

'Cuba'. The two chapters that deal with healthcare in the island focus on the over-production of human resources for health and the island's disaster preparedness programmes. These two chapters provide a deeper glimpse into the underlying values and structures of the Cuban healthcare system. However, this insight does not carry over into the only chapter about Central America, which looks at maternal health in Guatemala, Nicaragua and Costa Rica, with the remaining countries in this sub-region not represented in this book. Although there is abundant data about maternal health and the services these three countries can provide, the authors instead use diary and movie excerpts to channel the voices of mothers and the type of care they receive. Nevertheless, the authors come to the same conclusion as other scholars: '... racial and patriarchal attitudes continue to define the health-care options available ... throughout the region' (p. 9). This is not a new conclusion, but it is one that is very weakly supported by the data presented in the chapter.

Part 4, on the Andean region, which covers Peru, Ecuador, Bolivia, Colombia and Venezuela, dives deeply into pressing issues for the sub-region. It begins with a chapter on the politics of public health in postrevolutionary Bolivia, but also tackles discourses on transness and disability and the relationship between ancestral knowledge and modern medicine. Finally, Part 5, on the Southern Cone, helps us understand the development of some of the strongest healthcare systems in the region. This includes the underlying architecture and stakeholders that shaped the foundations of the Argentine health system, how it compares to the Chilean system and, most importantly, how the right to health exists in Brazil and Argentina. Given that this right is enshrined in most, if not all, the constitutions of the region, this is timely and interesting, and leaves the reader wanting to know more about how these fit into the structure of all the health systems represented in this book.

This book does well in meeting its overall aim of showing how the various national approaches to public health and healthcare delivery reveal lessons that go beyond the health sector and how historical, cultural, political and economic values shape the health system and how healthcare, in turn, shapes the history, the culture and the politics of Latin America.

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Kelly Bauer, *Negotiating Autonomy: Mapuche Territorial Demands and Chilean Land Policy*

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In 1990, after 17 years of the brutal right-wing military dictatorship led by Augusto Pinochet, Chile was once again a democracy. The post-dictatorship era, generally

known as the 'transition' (*transición*), was marked by the resurgence of grassroots politics demanding social inclusion for marginalised citizenries and the development of governmental strategies to foster an effective democratisation of Chilean society that could be compatible with a sturdy trust in technocratic rule and neoliberal reforms in the natural resource, health and educational market. Kelly Bauer's *Negotiating Autonomy* focuses on one social policy that best exemplifies the tension between promises of technocratic efficacy and aspirations of democracy and social inclusion. The Indigenous land programme was established in 1994 with the objective of responding to escalating property disputes over land claimed by Indigenous Mapuche communities as ancestral territories dispossessed in the last 150 years. Albeit officially framed in the language of reparation, particularly through the rhetorical figure of the historic debt (*deuda histórica*) to be repaid to Indigenous groups of the country, the experiences of many Mapuche people in engaging with this programme are marked by the challenges and frustrations of having to navigate complex bureaucratic procedures requiring legal expertise from external experts and even help from influential politicians. Since 1994, the Chilean state has transferred a substantial amount of land to Mapuche claimants but has nonetheless lagged behind historical demands for territorial restitution. While the land programme has clearly failed in taking into consideration Indigenous notions of territorial reparation and autonomy, it has also served as the only practical means for the resolution of land conflicts.

Through an analysis brilliantly blending historiographic narratives, qualitative approaches to the experiences of state officials and Mapuche leaders, and quantitative examination of the factors leading to the determination of land transfers, *Negotiating Autonomy* shows that behind the appearance of a transparent and technical bureaucratic system of land assignation lie complex relations of clientelism and strategies of negotiations through which the resolution of land conflict is unofficially sought by state actors. By focusing on the 'implementation gap' (p. 13) between established bureaucratic procedures and actual strategic uses of the land programme to 'put out fires' (p. 24; in other words, to bring a quick solution to escalating conflicts), Bauer's book makes a fundamental contribution to the understanding of neoliberal governance of Indigenous rights as an unfinished and unpredictable project. The author invites us to adopt a necessary change of attention from the general neoliberal principles of multicultural governance in Latin America to the situated governmental practices that they enable and hinder. As Bauer argues in the introduction,

public policy is not exclusively the outcome or expression of state domination but rather a middle space where Mapuche demands and Chilean governance are consequentially contested. State officials rely on a combination of formal and informal governance strategies, working to assert a vision of the nation-state that preserves and extends both neoliberalism and the hegemony of political and economic elites in the region. Simultaneously, Mapuche communities and individuals present institutional and extrainstitutional demands that challenge and work within these governing efforts. (p. 9)

