unexplained and naturalized sense of ethnic clannishness. This contradicts his own critical analysis of urban renewal documents and the role of leading planners in institutionalizing segregation. The claim that “[e]thnic succession often precipitates ethnic conflict” (33), rendered as an unexamined truism, places his account at one end of the “underclass debate” (Katz 1993). Thus the strengths of the book in connecting personal detail to historical forces are blunted for lack of depth, synthesis, and interpretation—rather than “theory” per se. For example, after a summary of ethnic groups listed in order of settlement, he writes, “Each planted shallow roots in the city block, the turf, home” (104). This brusque equation hearkens by default back to Chicago School models of invasion and succession. It equates the Puerto Rican experience with that of white ethnics, conflating white flight with economic displacement, and diminishing the historical resonance of East Harlem for Puerto Ricans everywhere, who largely defined the area for half of the past century.

To his credit, Sharman has the audacity to make race his overarching theme because that is how residents actually discuss neighborhood life. The book is accessible and divergent enough for undergraduate courses in anthropology, urban studies, and sociology. It provides a rich introduction to contemporary East Harlem, which should be read critically in order to avoid the lingering analytical pitfalls of the “culture of poverty” trope. Tenants Of East Harlem is a valuable work that touches on timely and prescient themes in urban America, as new immigration defines an era in which gentrification is the urban policy script. As the neighborhood is “happening,” these residents should be heard, so that we may pose new questions about the neoliberal project at work on the ground in East Harlem.

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Waves of Protest offers a compelling way to think about how popular struggles may shift modes in changing political circumstances. Sociologist Paul D. Almeida’s focus on the global South expands theories of collective action, which tend to draw from research in advanced capitalist democracies. Building on concepts of political opportunity and threat, he proposes a clear-cut model: In times of political liberalization, even under authoritarian regimes, civil-society organizations grow and reformist-minded protest actions proliferate; if such democratic openings close, movements can radicalize and participants are more likely to engage in disruptive actions, even
insurgencies. Observing recent events, Almeida suggests that new kinds of social actors are emerging to oppose neoliberal globalization.

The author makes his case through a study of El Salvador during the 20th and early 21st centuries. Relying an impressive range of primary and secondary sources, he traces the rise and fall of “protest waves” — defined as “periods of widespread protest activity across multiple collectivities” (12)— from episodes of popular unrest in the late 1920s to the dramatic “white marches” of the early 2000s. The book’s dense, data-packed prose is sometimes a bit dry, but its constant return to its main thesis (reiterated in charts and graphs) makes for a straightforward and ultimately powerful read. It would be a fine text for all levels of classes on social movements as well as on Central America.

Scholars of El Salvador will appreciate Almeida’s analysis of the years leading up to the key trauma of that nation’s history, indeed one of the most horrifying episodes of state repression in the 20th century (46): the 1932 massacre of at least 10,000 peasants after a Communist-led uprising. He demonstrates how a political opening under President Pío Romero Bosque (1927–31) allowed the development of an activist organizational infrastructure, which mobilized workers, peasants, students, and tenants. These citizens engaged in a wave of protests, demanding such things as cheaper rent, lower electricity prices, affordable public transport, and an eight-hour workday (40–41). But then in late 1930, facing the global economic depression, the Salvadoran state began to crack down.

Almeida contends that the repression radicalized citizens. He concurs with a finding that the Communist Party of El Salvador (PCS) “captured” much of reformist Regional Federation of Workers (FRT). Although scholars debate the extent of Communist involvement in the January 1932 revolt in western El Salvador, in which thousands of armed insurgents held a dozen towns briefly (see Lindo-Fuentes et al. 2007; Gould and Lauria-Santiago 2008), no one disputes the genocidal aftermath. The dictatorship that had come to power just before the massacre crushed all social movements. With a few exceptions, military rule suppressed civil society until the 1960s.

