago and the Catholic University of Chile. With generous funding, Chilean economics students studied in Chicago graduate programs, while faculty from Chicago taught at the Catholic University. More than 100 Chilean economists studied at Chicago through this program and then, with their credentials, attained key policymaking positions in future governments.

Because elections played such an important role in the shifting of national policies, these two volumes discuss the multiplicity of political parties and their shifting alliances, in addition to offering statistics on congressional and presidential elections prior to 1964. One section highlights Chilean women's campaign to achieve voting rights and public office. In 1939 women gained the franchise for municipal elections; a decade later, they gained it for national elections. Tables on female voting statistics show an evolution from supporting conservative candidates to supporting more liberal ones. Likewise, the authors discuss how political campaigns sought to attract female voters.

Though readers may have different historical interpretations from those of the authors, they should nevertheless find these volumes valuable. The in-depth overview of political, social, and economic change is both useful and provocative. Future volumes in this series will continue to add to this interesting interpretation and documentation of Chile's fascinating history.

JOHN RECTOR, Western Oregon University

DOI 10.1215/00182168-4379977

Violence and Crime in Latin America: Representations and Politics.

Edited by GEMA SANTAMARÍA and DAVID CAREY JR.

Preface by CECILIA MENJÍVAR. Epilogue by DIANE E. DAVIS. Norman:

University of Oklahoma Press, 2017. Photographs. Figures. Tables. Bibliography.

Index. xv, 320 pp. Paper, \$29.95.

Clifford Geertz famously wrote that “man is an animal suspended in webs of significance he himself has spun.” Acts of meaning making always occur in the context of particular historical systems shot through with power relations. Power and meaning making are intrinsically related. In Latin America, key variables are class, race, and gender. In this volume, Gema Santamaría and David Carey Jr. have brought together a fascinating collection of articles about meaning making and power dynamics around violence and crime. Their analytical starting point is useful. Violence and crime are key features of Latin American social and political systems that cannot be explained only by state failure, (neoliberal) social inequalities and exclusions, and (even less so) cultural essentialism. Perceptions, representations, and narratives matter since they shape what is viewed as criminal, legal and illegal, dangerous, and punishable. Meaningful frames not only shape responses to violence and crime but also affect the reproduction of such acts:

“representation is a fundamental driver of the manifold manifestations of violence and crime,” as Carey and Santamaría put it (p. 7). Crime and violence are socially constructed categories. This is what ties eleven case studies, an excellent introduction, and two perceptive concluding chapters analytically together. The authors consistently refer to each other’s contributions, which gives the book an additional layer of cohesion.

This approach brings a number of refreshing questions, ideas, and concepts to the study of violence and crime. Studying meaning making requires asking who is involved. The book contains interesting reflections on what Stuart Hall once called “primary definers,” socially accredited institutions with considerable impact on framing issues of crime and violence such as the judiciary, the medical profession, the police, politicians, and intelligence agencies. How (newspaper reports, court cases, laws, speeches) and to whom are these meanings communicated? With respect to the latter, a concept that appears throughout the book is that of publics or audiences, who consume, act on, and negotiate these meanings and narratives. The historical substantiation of this analytical approach for a great variety of actors, countries, and periods is the great strength of this volume. The editors deserve praise for this accomplishment.

The concise and very readable chapters are grouped together in three thematic sections, for each of which the editors wrote brief and useful introductions. The first is about extralegal violence (*ley fuga*, lynching, and vigilantism) and its justifications, the second about the construction of (alleged) crime and criminals (homosexuals, Indians, the urban poor, rebels) and the legitimation of state violence, and the third about the politics of making visible or invisible violence perpetrated by lynching mobs, organized crime, and gangs. The central objective is to provide insight into ways in which violence and crime have been represented, sanctioned, and resisted in the region from the nineteenth to the twenty-first century. The thematic organization supports the volume’s analytical approach and is helpful for keeping the broad terrain covered in check. However, this effort is challenged by the ambitions of the book. It wants to account for continuities and ruptures through time, based on material about different countries and rural and urban areas as well as from different disciplinary (and methodological) perspectives, most importantly history and political science. In addition, while some chapters examine local processes or work with specific historical documents, another is about how Cold War discourses criminalize political dissent in Mexico and Colombia. There are limits to the terrain that a volume like this can cover without running the risk of losing focus and coherence. Take, for example, time. Essays dealing with late nineteenth- and early twentieth-century Latin America understandably talk about modernity and discuss positivist criminology, the institutionalization of medical knowledge, the professionalization of policing, and urban planning. Those contributors working on more recent histories deal with global neoliberalism and securitized postauthoritarian violent democracies. Conceptually these can be brought under one umbrella, but explanations of the historical forces and actors structuring the representations of violence and crime in such different epochs are likewise dissimilar.

Unsurprisingly, there are also differences in quality. Pablo Piccato’s analysis of the role of media in framing the *ley fuga* as a form of extralegal justice making in 1930s and

1940s Mexico is excellent. I find Robert Alegre's study of the role of judges and doctors in the interpretation of sodomitic violence during the first half of the twentieth century in Chile rather repetitive and unconvincing in empirically grounding the claim that sodomy was represented as a threat to the nation and civilization. Amy Chazkel's study about how policing nineteenth-century Rio de Janeiro during nighttime was informed by social and ethnic hierarchies is fascinating. In contrast, David Carey Jr. never really explains why in Jorge Ubico's Guatemala the discursive construction of indigenous people as criminals is not matched by statistical evidence. Allegedly, a racist discourse was unable to shape the practices of police officers. Maybe the counternarratives of indigenous litigants or even state-led *indigenismo* during national fairs "may have tempered police officers' penchant for identifying indígenas as criminals," but the arguments remain speculative (p. 135). Rather surprisingly, the essay also appears to weaken the central tenet of the book as it suggests that the influence of discourses, representations, and narratives of crime and violence on social practices should not be overstated.

All in all, *Violence and Crime in Latin America* is a refreshing and timely contribution with a clear analytical focus. With its historically informative chapters, it is a good candidate for classroom use.

WIL G. PANSTERS, Utrecht University / University of Groningen

DOI 10.1215/00182168-4379995

Latin America: The Allure and Power of an Idea. By MAURICIO TENORIO-TRILLO.

Chicago: University of Chicago Press, 2017. Notes. Bibliography. Index. ix, 239 pp.

Cloth, \$40.00.

Once every three or four years, I offer a graduate seminar called Latin American Readings. The purpose of the course is to introduce students to works that try to think about Latin America as a region: for example, Tulio Halperin Donghi's *Historia contemporánea de América Latina* (1969), or Shawn Miller's *An Environmental History of Latin America* (2007), or Luis Bértola and José Antonio Ocampo's *The Economic Development of Latin America since Independence* (2012). At the end of the term I ask the students to discuss how useful the concept of Latin America is for historians and whether we should continue to use it in our work. They almost always conclude that we should.

Mauricio Tenorio-Trillo appears to be on board with that. While he spends most of his new book denouncing the concept of Latin America, he concludes, somewhat surprisingly, with a chapter explaining why we should nevertheless continue to use it. Most of his readers, I believe, will be receptive to his analysis of the concept's shortcomings: its historical origins in Iberian, European, and US imperialism; its deep connections to nineteenth- and early twentieth-century racism; its inability to capture the immense variations in the region's ecologies, politics, economies, and societies; its insistence on a false and misconceived cultural authenticity. For these reasons and others, he argues, the term has never enjoyed great acceptance in Spanish America and even less in Brazil, where in 2014 less than 4 percent of survey respondents identified themselves as Latin