

Canada's 'attempts to leverage its status as a middlepower to legitimize *Pax Americana*' (p. 144). This provides space for radical governments, even if it is far from guaranteed that such governments will actually break with neoliberalism and seriously attempt to deepen democracy.

This is a well-written, accessible book which in an admirable way is broad in scope (empirically and theoretically) and short in number of pages (148, excluding the bibliography). The strong points of the book are the twofold comparative design (two democracy promoters, three target countries) and the embedding of the case studies in a larger theoretical and regional argument. The case studies also contain important empirical insights into contemporary practices of North American democracy promotion, in particular with a view to the much less studied case of Canada.

Given that the book does so much in so few pages, there are inevitably some issues that would deserve a more thorough treatment. For instance, Burron's field research-based case studies reveal quite a few facets of North American democracy promotion that do not sit easily with the rather clear-cut Robinsonian argument. In the case of Haiti, Burron finds that Canadian NGOs 'were not merely carrying out the state's agenda'; it was rather their alignment 'with their counterpart Haitian NGOs, who were largely disillusioned with the Lavalas government and remained detached from the popular movement', which helps explain their support for the toppling of Aristide (p. 68). In the US case, he writes that 'the local elite [in Haiti] and their Republican allies in Washington remained viscerally opposed' to Aristide, although the latter 'had implemented most of the neoliberal reforms demanded by the international financial institutions' (p. 68). In both instances, North American policies were apparently much less driven by cool-headed strategic reasoning on behalf of some overarching capitalist interests than the neo-Gramscian argument would suggest. How the overall strategic logic of democracy promotion emphasised by Robinson and Burron is realised (or not) through the multiplicity of organisations and individuals involved in the democracy aid business would clearly deserve a more detailed empirical analysis and a more nuanced theoretical reflection.

Also in the case of Bolivia, North American democracy promotion proves more complex than a mere extrapolation of Robinson's argument would suggest. Canada's relations with Bolivia remained remarkably friendly, and even US 'regime change' policy was fairly moderate when compared to the history of US Latin American policy. For instance, US support for the opposition autonomy movements in Bolivia's lowland departments, as reported by Burron, consisted of official development aid for the departmental governments and a visit by the US ambassador to the governor of Santa Cruz, Rubén Costas. Not too 'hard' a tactic, if judged by historical standards, and certainly nothing worth calling a 'democracy war'.

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Fernanda Beigel (ed.), *The Politics of Academic Autonomy in Latin America* (Farnham: Ashgate, 2013), pp. xviii + 270, £65.00, hb.

Is academic globalisation a one-way – that is to say, a North–South – process? What are the possibilities and limits of academic autonomy in 'peripheral' countries? Answering these two important questions seems to be the main goal of the volume under review. In recent years the view of academic globalisation as a flattening process

that would have erased differences through an 'Americanisation' of international intellectual activity, particularly in societies usually characterised as 'peripheral', has received a healthy corrective. Recent scholarship has emphasised the creative dimension of the reception and circulation of ideas and academic models, the limits that the different cultural, academic and intellectual traditions impose on globalisation and the specificities and hybridisation involved in the process of cultural modernisation in each cultural space. Fernanda Beigel, who edited this volume, and the research group she leads in the province of Mendoza in Argentina have a very active research agenda going in this direction, and *The Politics of Academic Autonomy in Latin America* assembles their latest production on the topic.

Headed by an introduction by Beigel, wherein she defines the main concepts and outlines the theoretical framework that articulates the volume, the book consists of 13 chapters divided into four thematic sections. The limited space of a short review does not permit discussion of all the chapters, so I will mention only those that I deem more relevant. The first section, 'The Institutionalization of Research and Professional Training in Latin America', is composed of four chapters, two of which are authored by Beigel herself. It is conceptually the strongest section of the whole book and probably the one that best fulfils the goals established in the introduction. Particularly informative are the first three chapters, which include a transnational dimension in the analysis, something absent from most of the other chapters of the book. By pointing to the role of Latin American intellectuals during the early years of UNESCO, the contribution by Anabella Abarzúa Curtoni emphasises that internationalisation of academic institutions occurs along a two-way path. The chapter by Beigel on the diplomatic competition among Argentina, Chile and Brazil for leadership in the institutionalisation of social sciences unearths some interesting new information, while the piece by Natalia Rizzo on the Argentine Institute of National Foreign Service concentrates on an interesting and sorely understudied institution, created with the purpose of training diplomats as a state elite in Argentina. However, like most of the other chapters, this one is more descriptive than conceptual; while it provides new information, it does not draw any relevant conclusions from it.

