

Demanding Justice and Security: Indigenous Women and Legal Pluralities in Latin America. Edited by Rachel Sieder. New Brunswick: Rutgers University Press, 2017. 310 pages. \$99.95 cloth; \$34.95 paper; \$34.95 electronic.

Demanding Justice and Security: Indigenous Women and Legal Pluralities in Latin America examines how indigenous women in various Latin American countries organize to demand justice against multiple forms of violence committed against them as women and as indigenous peoples. Five chapters are based on the experiences of indigenous women in Mexico, with the other six focusing on Guatemala, Ecuador, Bolivia, and Colombia. Kimberlé Crenshaw's intersectionality framework is essential to this volume's consideration of the ways in which race, ethnicity, politics, gender, and poverty are used as consistent markers that characterize indigenous women's multiple oppressions. The authors' years of working with and knowledge of these communities, either in drafting formal complaints with multiple human rights groups or helping facilitate educational workshops with indigenous women, have made them reliable experts in local, national, and international courts. As a result, the authors approach their participation with these communities as activist scholars.

In part 1, "Gender and Justice: Mediating State Law and International Norms," three essays discuss the process of negotiating violence, both in state law and internationally, within a norms discourse of justice and security. As special anthropological witness before the Inter-American Court of Human Rights, Rosalva Aída Hernández Castillo shows how law and justice become negotiated and interpreted at the state level and later at the international level. After a long and hard battle, through the Organización del Pueblo Indígena Mé'phaa (OPIM), the court ruled in favor of Inés Fernandez, stating that her rape by military soldiers was a collective rights violation of the Mé'phaa community. In contrast, Adriana Terven Salina's article discusses the ways in which Nahua women, whose language does not have a term for (domestic) violence, conceptualize the vocabulary in order to work with community members who nonetheless have experienced that violence. Rachel Sieder's ethnographical account reveals how the organized participation and narratives of Maya K'iche' women enable them to address structural inequalities in a postwar country where neoliberal structures attempt to appropriate collective and individual rights (67).

Part 2, "Indigenous Autonomies and Struggles for Gender Justice," demonstrates how indigenous women reflect on their community's own knowledge and cosmivision to demand justice and security. In Bolivia, Ana Cecilia Arteaga Böhrt explores how Aymara women reconfigure complementarity using their own ways of knowing, such as *Chachawarmi-warmichacha*. María Teresa Sierra, coauthors Emma Cervone and Cristina Cucurí, and Leonor Lozano Suárez observe how Mé'phaa, Kichwa, and indigenous women from Cauca, Colombia, respectively, look within their community's autonomous systems to demand and address their community's needs. While autonomous practices are integral, they are subject to inquiry and restructuring may be sought, as some autonomous traditional practices have historically excluded indigenous women from participating or holding a community position.

Morna Macleod, in part 4, “Women’s Alternatives in the Face of Racism and Dispossession,” recounts how Maya Mam women in a small community of Guatemala defy foreign corporations’ attempts to dispossess them of their lands, such as the Canadian Goldcorp Marlin mine. Eventually an elderly woman, who is consistently criminalized because of her refusal to sell her lands to the mine, is violently attacked, mobilizing the community’s attempts to oust the corporation. Similarly, Mariana Mora and Natalia De Marinis’s chapter reveals how the Mexican state and the local state powers of Guerrero and Oaxaca maintain coercive military and government power, even though some of the towns have customary laws where it is up to the community to decide what is at stake. This section addresses the local and national actions from below that reject coercive government interventions that continue to displace women, children, elders, and men from their lands.

Together, these readings show how indigenous women throughout Latin America demand justice and security from local, national, and international governments. By creating organizations or by using their positions in the cargo system—a system of indigenous local governance in which locally elected officials perform mandatory service—women have created spaces to demand their individual and collective rights of justice and security in the face of multiple forms of violence—spousal domestic, military, the war on drugs, and other coercive and noncoercive government interventions. In doing so, *Demanding Justice and Security* connects domestic abuse to larger psychological, economic, and community pressures, uncovering why some women in indigenous communities would rather not report their abuse. If they do report, their spouses may threaten them with being forced out of their homes, or selling part of their land to pay their husband’s bail. They also face a “third burden”—women’s expected roles as reproductive and productive workers. These readings demonstrate why seeking justice and demanding security is a difficult and discouraging process for indigenous women, particularly in small communities.

In many instances I found that this edited volume complements books such as *Dissident Women: Gender and Cultural Politics in Chiapas* (2006) and *Multiple Injustices: Indigenous Women, Law, and Political Struggle in Latin America* (2016). These works also focus on the collective and individual rights of indigenous women in Latin America and construct greater regional connections in order to understand how state law, autonomous practices, and demands for justice may result in similar consequences of violence to indigenous communities. At the same time, this volume also considers the contradictions of indigenous communities seeking state security and justice while critiquing the same legal structures that oppress them. *Demanding Justice and Security: Indigenous Women and Legal Pluralities in Latin America* fits well in the field of legal anthropology, but is for anyone wanting to understand the relationship in indigenous women’s political struggles, social movements, and indigenous law in the age of neoliberalism and the war on drugs.

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