

and valued as market-based objects and how they have been considered and displayed within intellectual spaces such as university workshops at the University of Auckland, collections of the Lacquer Museum in Takayama, and the Palace of Catec's Museu de Folclore Edison Camciso with a special room to host temporary exhibitions. In each chapter, an effort is made to connect the artisanal traditions with the history and other traditional cultural production that might occupy similar spaces, and to draw conclusions about the limitations of imagination of both collectors and historians so as to understand the full range of relationships that formed the creative process of production of these works.

Central to this study is understanding the world of women through the process of creating folk art. In each chapter, specific producers are given voice, sharing their techniques, creative challenges, family dynamics, and struggles for recognition. One of the most interesting insights of the work is in its discussion of the changes brought to folk art production through legislation in Brazil, the 1971 National Cooperative Law, which facilitated a boom in cooperative folk art production, particularly among women. Barra reveals the impact of state sponsorship and support in allowing marginalized communities to recover important traditions, such as Yoruba traditions of *boneca* rag dolls, black rag dolls, that brought with them political and social projects, such as the reevaluation of Afro-Brazilian identities, Yoruba mythologies, and the international black consciousness movement.

Barra's work emphasizes the need to historicize and theorize women's artisanal production as an important space of crafting gender identity, of challenging political inequalities, and of fashioning authentic and local forms of femininity. Although the work uses a fairly open theoretical frame, it signals the beginning of several productive questions that could lead to further theorization of creativity and feminist practice. Revaluing folk art in this way should yield important discoveries about the means by which women participate in community, family, and cultural heritage.

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## CHILE

*Bread, Justice, and Liberty: Grassroots Activism and Human Rights in Pinochet's Chile.* By Alison J. Bruce. Madison: University of Wisconsin Press, 2018. Pp. xx, 298. Illustrations. Abbreviations. Notes. Bibliography. Index. \$79.95 cloth.  
doi:10.1017/nam.2020.67

The meaning of Augusto Pinochet's military dictatorship (1973-90) and the subsequent transition to democracy have long been subjects of both scholarly and popular debate,

# Bread And Justice Teachers Manual

**SJ Ball**



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