

The journey that a young adult begins when diagnosed with psychosis is personified in chapter 2 with the story of Sebastian, a young Mexican American in treatment at UCLA's Neuropsychiatric Institute where Jenkins was working in the early 1990s. Sebastian struggled with his inability to respond to the antipsychotic medications and the toll of the voices plaguing him. His domineering father worsened Sebastian's situation, and other family support did little to ameliorate this standoff. The young man nevertheless showed resilience in not succumbing to the voices and taking his own life.

The contested role of the family in schizophrenia—previously seen as pivotal in its “expressed emotion” influence over the etiology and course of the illness—comprises chapter 3. Along with a review of the debates over genetic versus environmental causes of mental illness, the chapter gives the reader an overview of cross-national studies that show consistently more positive outcomes in non-Western societies. Invoking the role of culture in understanding the “black box” of expressed emotion, Jenkins uses case studies from young Latino/a psychiatric patients and their parents to illustrate the nuances of familial support and concern.

The first two chapters of part 2, based upon Jenkins's work with Salvadoran refugees in the late 1980s, take the reader well beyond psychiatry's traditional concerns to the devastating impact of political violence in El Salvador's prolonged civil war. With this backdrop, the refugees' voicing

of *nervios* (distress) and *el calor* (heat) is a painful reckoning with repeated exposure to violence. Falling short of the diagnostic criteria of post-traumatic stress disorder (PTSD), their “extraordinary conditions” arguably transcend clinical algorithms.

Chapter 6 takes the reader into the “trauma and trouble” of Hispanic adolescents in New Mexico. Carrying forward earlier discussions of psychic trauma and precarity, Jenkins draws on interviews with adolescent psychiatric patients to provide an expansive portrait of their lives set amidst the “cybernetic interplay” of institutional, community, and familial neglect. Once again, the reductive reliance on diagnoses—whether depression, PTSD, or some combination thereof—falls short. Here and elsewhere, Jenkins highlights and contextualizes the reciprocal influences of culture with mental distress.

Mindful that her ethnographic work has been confined to the treated (those who have made their way to a psychiatric clinic or hospital), Jenkins acknowledges that the life worlds of the untreated are not included here. Indeed, the profound (and not altogether positive) influence of psychiatric treatment is central to this work. Thus, “extraordinary conditions” may stem in part from genetic predispositions, but their capacity to debilitate is shaped by social, economic, and cultural influences that cannot be ignored. This book is an intellectually engaged yet passionate quest to examine these influences in lives as lived.

## Juan Gregorio Palechor: The Story of My Life by Myriam Jimeno.

Andy Klatt, trans. Durham: Duke University Press, 2014. 248 pp.

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Myriam Jimeno's book titled *Juan Gregorio Palechor: The Story of My Life* is structured around the autobiography of a peasant leader involved in the struggle to defend and recover indigenous lands in Colombia. Two analytical essays written by Jimeno, a Colombian anthropologist, precede Palechor's short autobiography. Jimeno makes excellent use of Palechor's story to illustrate the dynamic process of indigenous identity formation. Palechor's autobiography spans from 1930 to 1971, providing an intriguing glimpse into the making of an organic intellectual. His life story straddled a crucial moment in history when leaders turned from class-based organizing to indigenous identity politics, transforming the political grammar through which subaltern people throughout Latin America voice their demands to the state.

The book is organized into three parts. In part 1, Jimeno reviews the literature on indigenous narratives, life stories, and autobiographies. Part 2 expertly weaves aspects of Palechor's autobiography with an analytical intervention on ethnic identity and draws attention to the historical and political forces that shape his activism. Part 3 gives voice to Palechor with his accounts of crucial moments including agrarian childhood, conscription into the Colombian army, and career as a *tinterillo* (self-educated paralegal) that ultimately propelled him to become a peasant leader. His autobiography illustrates the lived and observed experiences of social inequalities that mark the lives of indigenous and rural peoples in highland Colombia.

