

accommodate global capital dynamics and growing calls for conservation. This section should clarify that Law 70 did not enable black community councils as decentralized administrative units with rights to fiscal resources (as the Constitution did with the indigenous councils), which in part explains why some municipal authorities were less interested in the councils or why some communities saw little benefit in the councils beyond their use to territorialize their space, make social or infrastructure investment claims to municipal or departmental governments, or raise consciousness about the rights of black people. Notwithstanding, Oslender convincingly argues that the community councils represented the first time that riparian black communities were given a political voice (p. 179).

Oslender concludes with a discussion of the humanitarian crisis threatening these communities since the middle of the 1990s as coca growers and illegally armed groups increased their presence in the region. The region is now subsumed in the de-territorializing logic of violence and displacement, and is forming a new generation of social organizations and leaders who at great risk to their lives, defend the rights of internal refugees. As the author notes, the survival of Afro-Colombian riparian communities now depends on the defense of the basic human rights of displaced populations and of Afro-Colombians to their titled lands.

In general, the book effectively describes the cultural, spiritual, biographic and mnemonic connections between people and place and how they shape the social movement politics effecting sociocultural change. In my view, however, the analysis warrants further discussion of local governance and the political alliances that supported Afro-Colombian rights, even if the communities should ultimately be placed at the center of this story.

Marcela Velasco

Colorado State University

RAANAN REIN, STEFAN RINKE, AND NADIA ZYSMAN (EDS.): *The New Ethnic Studies in Latin America*. Leiden/Boston: Brill, 2017

The book under review is a call for and an examination of the recognition of the complexity of ethnic identification in Latin America. People have multiple identities and these shift with time and place. The volume is the result of a research workshop in Tel Aviv in early 2015 sponsored by Tel Aviv University and the Free University of Berlin. It is a welcome addition to the studies of Arabs and Jews in Latin America but focuses almost entirely on Chile and Argentina. The book is intended to encourage a growing complexity of approaches. "This volume brings to the discussion of Jewish life in Latin America less heard voices of women, non-affiliated Jews and intellectuals. Community institutions are not

at center stage, conflicts and tensions are brought to the fore, and a multitude of voices pushes aside images of homogeneity” (page 3). Despite a later claim that the study of Arab Latin Americans is only for comparison, a significant percentage of the volume looks at them and this should be more frontally acknowledged as obviously they have importance in their own right.

In addition to the formal introduction, which briefly presents the idea of complexity and gives short chapter summaries, what we can call the real introduction is the chapter by Jeffrey Lesser, a distinguished historian of ethnicity in Brazil, in which he calls for the remaking of ethnic studies through what he calls “a New Architecture of Ethnic Studies..., where novel questions, sources, and methods generate innovative conclusions and engage with lived identities” (page 9). As Lesser points out, people are many things at the same time and not surprisingly they are shaped by the society around them. The chapters in the book respond to this challenge and to some extent all grapple with the complexities of identity and its multiplicities. They explore different aspects of Jewish and Arab experience in Argentina and Chile with an additional chapter on German speaking Jews in Latin America. Like all collective works the quality varies, as does the focus on the volume’s purpose. Given the space constraints of the review I will not discuss all chapters.

Nadia Zysman’s chapter on the impact of labor flexibility in the garment industry (the production of both finished clothing and textiles) on eastern European Jews in Buenos Aires in the early part of the twentieth century is extremely interesting. She points out the importance of previous experience in Europe and shows how employment networks were established. She talks especially about the so-called *façonnières* who were small scale entrepreneurs who worked along with hired workers, many of whom shared ethnicity with their employers. The article would have been made even more interesting by the addition of complexity. Did Jews function similarly to other immigrant groups in the industry (Italians for example)? She also could have discussed the political role of the *façonnières* in the weaving of silk, predominantly Polish Jews, who aided the rise of the Communist faction within the textile workers’ union in the 1930s.

Another particularly interesting chapter is Valeria Navarro-Rosenblatt’s discussion of the importance of hearing the non-affiliated Jewish voices in Chile in the half-century between 1940 and 1990. The author stresses using oral history to uncover the stories of leftist Jews who do not appear in the official community narrative. She makes her point by briefly examining the Centro Cultural Sholem Aleijem, which was important in the 1950s, but is not mentioned in official Jewish community accounts because its members were mainly Communists. Similarly, she looks at a Socialist party activist Hanne G. and the problems she faced without support from official Jewish organizations after the coup against

Salvador Allende. Although both examples are important, to this reader they do not represent unaffiliated Jews, those who belong to no Jewish organizations. In my mind the Centro Cultural is obviously about affiliated Jews and both Hanne and her husband were involved with Jewish organizations.

A third particularly interesting chapter is Gabriela Jonas Aharoni's examination of a telenovela to look at how Jews and Arabs are seen in Argentina and Chile respectively. After a discussion of the genre, she looks at a production, the *Graduados*, which in its initial version in Argentina looked at a Jewish family, portrayed as partly separate from much of the society, but much less so than newer immigrant groups. The key character, the son, is romantically involved with a non-Jew and is not conflicted about it as he is both Argentine and Jewish. In the Chilean version of the series, the characters are made out to be descendants of Palestinians, though the line of the story is quite similar. According to the author this shows the different roles of the groups in the societies.

Although the book as a whole does show a world beyond a strict examination of formal communities, I would call for even more complexity. There is little attempt to grapple with for example the large question of who is a Jew. With the notable exception of the chapter by Liliana Ruth Feierstein on German speaking Jews in Latin America, no real recognition is given to those with no institutional ties whatsoever with secular or religious Jewish institutions but who think of themselves as Jews or are thought of by others as Jews. There is an increasing percentage of such Jews in both the United States and Argentina and it is not a new thing. Were Jewish Communists in Argentina in the textile or the furniture industry in the first decades of the twentieth century thinking of themselves primarily as Jews, Communists, or Argentines, or some combination or did other identities have an impact? And does this matter? Did many of them belong to "Jewish" organizations? Certainly their opponents thought of them as Jews. In none of the chapters were the potential divisions in the Arab communities stressed. Undoubtedly friction over religious differences and regional origin did occur. Calls for complexity can of course produce an endless search for greater awareness and finally paralysis but awareness of multiple identities and cultures is a necessity. This volume brings together an important series of chapters that pushes ethnic studies to greater complexity; therefore, this work is critical in laying the foundation for what Jeffrey Lesser has called the new architecture of ethnic studies in Latin America.

Joel Horowitz

St. Bonaventure University