activism. Collectively, colored veterans had a unified goal of dismantling the social and legal barriers created by whites.

Varzally emphasizes the importance of inter-racial couples in the fight for equality. Mixed families challenged the preconceived notion that racially homogenous families and communities were better. Social mobility for non-white Californians increased as a result of crossing racial boundaries through marriage and by demonstrating to whites that they could succeed socially and economically.

For scholars and students interested in the history of California or mid-twentieth century racial struggles, *Making a Non-white America* is an important work. Varzally comprehensively analyzes the significance of minorities in California. Her book shows the emergence of a different world populated by Black, Japanese, Mexican, and Jewish people shaping their own identities in their fight toward racial equality and belonging in America. The book demonstrates that these groups had their own political agendas and were not merely passive victims of white policies.

Brian Sun

Gwynn Thomas. *Contesting Legitimacy in Chile: Familial Ideals, Citizenship, and Political Struggle, 1970-1990*. University Park, PA: Pennsylvania State University Press, 2011. Paper $34.95.

Gwynn Thomas examines how Chile's emphasis on family structure affected political views leading up to and during the dictatorship of Augusto Pinochet between 1973 and 1990. Right and left-leaning Chileans emphasized family, familial identity, and the relationship between family and the state as part of their rhetoric. Thomas argues that issues of family and welfare were the primary instigators for the overthrow of former Chilean president Salvador Allende.

In 1973 country went from a socialist-communist president, Allende, to a conservative dictator, Pinochet. Allende's leftist government aimed to support working-class families with welfare programs. This upset upper and middle-class families who saw Allende's government as a threat to traditional society and mobilized against him. In 1973 a military coup lead by Pinochet ended Allende's life and presidency. A year later Pinochet assumed the presidency, and denounced Allende's socialist agenda as violations of human and economic rights for families. While Pinochet's supporters had hoped for an end to violence, his dictatorship was overthrown in 1988 by a plebiscite, and once again the rights of families were at the forefront of

propaganda. Michelle Bachelet was elected the first female president and she brought back the Familial State through socialism.

Throughout the book Thomas argues that familial belief is deeply embedded in the framework of Chilean politics. She divides her argument into four sections: the Familial State, the Familial Nation, Patriarchal Leaders, and Militant Families. Thomas writes that the Familial State provides protection to the family without regard to government power, and this state is what sets the discourse for the roles of both society and government.

The Familial Nation takes the idea of family and extends it to both society and the nation as a whole. There is an expansion of the Familial State to incorporate both Chilean society and government, and family becomes the basic unit of society. This expansion on the family theme allows the nation-state to argue that they are Chile's family, with the nation-state assuming a paternal role. The paternalism of the Familial Nation necessitates that the leaders of Chile, both political and military, assume a patriarchal role, which Thomas terms Patriarchal Leaders. This role is heavily masculine, mirroring the function men have traditionally filled, with an emphasis on protecting and providing for the family. The Militant Family extends the role of duty back to the family. Serving the nation is a central obligations of the family, while political participation must serve to protect family values.

Thomas uses newspapers, public statements, political propaganda, television shows, and magazines to make her argument. She also relies on biographies and an impressive variety of secondary sources. Thomas ends her book with the ideals of the Familial State restored through Chile's first female president, illustrating the dominant role feminism plays in shaping Chilean culture, and how familial ideals draw feminists into the political arena. What Thomas does not mention is the violent nature of Chile's past both. She also does not focus on non-traditional families such as single parents or issues such as abortion rates, domestic violence, and the negative reaction women encountered when they entered politics and the work force.

Beyond these minor shortcomings Thomas offers a unique perspective of Chilean politics during a very violent period for families during the 1970s-1990s. This book is useful for historians and students interested in Latin America, gender and cultural studies, and political upheavals.

Zoë Valadez