

Utopias latino-americanas: Política, sociedade, cultura. Edited by Maria Ligia Prado. São Paulo: Editora Contexto, 2021. Notes. 416 pp. Paper, R\$65.00.

No more fitting a homage to Maria Ligia Prado, one of Brazil's most important historians of Latin America, than to commemorate her 80th birthday with a collection of essays by prominent scholars from throughout the Americas writing on the theme of Latin American utopias.

Until the 1980s, most Brazilian historians looked inward to research and write national, regional, or local narratives about their country's past. Few turned their scholarly gaze to the history of their immediate neighbors or toward the colossus of the north. As one of the pioneering Brazilian professors in the field of Latin American history, Prado has brought the Americas to Brazil through her own production and that of the many scholars she trained during her long and illustrious career at the University of São Paulo.

The 22 essays in this collection by her former students and colleagues offer a sweeping, if not eclectic, analysis of the different ways in which Latin Americans, and some non-Latin Americans who studied the region, have understood the possibilities of radical political, economic, or social change, as idealistic as their proposals may have been at times. This volume is particularly timely at a moment when in recent years extreme Right dystopian political leaders in the United States, Brazil, and other countries of the Western Hemisphere have presented radically different paths for their nations' futures. The volume is divided into five sections, and a brief summary of sample essays in each will offer a taste of the book's rich content. The first section addresses ethnic-racial and gender utopias. Here, Prado and Romilda Costa Motta's essay on political violence against women provides the reader with short biographical sketches of three rebellious women who defied social norms of the nineteenth and twentieth centuries: Camila O'Gorman of Argentina, who broke with her elite family to live with a priest and was executed as a consequence; Patrícia Galvão or Pagu, a Brazilian communist organizer of the 1930s and 1940s jailed for her beliefs; and Azucena Villaflor de De Vincenti, a founding member of the Mothers of the Plaza de Mayo, who herself became a victim of the Argentine dictatorship's violence. At a time when women's defiance of hegemonic power was considered an "aberration" and their actions categorized them as hysterical, degenerate, or crazy (p. 34), the essay reminds us of how courageous and visionary these women and so many others were.

Prado and Valdir Santos's examination of liberal reforms in nineteenth-century Colombia leads off the section titled "Utopias of Knowledge." While political crusaders with anticlerical sentiments inspired by European Enlightenment ideas attempted to make modest changes in education, they were thwarted by the intense opposition of the church and conservative forces. Gabriela Pellegrino Soares, in turn, looks at the role that

archaeology played in the early twentieth century in Peru and Mexico in creating national identities emphasizing the Indigenous past rather than that of the Spanish conquerors. Barbara Weinstein's short profile of US Latin Americanist Frank Tannenbaum, based on her forthcoming intellectual biography of the radical activist and noted scholar of Mexico and Brazil, is among the contributions in the section "Utopias, Representations, and Imaginaries." Reversing a dynamic in which the traditional elite of Latin America and the Caribbean looked to the United States or Europe as reference points in their attempts to propose paths to modernization and socioeconomic transformation, Tannenbaum insisted on learning from Latin America—more specifically, the agrarian reform of the Mexican Revolution. Weinstein points out that Tannenbaum did not romanticize the radical rural developments taking place in Mexico but rather saw them as a model for similar changes in the landholding structure of the southern United States that would benefit poor farmers and sharecroppers.

If the Mexican Revolution represented a viable political utopia for many Latin Americans at the turn of the twentieth century, later the Cuban Revolution and the "Chilean road to socialism" under the leadership of President Salvador Allende offered two more recent, and alternative, routes to fundamental social change. Sílvia Cezar Miskulin chronicles the fortunes of Cuban intellectuals who initially supported the revolution but then distanced themselves from its increasingly authoritarian nature, which included the persecution of homosexuals and others considered "counterrevolutionary" (pp. 266–67). Miskulin acknowledges that the population as a whole benefited from considerable improvements in access to public education and the reduction of social inequality but argues that the cultural policies of the revolutionary government, which included excessive control over cultural production and censorship, limited the political space of intellectuals on the island, leading many to leave the country.

Maria Helena Capelato's contribution, "Democracy and Socialism in Chile," traces the history of the Chilean Left, especially the Communist and Socialist Parties, that formed the core of the Popular Unity government of Allende and sought to implement profound socioeconomic structural changes within the democratic electoral process. The overthrow of the Allende government on September 11, 1973, seemed to mark the defeat of this Chilean "experiment" of a peaceful transition to socialism, but as Capelato points out, former exiles and academics are still debating why this utopian process failed (pp. 254–55). Other essays on the recent experiences of Evo Morales in Bolivia and the Bolivarian Revolution of Venezuela round out the section on political utopias.

Finally, the different projects of Latin American unity and integration represent attempts to solidify commonalities among quite diverse national realities, all within the context of the United States' growing hegemony in the region during the twentieth century. Mary Anne Junqueira's essay examines the early years of tension between the United States and Latin America, focusing on Argentine Foreign Minister Luis María Drago's use in 1902 of the Monroe Doctrine to criticize European intervention in Vene-

zuela to collect unpaid loans as a foreign incursion into the Caribbean. However, the US government turned the argument around, insisting that Venezuela's financial insolvency placed the entire region at risk and thus justifying President Theodore Roosevelt's policies in favor of US interference in countries facing financial crises.

The volume's closing section also includes José Luis Beired's account of how the Centro Brasileiro de Análise Planejamento, a think tank founded by academics forcibly retired from Brazilian universities during the dictatorship, promoted links and collaborations with progressive scholars throughout Latin America, in part through the experience of some members who lived in exile in Chile for a time. The final essay, by Regina Aída Crespo, asks whether the integration of Brazil within Latin America is a reality or a utopia. Presumably written during the dark years of the Jair Bolsonaro administration that opposed any collaborative multilateral efforts, such as the União de Nações Sul-Americanas, the author is quite pessimistic about any real economic integration or sociopolitical cooperation in social development. Only time will tell if the new Luiz Inácio Lula da Silva administration will change that dynamic.

Among the many strengths of this edited collection is the way in which most contributors easily shift between an analysis of a given country and others in the region, offering valuable comparisons that note both similarities and stark differences in how individuals and movements understood utopias and the possibilities of implementing them.

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doi 10.1215/00182168-10592011