

and governance outside of political party systems, and its widespread implementation in Oaxaca shows that Brazil is not alone in legislating to address political exploitation of ethnic minorities. In Paschel's summing up of large themes and presentation of Brazil as exceptional, readers should not overlook important contributions by communities outside the scope conditions of her project. Her excellent analysis of ethno-racial social movements and their relationships with state policies of rights provisions can be scaled out to address other cases in Latin America.

Perry, Keisha-Khan Y. 2016. *Black Women Against the Land Grab: The Fight for Racial Justice in Brazil*. Minneapolis: University of Minnesota Press. 224 pp. \$25.00 (paper), ISBN: 978-0-8166-8324-6.

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For decades, urban development in North America has been characterized by displacement of the poor and people of color from viable neighborhoods to make room for capitalist expansion and gentrification projects. Under global capitalism, such development takes place all over the world and has become quite common in the cities of Latin America.

In *Black Women Against the Land Grab*, Keisha-Khan Perry examines state-sponsored racism and violence toward blacks. This occurs in the forced demolition of neighborhoods in the Brazilian city of Salvador and the relocation of blacks to the city's periphery. Perry focuses on one particular neighborhood, Gamboa de Baixo, where long-term black residents are engaged in a struggle for land that has been in their families for years but whose ownership is not officially recognized by city authorities. It is at the local, neighborhood level that activists put their political knowledge into practice to build community and forge solidarity among residents. And as Perry demonstrates, black women provide the grassroots leadership that makes this movement viable, although they are often not recognized as political leaders. The women of Gamboa de Baixo are active in a neighborhood association and a women's group, and, in addition to being engaged in a variety of protests, they are instrumental in building "a sense of community through the social activities they organize and the support networks they create when residents need essential services such as health care or child care" (p. 86). These activities are inextricably tied to struggles for land and housing rights, control over resources that make possible the social structure that ultimately sustains the neighborhood.

Black Women Against the Land Grab, in addition to providing a detailed case study of how local female activists resist attempts by Brazilian authorities to displace them from their land, elucidates how race, gender, and economic class

intersect for these activists by highlighting the “relationship between the racialization and feminization of poverty and the emergence of class-based antiracism activism led by black women” (p. xvi). The women of Gamboa de Baixo make their living mostly as low-wage domestic workers, and many of them have become radicalized through exclusion from higher paying occupations. As Perry shows throughout the book, the long accepted view that Brazil is a multiracial pluralistic society, where racial identity is ambiguous, is a myth—racial problems continue to plague Brazil and poor, darker skin black women are those who are most subjected to systemic social and economic discrimination.

Perry’s unapologetic support and advocacy for the women activists she studied make her ethnography compelling and vibrant. In the best tradition of humanist social science (she is an anthropologist), she lived in the neighborhood she studied and participated in the activities of the activists. As a black woman, she also shared in the ongoing experience of systemic racism as she navigated the institutions of the city of Salvador. She takes issue with those who argue that American black scholars can only understand racism from a U.S. framework and promotes discussing “gendered race and racism within a diasporic continuum, attuned to commonalities and distinctions” (p. xiv). Like Chandra Mohanty (2003), Perry argues for alliances among people who chose to collaborate rather than assuming that their experiences of oppression are identical.

This book can be used in a variety of undergraduate and graduate courses that focus on social inequalities, urbanization, globalization, social movements, gender and leadership, and Latin America, among others. It is written in an accessible and engaging style and aptly contributes to intersectional analysis of race, gender, and class.

Reference

Mohanty, Chandra. (2003). *Feminism without Borders: Decolonizing Theory, Practicing Solidarity*. Durham, NC: Duke University Press.

Gellman, Mneesha. 2017. *Democratization and Memories of Violence Ethnic Minority Rights in Mexico, Turkey, and El Salvador*. New York, NY: Routledge. 226 pp. \$145.00, ISBN: 978-1-138-95268-3.

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Mneesha Gellman’s *Democratization and Memories of Violence Ethnic Minority Rights in Mexico, Turkey, and El Salvador* answers important questions of how, why, and under what conditions do minority communities who have experienced