Almeida’s analysis of growing activism between 1962 and 1972 explores a crucial and understudied period in Salvadoran history. The military regime began to liberalize again, allowing electoral competition and opening up a wide space for a stunning array of civil-society organizations. Not only did teachers, university students, textile workers, public employees, doctors, Christians, peasants, and many others come together in trade unions, associations, and organizations, their collective energy crested in a nonviolent protest wave between 1967 and 1972. Inspired by events elsewhere, including the Cuban Revolution and the Christian Democracy movement, activist Salvadorans participated in strikes, rallies, petitions, demonstrations, gatherings, sit-ins and building occupations, as well as a few land seizures and bombings. “The most important outcome of this protest wave,” Almeida writes, “centered on the fact that … organizations and groups learned how to exchange resources within the organizational infrastructure” (89).
This capacity proved critical when the state reversed course. Electoral fraud and increasing repression—including disappearances and massacres—led to what Almeida’s theories would predict: radicalization. The civic organizations formed in the late 1960s endured and even expanded in the new political environment. Christian Base Communities proliferated. Clandestine revolutionary groups arose from the labor, educational, and church sectors. Many of these activists would coordinate through multi-sector umbrella organizations. All of this happened in a deteriorating economy. The conditions for the possibility of revolutionary conflict coalesced, as more and more people began to identify with a broad “popular movement.” Protests escalated into armed attacks on security forces. By 1980 five revolutionary groups united as the Farabundo Martí National Liberation front (FMLN). The civil war would last 11 more years.

Almeida passes quickly through the war era and the early postwar years. In the last section of the book, he examines the rise of what he believes is a new mode of activism. He focuses on protests against the privatization of health care, which inspired thousands of people to join “white marches,” so-called because participants donned white in solidarity with health-care workers. The conditions of this protest wave’s emergence are familiar: the postwar democratic opening and the re-emergence of a field of civic organizations that coordinated with each other, this time augmented by a range of non-governmental organizations (NGOs). The impetus for this activism, however, Almeida contends, is something new: globalization pressures from above. Through the 1990s, El Salvador’s ruling Nationalist Republican Alliance (ARENA) party had championed neoliberal economic reforms, privatizing a series of state entities and dismissing thousands of state employees. Early actions generated little protest. But by the late 1990s, the population, seeing few of the promised benefits of a free-market economy, became less compliant. When the state proposed outsourcing public hospital units, people took to the streets. Medical workers’ unions held strikes, work stoppages and rallies in 1999–2000 and then again in 2002–2003, when marches drew as many as 200,000 participants. The campaigns stand among the largest documented in Latin America (204).

Waves of Protest is impressive in scope. Drawing on Salvadoran historical experiences, Almeida argues convincingly for a structural model of social activism as it responds to political conditions. A student of transnational history might ask him to consider more carefully international influences; until the 1990s, they seem more like footnotes than integral to his theories. Further, Almeida might need to think more critically about the role of NGOs today, a number of which end up fortifying a neoliberal logic despite their progressive aims. Finally, an ethnographically oriented reader might yearn for a glimpse at the passions, or a view into the moral or political compasses, that compelled Salvadorans to take such risks through the 20th century, whether as rural labor organizers, striking teachers or guerrilla commanders. But perhaps that is the task this sociologist leaves for anthropologists.
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Corridors of Migration is a timely history of the last five centuries of Mexican labor migration across the borderlands. It connects broadscale processes of societal and economic composition with the micro level facets of migrant laborers’ life strategies and this linkage of big and small and of globalizing forces and regional conditions makes this book much more than a study of transnational capital and labor structures. It is instead a careful social history that is especially convergent with anthropological concerns with culture, identity, and practice.

Mexican immigration is a hot button political issue in both Mexico and the United States and border disputes and conflicts seem more pronounced than ever before. Rodolfo F. Acuña is a Mexican scholar now located in the U.S. academy where he has become a leading theorist in Chicano Studies and Latin American Studies. He has complemented historical work on the border and on labor migration by active engagement in public life and recent editorials on immigration policy. And though the book does not address directly these issues, its historical perspective is essential to current policy concerns. Current discussions of Mexican immigration tend to focus on law and citizenship while more historical work like Acuña’s parochializes these discourses by pointing to the concrete political and economic processes involved in making the border. Readers also learn that the meaning of being a Mexican—both today and in the past—reflects popular culture, subaltern resistance, and migrants’ social solidarities as much as it does colonial or corporate interests and widely circulating ideologies about migrants.

Corridors of Migration begins in the 1600s, at a moment when Mexicanness was shaped by Spanish invasion and it culminates with early 20th-century migrant labor struggles. Although Mexico’s distinct regions were affected differently by colonialism and capitalism, Acuña outlines some general trends, including forced labor, new racial and political dynamics, the introduction of alcohol, the restructuring of indigenous communities, and the alliance of nation-states with private sector interests. What sets Acuña’s account apart from other versions of this common story is his attentiveness to indigenous