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Aperribay-Bermejo, Maite. *Ecoxicanismo: Autoras chicanas y justicia medioambiental*. València, Publicacions de la Universitat de València, 2021. ISBN: 978-84-9134-847-4. 163 pages.

In Aperribay-Bermejo's words, *Ecoxicanismo* explores how "Ecofeminism can be a tool to enact environmental and social change" (2021, 18) through the literary analysis of Ana Castillo's *So Far from God* (1995), *Cactus Blood* (1995) by Lucha Corpi, *Under the Feet of Jesus* by Helena María Viramontes (1995) and Cherríe Moraga's *Heroes and Saints* (1994) and *Watsonville* (1996). Environmental and social justice are two key social issues that constitute numerous Sustainable Development Goals promoted by the United Nations, and that have mobilized the youth population.

The opening chapter effectively outlines the origins and relevance of Ecofeminism as a discipline that seeks social and environmental justice through the suppression of multiple types of discrimination. Throughout the book, Aperribay-Bermejo explains the tenets of Ecofeminism and their presence in the selected literary works, which include both canonical texts, as well as some that have received less critical attention. All of them illustrate the legacy of the Chicano movement and "Xicanisma," and the persistent social relevance of their claims (Castillo, 2014). Her analysis of *So Far from God* devotes special attention to the gender oppression experienced by Chicanas and highlights the connection between environmental exploitation and human degradation. When delving into *Cactus Blood*, the author persuasively depicts how environmental degradation is one of the sources of the oppression experienced by Chicanas, concluding that "there is no social justice without environmental justice," a recurrent contention throughout her work (Aperribay-Bermejo, 2021, 69).

Her critical study of *Under the Feet of Jesus* centers around the struggles of Chicana farmworkers and their quest for social and environmental justice in the face of social invisibility and hazardous working conditions. This is a timely reading that recalls the current situation of Latinx migrants, who have proven to be essential to the US economy but endure great levels of vulnerability (Noe-Bustamante, Krogstad and Lopez, 2021; Truax, 2020). Far from making a victimizing reading, the author stresses the "resilience" that exists among Chicana farmworkers (Aperribay-Bermejo, 2021, 71). Her analysis on how the body parts depicted in Viramontes's novel epitomize the degradation of vulnerable bodies and subjects is particularly insightful.

The last two sections are devoted to the close reading of Moraga's work, which also reveals how the social vulnerability and physical health of Chicanxs worsen with ecological damage. Aperribay-Bermejo's analysis emphasizes that Chicanas resort to "solidarity" and "sisterhood" to combat intersectional oppression, and they undergo a "personal transformation when fighting for environmental and social justice" (2021, 119; 133). Her examination of the situation of undocumented migrants and the view of the American Dream portrayed in Moraga's works also attests to the contemporary context.

Aperribay-Bermejo concludes her study by outlining the reverberations across the selected literary works, and by revealing how these texts illustrate the "Chicana multicultural heritage" and incorporate an ecofeminist approach (2021, 142). In addition, the author states that these works portray the multiple and converging types of discrimination experienced by Chicanxs and Chicanas in particular, which lead to complex types of oppression such as "environmental racism" (Aperribay-Bermejo, 2021, 151). Overcoming this discrimination entails a personal and collective change that, according to the author, is only possible by ceasing the degradation of the Earth.

In essence, *Ecoxicanismo* reveals how various types of injustice and oppression intersect and harm the wellbeing of Chicanxs and the environment, which resonates with multidisciplinary research findings. As shown in recent scholarship, health is conceived as an individual "choice" and "responsibility" across numerous contexts influenced by neoliberalism, and this understanding dismisses "structural factors" (Riley, Evans and Robson, 2018, 8; 22). In a similar manner, Mexican author Cristina Rivera Garza contends that, in the US, capitalism is "disembodied," as it "has accustomed us to living under the illusion that we are incorporeal" (2020, 157). I would argue that Aperribay-Bermejo's analysis shows how, while the characters of the selected works are 'disembodied' by illness and environmental and labor exploitation, they are able to explore the impact of these health conditions on their bodies, reclaim their corporeality in the face of the incorporeality caused by capitalism, and identify and combat structural forces.

This book establishes successful connections between well-researched literary works and current social issues such as environmental and social justice, health, and undocumented migration. By using an accessible language, Aperribay-Bermejo persuasively conveys how Ecofeminism is a valid approach that promotes an

intersectional quest for social justice. These challenges, which have concerned the Chicana community for decades, remain relevant at a global level, and the selected works continue to be worth considering in literary criticism. The manageable length of the book may have forced the author to include fewer excerpts from the literary texts, which could have strengthened the analysis. In addition, even if it is briefly done in the last chapter, the book could have benefitted from a transversal comparison of the selected texts and topics that could have highlighted the reverberations across texts. Nonetheless, the structure chosen by the author seems more appropriate for those interested in a specific text.

I believe that scholars working on 20th- and 21st-century Chicana and Latina cultural productions would highly benefit from reading this book, which sheds light on various contemporary issues. Researchers on Ecocriticism and Ecofeminism are also likely to find this work useful.

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