

relocation of slavery to plantations and its entrenchment in Brazil's labor policies. Chapter 4 turns its attention to liberated African and Afro-Brazilian children and their experience with the occupational training institute established within Rio de Janeiro's penitentiary. Set up to prepare an underprivileged, black youth for productive citizenship, the institute helped to stigmatize them as potential delinquents, further racializing the poor. Finally, chapter 5 uses select biographies to reveal the cycle of incarceration Africans endured as their pursuit of a full freedom on their own terms was met with police surveillance of their labor, social lives, and leisure time.

Jean thus narrates the efforts political and economic elites made to preserve slavery in the hinterland and to create a compliant, free workforce in coastal urban centers amid the uncertainties of the 1830s to 1860s. Those decades encompassed the first legal attempts to end the Atlantic slave trade to Brazil, the final, successful abolition of the trade, and liberated African's fight for the full freedom. The establishment of a penitentiary complex organized around punitive labor regimes and occupational training became one answer to the contentious issue of enslaved labor and black freedom. These prisons were meant to transform their inmates, some convicted criminals, others liberated Africans, into productive Brazilians worthy of citizenship. In the process, Jean argues, they helped to police the freedom of the country's unprivileged classes. Ultimately, the systemic confinement of black men, women, and children documented in prisoner portraits and other registries recasts a global abolitionist and liberal moment under a revealing new light. Jean's analysis of this moment, and her closing discussion of the prison photograph and petition for freedom of Rufino, a liberated African, highlight the cruel continuities that marked the transition from slave to free, colonial to postcolonial societies, and their devastating impact on Black Atlantic lives.

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FEMINISM AND WOMEN'S ACTIVISM IN ARGENTINA

Gendering Antifascism. Women's Activism in Argentina and the World, 1918–1947. By Sandra McGee Deutsch. University of Pittsburgh Press, 2023. Pp. 408. \$60.00 cloth. doi:10.1017/tam.2024.14

This investigation reveals the history of a forgotten but very important Argentine antifascist women's association: the Victory Board. This was a sizable and active association, founded in 1941, with the purpose of contributing to the victory of the Allies in World War II. As part of their efforts, members knitted garments for the Allies and organized marches and rallies to defend democracy. When the war ended, the association shifted its purpose to help in the reconstruction of Europe, but it

soon lost the impetus of the previous years. The Peronist victory in 1946 finally set into motion a process that ended in its demise. According to the Sandra McGee Deutsch, Peronism also contributed “to expunge the historiographical memory” of this institution (251).

The book is organized into eight thematic chapters in chronological order with a conclusion.

Deutsch brings an impressive array of different sources to provide a detailed and absorbing history of this association in which almost no aspect is left untouched. In the first chapter, the author examines the previous efforts that converged in the birth of this association advancing later onto the exploration of the Board itself. The conclusion places the case in the long history of antifascism and feminism. Deutsch pays particular attention to dissect the significance and impact of the association for women in Argentina. She argues that the Board gendered antifascism in a unique way. It was, after all, the only leading Argentine, antifascist association led by and composed entirely of women. The picture that emerges from this monograph is of a relevant but complex association with divergent values. The women of the Victory Board upheld a feminist language and demands, but also adhered to customary gender notions, like maternalism, and avoided topics such as sexual rights. In the discourse of its spokespersons, women were envisioned as mothers, housekeepers, workers, professionals, and citizens. This heterogeneity can be linked to the fact, also shown by Deutsch account, that in terms of its social composition, or political or ideological profile, there was no a single pattern that emerged. Women of different social as well as political backgrounds joined the association. Liberals, Communists, conservatives, and even Catholics made up the Board. In this sense, the book strengthens the argument presented by recent literature on this phenomenon that antifascism was more of a sensibility or an appeal than an ideology. The author claims that the Victory Board was a training school for democratic exercise becoming a chapter in the fight for women’s suffrage. Although the investigation is very nuanced, the conclusions pay more attention to the most progressive aspects of the project.

One of the most attractive aspects of Deutsch’s research is how it illuminates the many aspects that intertwined to trigger women’s involvement in this cause. Class relationships, couples’ interactions, and political, ethnic, and national identities as well as rivalries with other groups are carefully analyzed in the investigation. Another interesting aspect is how Deutsch addresses the transnational relations that shaped the fate of this association, including the South-North and the South-South (mainly with Uruguay). Deutsch’s book is a fundamental contribution to a thriving field in Argentina: that of the studies of antifascism. Her work reinforces the position held by this literature that antifascism had a very strong influence in Argentine society and politics, at least until the emergence of Peronism. It adds a central chapter to this history as it allows us to understand women’s particular role

in it. Moreover, the book illuminates unknown aspects of the history of feminism and women activism in Argentina. In doing so, the author provides a model for future researchers on how to knit the local, the national, and the transnational in the study of this phenomenon.

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POLITICAL HISTORY OF THE PERUVIAN LEFT

The Fate of Peruvian Democracy: Political Violence, Human Rights, and the Legal Left. By Tamara Feinstein. Notre Dame: Notre Dame Press, 2023. Pp. 324. \$65.00 cloth; \$51.99 e-book.
 doi:10.1017/tam.2024.19

Tamara Feinstein’s insightful political history of the Peruvian Left is a very important contribution to the historiography of twentieth-century Peru. Her book represents a new generational and more distanced approach to studying the tragic story of leftist political movements in the last decades of the twentieth century. The research for this book is impressive. Her analysis comes from a careful consideration of a wide variety of primary sources, including dozens of interviews, private archives, newspapers, and other sources from the organizations and movements she studied. This is highly original research, and she makes a compelling case.

She argues that the fractures evident in leftist political alliances during the 1980s have their origins in the original divide between Víctor Raúl Haya de la Torre and José Carlos Mariátegui. And she traces the history of these long-standing differences from the 1950s through the 1990s. However, the emergence of the Shining Path and its brutal attack on the “legal Left” beginning in the 1980s put unprecedented pressure on the alliance between radical and more moderate leftist actors. This development caused those fractures to explode. The Shining Path effectively destroyed the Left by deepening the divisions over the issue of the use of violence and armed struggle. Public animosity and revulsion toward the Shining Path also stigmatized all leftist politics for a time. This made alliances between leftists and other groups (civil society) more difficult. Lastly, the Shining Path murdered a big part of the leftist political leadership—leaders from both political parties and from social movements.

Chapter 7 examines several different “memory frameworks” in post-conflict Peru (2000–10). This is the most interesting part of the book. Feinstein compares and analyzes the official truth commission, an extraordinarily important monument (“Ojos que Lloran”), the national history museum, and several war-related anniversary events and commemorations. She argues that the divisions within leftist politics are replicated