

Chapter 1 focuses on the *Panama Tribune*, a weekly paper founded in 1928 by Sidney Young for the Afro-Caribbean community in Panama. The second chapter, shifting into the 1940s, details activism networks that grew in response to a denationalization campaign ultimately written into the 1941 constitution. Chapter 3 narrates the evolving “conversation about what role, if any, Afro-Caribbeans could have in speaking for and representing Panama in the modern world” during the first half of the 1950s (93). The subsequent chapter, “To Be Panamanian” turns to the renegotiated Canal treaty of 1955 and its complicated implications for the Afro-Caribbean population. The final chapter, shifting to New York, follows the efforts of *Las Servidoras*, a woman’s scholarship group, and the ways its efforts demonstrate both a process of claiming Panama and the building of communities of “multi-diasporic blackness.” The conclusion looks at several examples of Afro-Caribbean Panamanian contributions to intellectual and public life post 1960 and the complexities of claiming citizenship through diaspora.

Corinealdi attends to debates around citizenship among the Afro-Caribbean community in and beyond Panama, and the ways such conversations shifted and adapted to particular historical moments, reminding us they are often not cohesive and tend to demonstrate diverse conceptualizations of belonging. It provides a map of the local internationalism that undergirded this work of anti-racism and inclusion that is detailed and illustrative; there is also a wonderful thread of individuals that weaves through the chapters and makes for compelling reading. Throughout the book Corinealdi delicately maintains the tensions between demanding inclusion in nation-state-based visions of belonging and formulating Afro-diasporic alternatives to hypernationalist projects. As a result, her book is a widely appealing and valuable addition to diaspora studies, Central American and Caribbean historiography, and scholarly understandings of how individuals and groups navigate belonging in and beyond the nation.

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CHILEAN JEWS AND PINOCHET

Latent Memory: Human Rights and Jewish Identity in Pinochet’s Chile. By Maxine Lowy.
 Madison: University of Wisconsin Press, 2022. Pp. xxi, 297. Notes. Index. \$79.95
 cloth.
 doi:10.1017/tam.2023.22

This is a book with a purpose. After several years spent interviewing Chileans of Jewish descent, Maxine Lowy wove their memories into a narrative that goes along with primary and secondary documents related to the abuses of the Augusto Pinochet dictatorship. The stated goal of the book is to “harness the latent memory of both Jewish and Chilean history” (5) as a way to start healing past wounds. Specifically, that

means publicly recognizing the ways in which the Jewish community remained quiet during the Pinochet dictatorship, thereby accepting human rights abuses. Lowy argues that those memories are suppressed, with too many people reluctant to acknowledge them. It is a compelling and, of course, sobering read.

Lowy first traces the Jewish experience of exodus. A trickle of Jewish immigrants arriving in Chile at the turn of the twentieth century accelerated in the 1930s. Fleeing Europe, many had never heard of Chile, or even knew where it was. And why Chile? It was sometimes as simple as Chile's affording the only viable visa, or perhaps its willingness to allow immigrants to bring more belongings. Sometimes it was just a well-placed bribe. Once in Chile, many Jewish leaders feared the rise of Salvador Allende and considered the military coup a welcome event, turning away from the evidence of torture, death, and disappearance. As with many other Chileans, that has complicated the process of remembering.

At the time, Jewish community leaders "made known their support for the new regime from the early days following the military coup and throughout the duration of the dictatorship" (45). That even went so far as making donations and rejecting claims that the dictatorship was anti-Semitic. There were exceptions, however. For example, Rabbi Ángel Kreiman secured the release of many prisoners, even going straight to judges, or even to Augusto Pinochet's office. Lowy documents how many others risked their own well-being to hide the persecuted and get them out of the country. Yet, those humanitarian impulses worried others in the Jewish community, who wanted to maintain positive relations with the dictatorship.

That is the essential tension of the book. Despite their own past experiences, many people remained quiet even when presented with irrefutable evidence of persecution. But those accounts also come with empathy, even from people whose family members were arrested. They do not excuse the silence, but they seek to understand its origins. Often it was tied to fear.

Fear is woven throughout the narrative. It was the currency of the dictatorship. Lowy details the many Chilean Jews who were arrested, imprisoned, and sometimes killed by the military regime. At the end, she lists the names of people of Jewish origin who were forcibly disappeared or summarily executed. Some of those, moreover, were Chileans because their own parents had fled the Nazis. Lowy shows so many parallels, even noting the echoes of Anne Frank. There were, in fact, "Annes of Chile."

Lowy hopes that memory can create meaning, and prevent the same from happening again. I highly recommend reading her effort to do so. She is a journalist, not an academic, but I believe nonetheless that her book would have benefited from at least a short historiographical discussion of previous scholarship. There are numerous works in both English and Spanish on the Jewish community in Chile, but Lowy does not tell

us where her work fits within them. She wants to make an impact on Chileans to be sure, but the book has an even broader academic audience than that.

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TESTIMONIAL OF SURVIVAL: PERU'S INTERNAL CONFLICT

Graciela: One Woman's Story of War, Survival, and Perseverance in the Peruvian Andes. By Nicole Coffey Kellett, with Graciela Orihuela Rocha. Albuquerque: University of New Mexico Press, 2022. Pp. 308. \$29.95 paper; \$29.95 e-book.
 doi:10.1017/tam.2023.23

Toda persona informada sobre la historia reciente del Perú y, más aún, quienes vivimos en el país durante la década de 1980, conocemos bien la tragedia generada por Sendero Luminoso y el espiral de violencia y las pasiones asesinas desatadas durante esos años. El Informe Final de la Comisión de la Verdad y la Reconciliación (CVR) documentó decenas miles de muertes, cientos de miles de desplazados, diversas violaciones contra los derechos humanos y sus gravísimas consecuencias sociales, institucionales, y económicas.

En este libro las estadísticas se revelan con un rostro humano en toda su crudeza y se encarnan en una mujer, valiente y resiliente, víctima del sinsentido de odio que se vivió en todo el país, pero que afectó de manera particularmente cruel a los más marginados. En esta obra, la antropóloga Nicole Coffey Kellett, estadounidense y profesora asociada de la Universidad de Maine en Farmington, recoge el testimonio de Graciela Orihuela Rocha, quechua hablante y campesina oriunda del remoto distrito de Oronccoy en la escarpada sierra de Ayacucho, el departamento peruano donde comenzaron las acciones de Sendero Luminoso y donde se concentraron la mayor cantidad de víctimas de este conflicto.

Además de la introducción y las conclusiones, el texto se desarrolla en ocho capítulos en orden cronológico. En el primero se narra la vida de Graciela hasta los once años en la apartada y pacífica comunidad rural de Oronccoy, donde, a pesar de la precariedad material, se hace referencia a una niñez feliz y en relativa armonía con las tradiciones y modos de vida de su pueblo.

Entre el segundo y el cuarto capítulo la narración adquiere un carácter dramático. Se relata la llegada de Sendero Luminoso y la posterior represión de las fuerzas militares, generando una abrupta disrupción de la vida de su comunidad. Ante esto, Graciela, junto con vecinos y parientes, huyeron de su pueblo viviendo durante tres años "como ciervos" en la intemperie de la sierra ayacuchana. Luego, tomados como prisioneros por militares, Graciela fue testigo de asesinatos y víctima de abusos sexuales, además de la destrucción