

law. Huerta and Bloom had formed a very small nonprofit called Rhizomática (an explicit reference to French philosopher Gilles Deleuze) the year before, to assist indigenous communities with access to cell phone services. With the help of a few international hackers and the donation of some hardware by Mexican culture-jamming artist Minerva Cuevas, the autonomous cell phone network was accepted, invested in by local governments, and launched in 2013, attracting a lot of national and international media attention.

González characterizes what happened next as backlash, but it is narrated as more of a deviously banal crushing orchestrated by the Spanish cell phone company Movistar and local PRI (institutional party) officials. In part, crushing the small network was successful because of forces I refer to in my own work as *protagonismo*: charges that local organizers were using the network for their own benefit rather than according to the selfless political principles of egalitarianism and comunalidad. The details seem too gossipy for González's interlocutors to have recounted to him in detail, and yet this tension between noncommercial indigenous community media practices and protagonistic commercial media conventions is possibly the most crucial aspect of the network's existence and subsequent downfall.

Talea has been the subject of a small series of ethnographies following on Laura Nader's work there in the 1950s, including a documentary film co-produced by González and Nader in 2013. *Connected* is written in the form of traditional ethnographies and the producers perhaps would have done well to bring more people (and their human complexity and messiness) to the forefront. However, the documentary is also extremely accessible and well placed to begin classroom conversations about indigenous politics, anti-capitalist media practice, concepts such as tequio, comunalidad, indigenous evasions that are at least partly successful, and challenges to colonialism and corporate capitalism.

Illinois State University
Normal, Illinois
lkstone@ilstu.edu

LIVIA K. STONE

SOCIAL IDENTITY AND ACTIVISM IN MAYA COMMUNITIES

Good Maya Women: Migration and Revitalization of Clothing and Language in Highland Guatemala. By Joyce N. Bennett. Tuscaloosa: University of Alabama press, 2022. Pp. 146. \$49.95 cloth; \$49.95 e-book
 doi:10.1017/tam.2022.140

Do textiles speak? In 2012, I organized a workshop (subsequently published as a special issue of *Ethnohistory*) on Indigenous Mesoamerican literacy, supported by the Wenner-Gren Foundation and generously hosted and further supported by the John

Carter Brown Library at Brown University. Much of the lively discussions during the workshop focused on the many modalities of literacy, including the particular eloquence of textiles. Judith Maxwell wrote a vivid article about the pre-contact period to present changes in literacy and literature in Highland Guatemala that emphasized weaving and textile textual literacy.

For example, Highland Maya textile designs employ Maya conventions of registers for ordering the textual narrative. Joyce Bennett takes up this important theme of communication and meaning in Maya communities and adds a valuable emphasis on gender and activism. She thoughtfully examines the form and content of crucial messages about social identity that undergird moral and social values and powerful activism. Bennett identifies the linguistic phenomena of “clasps” (identification) and “relays” (signposts) in insightful snippets of dialogue. The primary evidence is qualitative participant observation, complemented by secondary evidence provided by a survey to assess the degree of support from communities for women’s clothing and language revitalization efforts. I was surprised to see a detailed description of research methodologies for investigating language and clothing revitalization in an appendix rather than with the discussion of methodologies in the Introduction (18-22).

In Part 1, readers get to meet Brenda (Chapter 1) and Lucia and Melinda (Chapter 2), as well as a few other people who are introduced to a more limited extent. In the main sites of research, the small town of Santa Caterina Palopó, the larger city of San Juan Comalapa, and larger still Tecpán, goodness within Kaqchikel communities is intimately associated with speaking Kaqchikel and wearing *traje*, actions that ladinos usually shun themselves and subvert in others. Bennett is careful not to recapitulate ladino rejection by interpreting Kaqchikel women’s choices as subject to inexorable, hegemonic neoliberal forces; instead, she listens to the women, who have resisted racism, oppression, and marginalization through conscious, dedicated work to revitalize their language (Chapter 3) and clothing (Chapter 4). The balance Bennett strikes throughout is to recognize both structural and symbolic violence and Maya women’s bravery, strength, and ingenuity—in short, their humanity.

Re-centering the focus on the women’s experiences foregrounds the sensory: making visible, amplifying sound, registering movement. The starting place of an individual’s everyday actions blurs lines between public and private; speaking, wearing, and moving are simultaneously personal, political, hopeful, and defiant in every setting. The reader gets to see the women and their vibrant world. Vivid full-color photographs of women wearing their *traje* and of a brightly painted refurbished bus testify to the potent role of color, pattern, and form in Kaqchikel life.

These patterns and colors also involved texture. Women describe the pleasing heft and quality of the *uq* and *p’ot* versus a nearly naked feeling when wearing ladino style clothing. Bennett’s work is remarkable because of her command of the Kaqchikel language and her prioritizing of space in the text for women of different constituencies of Kaqchikel communities to

express themselves. The main text is just 115 pages, a fair proportion of which consists of quotes in Kaqchikel, Spanish, or a mix of the two, and their English translations. I felt as though I got the opportunity to hear these women's voices.

The movement of the women in the book is an example of migration within the developing world. Bennett records the steep physical, economic, and emotional demands of internal migration. Some women moved in circuits that would increase their economic rewards, yet income was not always the deciding factor. Sometimes, women chose migratory labor paths to lessen pressures to diminish their indigeneity. Although structural violence pushes Kaqchikel women into migration, their movement did not weaken their indigeneity, but instead made it strong, fortifying their *chuj'a* (personal strength). Bennett shows that hearing, seeing, and respecting Kaqchikel women can forge a path toward important new insights.

Illinois State University
Normal, Illinois
ksampec@ilstu.edu

KATHRYN SAMPECK

DOMESTIC LABOR IN CHILE

Workers Like All the Rest of Them: Domestic Service and the Rights of Labor in Twentieth-Century Chile. By Elizabeth Quay Hutchinson. Durham: Duke University Press, 2022. Pp. xviii, 206. Abbreviations. Illustrations. Notes. Bibliography. Index. \$99.95 cloth; \$25.95 paper.
 doi:10.1017/tam.2022.141

Elizabeth Quay Hutchinson concluye su trabajo profundamente investigado y elegantemente escrito con la historia contemporánea de “Marcela,” una trabajadora doméstica que fue despedida de su puesto durante la pandemia de COVID-19. Marcela explica que, a pesar de las propuestas en contrario, sus empleadores nunca la consideraron “parte de la familia,” sino que, al igual que el 70 por ciento de las trabajadoras domésticas de Chile y 55 millones en todo el mundo, perdieron su trabajo debido a la ausencia de derechos laborales codificados.

Este libro es un estudio breve y argumentado de forma concisa sobre el surgimiento y el crecimiento de las coaliciones de trabajadoras de casa particular en el siglo veinte en Chile. Además de trazar la trayectoria ideológica, política y sociológica de los movimientos de trabajadoras de casa particular a lo largo del siglo, nos ayuda a comprender mejor cómo las trabajadoras en coalición con organizaciones marxistas, socialistas, y progresistas de la Iglesia Católica dieron forma a la democracia en Chile.

Quay Hutchinson comienza enmarcando el estudio con una pregunta mordaz: “¿Por qué la ubicación del trabajo, o el arreglo privado entre el empleador y el trabajador doméstico,