

and the prevalence of sexual harassment over plebeian adolescent girls, among others. More significant, perhaps, are the author's claims that single plebeian women brought about not just new "models of living" but also new matriarchal and matrilineal family models or households. These took the form of "sheltering" sisterhoods," headed by a single protectress from a somewhat better socio-economic background than her tenants, whose daily needs to which she tended (p. 63). According to Megged, this family model significantly transformed colonial values, gender relations, and views on marriage, honor, and shame. His book thus joins the exciting scholarship on the history of Latin American women and families by authors such as Ana Lidia García Peña, Nicole von Germeten, Katherine Komisaruk, Brianna Leavitt-Alcantara, Sonya Lipsett-Rivera, Alison Poshka, Patricia Seed, and Ann Twinam. I highly recommend it for graduate and advanced undergraduate classes covering Latin American history, anthropology, gender studies, and even literature.

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In the Vortex of Violence: Lynching, Extralegal Justice, and the State in Post-Revolutionary Mexico. By Gema Kloppe-Santamaría. Violence in Latin American History Series. (Oakland: University of California Press, 2020. 230 pp. halftones, appendix, notes, bibliography, index. \$85.00 cloth, ISBN 9780520344020; \$34.95 paper, ISBN 9780520344037.)

In contemporary Mexico, whether in rural villages or urban barrios, one frequently comes across signs threatening visitors with community justice and violence if they are discovered in the act of committing a crime. The signs, often hand-made and hung from telephone poles or homes, reflect a long-standing reality in Mexico: extralegal violence, specifically lynching. Gema Kloppe-Santamaría's book, *In the Vortex of Violence*, offers a fascinating account of the history of such practices in twentieth-century Mexico.

In the Vortex of Violence is a concise, accessible book that offers an interdisciplinary analysis of the phenomenon of extralegal violence and lynching. Focused on the post-revolutionary period, in particular the 1930s through the 1950s, Kloppe-Santamaría examines hundreds of individual cases of lynchings in order to offer an over-arching theory of the phenomenon. Geographically, the author draws these cases from central and southern Mexico and a large number occurred in the state of Puebla. Organized thematically, the book includes an introduction, four body chapters, and a conclusion. The author explores the phenomenon—which she succinctly defines as "a collective, extralegal, public,

and particularly cruel form of violence aimed at punishing individuals considered offensive or threatening by a given group or community”—by examining its intersections with the process of state formation, religion, ideas of the supernatural, and crime (p. 3).

Throughout, Kloppe-Santamaría offers a careful analysis of a complicated subject. Avoiding simplistic narratives that cast lynching as alternatively a bottom-up or top-down process, she locates the complex drivers of the phenomenon, which often involved popular responses to the arrival of state agents. While noting the diversity within her case studies, she describes a general decline in the number of lynchings in the post-revolutionary period, as people both resisted and then eventually adjusted to new government institutions. Lynching, according to the author, is best understood as more often than not, a “conservative” and “defensive” response to a real or perceived threat to the status quo. Finally, Kloppe-Santamaría notes that despite the diversity of the phenomenon, the overwhelming majority of the victims of lynching in Mexico have been those on the margins of society (p. 113).

The author’s conclusions also confirm a chorus of voices that have undermined the myth of the existence of a Pax-Prista in mid-century Mexico. Far from the image of a ruling-party-orchestrated social peace and stability, Kloppe-Santamaría demonstrates the continued existence of extralegal violence well into the 1950s, often connected to long-standing, conservative Catholic hostilities to federal authority. Indeed, we now have ample evidence of Catholic-organized political violence, particularly in the country’s west and south, persisting into the 1950s and early 1960s. In addition, the author’s emphasis on how state actors participated in, and, at times, accelerated the use of extralegal violence, fits nicely with recent scholarship on the drug trade and the Mexican state’s culpability in rising levels of violence over the last half of the century.

The first chapter, “Between Civilization and Barbarity,” notes how elite voices in post-revolutionary Mexico frequently cast lynching as a “backward” practice associated with the country’s Indigenous communities. Kloppe-Santamaría successfully interrogates this narrative, noting that the presence of the state or state actors frequently contributed to the practice. Chapter 4 further develops this line of analysis through an examination of case studies involving ideas of “fat stealers” in Indigenous communities. This framing successfully connects the practice of extralegal violence to the rise of the post-revolutionary state, yet leaves one wanting to hear more of how ideas about race and tropes of Indigenous people as supposedly barbaric shaped the phenomenon.

As a history of a discrete social practice, *In the Vortex of Violence* speaks across a range of academic subfields. Scholars of violence, religion, state-formation, grassroots politics, and sociology will all find value in this volume.

Kloppe-Santamaría offers readers an eclectic, theoretically informed, and accessible account of a topic that remains urgent to Mexico's past and future.

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Stuck with Tourism: Space, Power, and Labor in Contemporary Yucatán. By Matilde Córdoba Azcárate. (Oakland: University of California Press, 2020. 316 pp. 20 halftones, maps, notes, bibliography, index. \$85.00 cloth, ISBN 978-0-5203-4448-8; \$29.95 paper, ISBN 978-0-5203-4449-5.)

Tourism has become an inescapable global force in the decades since the end of World War II. Tourists travel to pristine beaches, battlefield sites, former plantations in the U.S. South, and former prisons such as South Africa's Robben Island. From dark tourism and heritage tourism to ecotourism and cultural tourism, this industry is now the fourth-largest export sector in the world, one that generated nearly \$9 trillion in 2019 alone (p. 5).

Driven by years of ethnographic fieldwork, Matilde Córdoba Azcárate's *Stuck with Tourism* takes an unflinching look at what it takes to maintain the tourist industry in the Yucatán. The title comes from Azcárate's interviews with service workers, urban planners, scientists, government officials, and others, many of whom told Azcárate they felt they were *engrapados al turismo*—"stuck with tourism" (p. 16). Azcárate uses four sites as case studies, revealing how different elements of the tourism industry have affected workers—and the land, water, and resources—in the Yucatán.

Chapter 1 turns to the deliberate creation of Cancún into what Azcárate calls "the idealized tourist imaginary" through a predatory tourism development that "entraps people in a ghettoized geography of global consumption" (pp. 32–33). Caribbean countries such as Jamaica, Barbados, and the Bahamas turned to tourism by the late 1960s, and the closure of Cuba to the world gave Mexico the opportunity to draw in tourists from the United States. Highlighting a tourist-driven practice of enclosures within enclosures, Azcárate underscores how tourism became central to economic development on a national scale. As the number of all-inclusive resorts and high-rise time-share condominiums exploded in the region, the segregation of laborers and leisure seekers became even more pronounced.

Chapter 2 moves to Celestún, a fishing town on the coast of the Gulf of Mexico. Here, Azcárate takes the reader through the town's rapid shift from an off-the-radar town into one of the most visited ecotourism sites in Mexico. Despite local conversations around habitat and species preservation, Azcárate contends