The rest of the book focuses on Argentina and Chile. Section II of the volume, 'International Cooperation, Foreign Aid and Academic Mobility', consists of three chapters that analyse the evolution of the Fulbright Program between 1955 and 1973, the role of the Jesuits in promoting academic social research in Chile, and the internationalisation of the University of Cuyo in Mendoza, respectively. The chapter on Fulbright by Juan José Navarro is probably the most informative, although it would also have benefited from a conclusion. The piece on the Society of Jesus sheds light on the role of religious organisations in the modernisation of social research in Chile. Surprisingly, however, although he is mentioned several times, it does not analyse the role of Father Roger Vekemans in the controversy generated around the Marginality Project that the Ford Foundation funded in the late 1960s, an affair that had important consequences for the institutionalisation of social sciences in Latin America.

Section III, 'Politicization versus Professionalization?', concentrates on the politicisation of academics in the 1960s and 1970s. Out of the three chapters included in this section, Fernando Quesada's piece on the role of the Rockefeller Foundation in Chile, focusing on the creation and evolution of the Centro de Investigaciones de Historia, is probably the most instructive. María Agustina Diez, on

the other hand, does not draw any relevant conclusion from her attempt at a prosopographical analysis of Argentine social scientists in the 1960s.

The fourth and final section, 'The Contraction of Academic Autonomy', is dedicated to different aspects of the evolution of academic institutions in Argentina and Chile during the dictatorships. It also includes a piece by Paola Bayle that brings to light the relatively little-known role of British institutions in providing aid to Latin American, particularly Chilean, academic exiles. The chapter by Fabiana Bekerman on science in Argentina during the dictatorship analyses the military's scientific policies, showing that the dictators opted to downsize the politicised higher education system and to expand, instead, the National Council of Scientific and Technological Research, an institution that they could control with greater discretion than the universities.

Overall, like most edited volumes, *The Politics of Academic Autonomy in Latin America* is an uneven product. Most chapters lack conclusions, and in fact the whole volume would have benefited from a general conclusion to tighten up the analysis and provide relevant generalisations based on the specific case studies included. Many of the topics covered by the book are interesting and novel, but the useful information provided by some of the chapters is not capitalised upon in the service of a conceptual and theoretical analysis. Many times the reader ends up suspecting that the information provided is relevant, without knowing exactly why.

In sum, this is an instructive volume that sheds light on some little-known episodes, institutions and processes associated with the development of social sciences in Latin America. However, most contributions fail to provide a conceptual framework and to offer some more general conclusions derived from their specific cases. Moreover, the project behind this volume seems to be more limited than the title of the book suggests: although it makes reference to 'Latin America', the scope of the volume is actually limited to Argentina and Chile.

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Susana Draper, *Afterlives of Confinement: Spatial Transitions in Postdictatorship Latin America* (Pittsburgh, PA: University of Pittsburgh Press, 2012), pp. ix + 238, \$26.95, pb.

With this book Susana Draper, a young scholar from Argentina now at Princeton, has made a significant contribution to comparative literature and cultural criticism. Intensely theoretical in her approach, Draper draws on Benjamin, Deleuze and Derrida (historicity), Nelly Richard and Elizabeth Jelín, Felman, Laub and Morieiras (traumatic memory), and Gayatri Spivak (subalternity), as well as a host of other thinkers on architecture, urban spaces, neoliberal economics and the ways in which these both promote freedom and provide illusions of freedom. Draper engages with her theoretical sources in a highly active and critical manner. Not only does she use her theoretical landmarks for conceptual support and directional guidance, she also analyses, refines, extends and sometimes revises the very theoretical positions that instigated her study. Draper's 'readings' of architectural spaces are complicated with documentary narratives and literary theory; novels are further problematised with histories and theories of punitive and rehabilitative confinement; films are interrogated for what they conceal, as well as for what they show.