The central argument is clear and convincing, as it is corroborated throughout the book with chapters highlighting the shifting ground of land claims and their twofold role in hegemonically reasserting trust in neoliberal governance and in making critically visible the limits of the implementation of a technocratic strategy for land redistribution to unique and intricate histories of land conflict. Chapter 1 contextualises the Indigenous land programme within the recent history of the territorial turn in Indigenous rights in Latin America, namely the diverse set of governmental attempts in Latin America to recognise and protect Indigenous forms of geographical attachment. Chapter 2 exposes the informal coexistence of land-for-peace agreements with the bureaucratic mechanisms of the land programme, thus challenging the self-narrative of this programme as a transparent and bureaucratic procedure for the review of land appeals. Chapter 3 delves into the experiences of several Mapuche communities in navigating the land claim process. Through a quantitative analysis centred on the relation between land purchases and different variables, such as the presence of timber companies and political party affiliations, Chapter 4 shows that land purchases are geographically distributed in response to the emergence of radical conflicts and the threats that large agro-industrial companies might face.

At the core of *Negotiating Autonomy* is the question of the actual possibilities and limitations to the exercise of autonomy among Mapuche individuals and collectivities engaging with land claims. Autonomy is not a monolithic idea. Also expressed through similar concepts, such as self-determination (see José Marimán, *Autodeterminación: Ideas políticas mapuche en el albor del siglo XXI*, 2012), autonomy does not necessarily entail a clear break from state dependence. With the exception of radical organisations inspired by anti-capitalist ideals for whom the land programme is an unviable road towards self-governance, for many Mapuche activists in Chile autonomy is a slow and gradual process that can be partially achieved through engagement with the state apparatus. The shifting nature of the land programme, appearing at times as a technocratic review process and at others as a space for political contestation and deliberation, is particularly apt for the exercise of this more pragmatic form of autonomy. Two plausible explanations for this particular view of autonomy can be found in the history of political diplomacy and negotiations between colonial authorities and Mapuche people, as shown in a rich historiographic tradition, and in the specific type of social belonging widespread among Mapuche people in which identification with the Chilean nation and Indigenous belonging are not antithetical but rather co-constitutive. Given the already vast scenario of themes and processes related to the analysis of land claims, I would like here to pose a set of questions on the meanings of autonomy stemming from Bauer's analysis: What is autonomy? What are its conceptual limits for Mapuche claimants and state officers? How do aspirations of Indigenous autonomy reflect or contradict feelings of national and Indigenous belongings? How do they affect emergent ideas and practices of territorial restoration? And what is the relationship between a more general ethnic understanding of autonomy and local expressions of territorial autonomy?

Albeit written in dialogue with the political science literature, *Negotiating Autonomy*, with its methodological diversity and wide span of scrutinised phenomena, will appeal to a wide multidisciplinary readership. The implications of Bauer's

arguments reach well beyond the case study of Chile and will certainly draw the attention of students and researchers interested in neoliberalism, Indigenous rights and statecraft in Latin America.

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Jack Webb, Roderick Westmaas, María del Pilar Kaladeen and William Tantom (eds.), *Memory, Migration and (De)Colonisation in the Caribbean and Beyond*

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From the outset, the editors of this volume embrace decolonisation as an ongoing process of collaboration, self-emancipation, community engagement and reparative justice. They foreground the stories, experiences, disillusionment and lived realities of the *Windrush* generation and their journeys to the United Kingdom. The book celebrates Caribbean people as active agents of decolonisation, illustrating the power of their oral histories and personal testimonies to challenge imperial narratives.

Matthew Smith (Chapter 1) examines the decolonisation of Jamaica in the 1960s to highlight how Jamaican nationhood was underpinned by deep economic struggles and high emigration rates. Drawing closely on their own memories as Guyanese migrants settled in the UK, Bruce Nobrega, Peter Ramrayka and Anne Braithwaite and (Chapters 2, 5 and 7) recount with some nostalgia their travels to the 'motherland'. Ramrayka, an Indo-Guyanese former RAF officer and National Health Service manager, talks of feelings of confusion and unease when confronted with distorted fantasies and the broken promises of the British Empire. For Nobrega, '[this] mystique of white superiority was totally dismantled' (p. 32) and, he argues, acted as an important factor in empowering the people of the Caribbean in their fight for decolonisation. Rod Westmaas (Chapter 11) shares the stories of Eric and Jessica Huntley, illustrating how the couple established their radical company Bogle-L'Ouverture Publications in honour of the Haitian Revolution and the Morant Bay Rebellion, two great struggles for liberation.

The positioning of decolonisation as an ongoing process forces a conversation, oftentimes uncomfortable and incomplete. It is a welcome move towards closer engagement with community activists, educators, campaigners and (extra)ordinary people to understand their transnational experiences and to allow new narratives to take centre stage. The words of Caribbean intellectuals, poets and Pan-African