Jimeno argues that ethnic identity is both fluid and relational. *Campesino* (peasant) and indigenous people “use similar language, clothing, forms of production, and agricultural technology,” but the critical differences between the two are “self-consciousness and self-identification” (p. 29). Indigenous ethnic identity is defined in relation to “conditions

of domination, marginalization, rejection and exclusion” (p. 35). Furthermore, it is entangled with the history of the *resguardo*, an indigenous territorial unit established by the Spanish colonial administration but later embraced as an autonomous institution. To evince the dynamic nature of identity formation, Jimeno describes how the *resguardo* of Guachicono, birthplace of Palechor, initially comprised a diverse group of indigenous people who were either displaced or forced to resettle in the area but who later came to self-identify as Yanaconas, a collective ethnic identity that had not existed prior to colonization (p. 59).

Palechor’s autobiography skillfully illustrates how social categories of race and class are lived in the Andes. In one memorable story, he attends a school board meeting where a *cacique* (i.e., political boss) criticized rural teachers, parents, and children. Palechor describes the room full of “well-dressed people at the meeting, decked out in their fancy shoes, fine dresses, and elegant suits” (p. 115). When they saw that he wanted to speak, “they laughed out loud” (p. 115). He spoke in defense of the rural community and earned the presidency of the school board. As he writes, “They saw that it wasn’t the patched up work clothes that were talking. It was a person” (p. 115). The right to speak is often conferred upon the white or mestizo educated elite, but Palechor breaks with social limits set by dominant society and seems impervious to racist insults. He embraces the derogatory term *indio*, noting “what did I care if they called me an *indio* when to me it was a source of pride?” (p. 118). His powerful oratory skills and unwavering commitment to social equality carried him beyond the school board into the arena of national politics. He served as a municipal councilor for the Liberal Revolutionary Movement (MRL) and, later, as the secretary of the Regional Indigenous Council of Cauca (CRIC).

The book illustrates the possibilities of employing collaborative methods that unsettle rigid boundaries between researchers and activists. Jimeno met Palechor while employed at an indigenous legal advocacy organization in 1976, when CRIC leaders were being detained and tortured. Jimeno collected his autobiography in 1980 and worked closely with him to edit it in 1991. She considers that her dialogue with Palechor was made possible because we “both had experienced the historical forces that dominated our time . . . but also because we identified with the same cause” (p. 5). While the period of his political involvement traces the shift from class-based politics to ethnic-based demands, he devotes more time to his formative years and disillusionment with party politics. Narrating his story within a period of violent repression may have led Palechor to emphasize his early experiences rather than those associated with the embattled CRIC.

Jimeno’s accessible writing style combined with Palechor’s conversational narratives make this work well suited for undergraduate anthropology courses. My students read this book for an assignment and found the analytical treatment of indigeneity a refreshing contrast to portrayals of indigenous people as culturally static and unchanging. Palechor emerges as a complex but charismatic figure with a sarcastic sense of humor. Yet in discussion of the limits to state recognized multiculturalism, the reader will not find many references to the well-established literature on this topic. References to some historical documents on pages 61–62 were found to be absent from the appendix or misnumbered in the text. Nevertheless, the documents that do appear are fascinating and provide further evidence of the repression of CRIC leaders and the struggles to defend indigenous lands, historical themes that are just as relevant and urgent today in Latin America.

## Slow Anthropology: Negotiating Difference with the Iu Mien by Hjorleifur Jonsson.

Ithaca: Cornell Southeast Asia Program, 2014. 172 pp.

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In *Slow Anthropology*, author Hjorleifur Jonsson takes the reader on a journey “of engagement regarding self, other, and the world” (p. xiii). He questions anthropological ethics, stating the following: “Many celebrated schools of anthropology rest on the absolute denial of equality to or negotiation with certain peoples who are, instead, mined for material for the purpose of advancing science” (p. xiv). He asserts that

anthropology has produced understandings of people based on colonial ideologies and that it is now time to break free from these limited views and consider the history, agency, reality, and political negotiation that Southeast Asians have been engaged in for millennia. The main theme of the book is to question anthropological and academic categories regarding ethnography and ethnic groups.

Postmodernism sets the tone of the introduction with a discussion of academia and issues of representation and appropriation. Jonsson suggests that our studies on the politics and identities of people in Southeast Asia are based on our own social constructs and limited by our imaginations