

institutions and the role of key lobbying pro-choice organisations. While this confirms the effectiveness of Mexico's elite model, it is less clear what the implications are of this success for the other propositions advanced concerning the significance of the weaker elements of the network, and this research remains to be done.

In Brazil, feminists did not achieve major abortion reforms, but were able to oppose conservative bills that aimed to guarantee the right to life from conception, and undermine some other previous gains. Brazil's networks were less vertical (fewer strong links with the judiciary) than Mexico's, although feminists worked closely with the executive, with the Partido dos Trabalhadores (Workers' Party, PT) and other parties of the Left. As a result, the networks were more horizontal and campaign strategies created opportunities for intersectional network-building through participatory mechanisms, national conferences and extensive party networks. Feminists were therefore able to gain significant outreach across the country and develop a more diverse and inclusive network, incorporating Black feminist and LGBT+ organisations.

What emerges most clearly from this analysis, apart from the importance of broad, inclusive networks in producing policy change, is that, as the authors express it, '[t]he era of institutional activism is not over [...] and is still crucial to opposing conservative actors in Latin America' (p. 7). Despite the scepticism expressed by some strands of feminism about working in or with the state, getting legal reforms passed or preventing them depends on wielding influence within, as well as outside, institutions by a strong and cooperative movement. While the authors recognise that some of their conclusions are necessarily tentative given the fluid nature of politics, in illustrating the value of network analysis for understanding how feminists bring about policy change they have cast light on some of the most important and contentious issues within contemporary feminism and point to some important lessons in political strategy.

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## **Joanna Crow, *Itinerant Ideas: Race, Indigeneity and Cross-Border Intellectual Encounters in Latin America (1900–1950)***

**Palgrave Macmillan, 2022, pp. xiv + 371**

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The Peru–Chile relationship is one steeped in histories of conflict, according to generations of scholarship. While conflict may certainly be a reality, recent work has pushed for a radical rethinking of the relationship, one that recognises difference but emphasises similarity and connections. Joanna Crow's book, *Itinerant*

*Ideas: Race, Indigeneity and Cross-Border Intellectual Encounters in Latin America (1900–1950)*, is a welcome addition to this rethinking.

Crow sets out to write a history of ‘how ideas travelled across national borders in early-twentieth-century Latin America’, with a specific focus on ideas on race and processes of ‘race-making’ (pp. 3, 5). These discussions and processes took place both on the national and transnational level, which in turn reveals ‘overlaps’ in ideas on race and shows how we can only understand these processes if we view them as part of a transnational dialogue (pp. 13, 7). While Crow builds on recent work putting Peru and Chile into new conversations, she also correctly points out that much of this work does not centre race in the analysis. Focusing on race allows Crow to examine histories of struggles over racial justice and bring Chile into Latin American conversations on *indigenismo*, a topic which often ignores Chile.

The book is organised into 12 chapters which fit within three parts, each part representing one subtheme. Part 1 deals with labour. Less about the labour movement than people discussing labour, the first third of the book puts into conversation many of the key Peruvian and Chilean players of the early twentieth century: José Carlos Mariátegui, Magda Portal, Ciro Alegría, Victor Raúl Haya de la Torre, Luis Alberto Sánchez, Moisés Poblete Troncoso, among many others. (The character list is long across the book, but every chapter contains a useful introduction which includes both some of the main arguments and a brief discussion of some of the main people in the chapter, as well as if they have made a previous appearance in the book.) Many Peruvian Apristas made their way to Chile due to political repression in Peru in the early decades of the century, and while in Chile they had an enormous impact on labour discussions. Following these exiles not only helps to show their involvement in Chilean circles; it also reveals how some of the central ideas of the Alianza Popular Revolucionaria Americana (American Popular Revolutionary Alliance, APRA) – and Mariátegui – developed within and through Chile (pp. 45, 55).

Part 2 moves to look at cultural heritage, in particular textiles, Machu Picchu and Cuzco, and museums. The overarching theme in this middle part of the book is that Chileans and Peruvians were in consistent conversations on how to interpret the past (more or less since the fifteenth century), and that different intellectuals used their interpretations of the Indigenous past to make arguments about the contemporary moment. Crow also delicately pulls out the nuances of these processes. In Chapter 6, for instance, Alberto Giesecke and Luis Valcárcel’s letters point to the importance of personal relationships and how tensions between tourism and the ‘need to conserve and protect’ Pachacamac ‘replicat[e] colonialist and imperialist divides’ (p. 176).

The final part of the book focuses on education. Here we see a return of the Apristas in exile in Chile, their involvement in discussions on education, and Chilean authorities actively taking up these conversations. Framing this section is a well-done chapter on educational reform in Peru and Chile, who were behind these debates, and the overall goals. Chile made its mark on Peruvian intellectuals as a kind of model of reform, with Luis Enrique Galvalán writing in a 1928 article published in *Amauta* about the Chilean model ‘beckon[ing] a great future for our people in this continent of Manco and Columbus’ (p. 255). Crow unearths plenty of material to support the central claim of the continual conversations and mutual

reliance between Peruvians and Chileans: 'So, the Santiago-based *Revista de Educación* published updates on Peruvian developments and opinion pieces by Peruvian intellectuals, and Peruvians writing in *Amauta* disseminated the news of educational reforms underway in Chile' (p. 256). One of the stories in Chapter 10 that deserves more scholarship, as Crow notes (pp. 273–5 and p. 275, fn. 17) is that of Ezequiel Urviola, a Mestizo who took on an Indigenous life, was involved in anarchism and the Comité Tawantinsuyo, and eventually went to Chile due to political repression. Unfortunately, we do not know much about his time in Chile.

The source base of *Itinerant Ideas* is largely printed primary sources. One of the many impressive aspects of the book is Crow's ability to sift through a wide array of periodicals, paying close attention to the authors, who they are referencing, and then constructing an analysis of political programmes, connections and influence that would be unseen by a less-keen eye. This close reading and understanding of broader contexts is a shining example of intellectual history as method.

*Itinerant Ideas* is a smart and timely book. Along with other recent scholarship, it forces us to re-examine the Peru–Chile relationship and alerts us to the centrality of race in these twentieth-century conversations. It is a significant achievement as a piece of research and covers a vast set of actors, with themes that would be relevant for many scholars of Latin America. Beyond Peru and Chile, Crow also shows the central place of Mexico – both as a location of conferences, discussions and experiences and as an idea – in the circulation of discourses on race. It is unfortunate that the publisher has placed a hefty price tag on the book, putting it out of reach for many.

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## **Vanni Pettinà, *A Compact History of Latin America's Cold War*, translated by Quentin Pope**

**University of North Carolina Press, 2022, pp. xx + 198**

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Even two decades after a shift to emphasising the implications of the Cold War beyond the North Atlantic Treaty Organization (NATO) and the Warsaw Pact, historical accounts often foreground the actions of the superpowers in the wider world. Latin America, with a partial exception of post-revolutionary Cuba, mostly appeared as a battleground, in which primary attention was accorded to actors, interventions and proposals from the United States.

However, the historiography has sharply shifted. Today, Latin Americans are central actors, and a new generation of multi-archival work continues 'retiring