

arrogant US feminists, but also a hemispheric imperialist hegemon that could withhold the Nineteenth Amendment from its own colonial citizens.

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EUGENIC THOUGHT IN CHILE

The Religion of Life: Eugenics, Race, and Catholicism in Chile. By Sara Walsh. Pittsburgh: University of Pittsburgh Press, 2021. Pp. 223. \$50.00 cloth.
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This book seeks to contribute to a growing literature on the history of eugenics in Latin America by describing eugenic thought in Chile in the first half of the twentieth century. On one axis, it seeks to describe the relationship between two strands of eugenic thought in Chile, one overtly Catholic and the other “secular.” On another axis, it highlights the role of gender in eugenic thought. In addition, the book argues that Chilean eugenics was built around an idea of mestizo national identity while still embracing a commitment to white supremacy. Walsh argues, “Chilean eugenic scientists combined elements from European, North American, and Latin American racial theory and refashioned them to create a particular blend of tolerance for racial mixture in the abstract and preference for European heritage in reality.” (15)

The book is thematically organized into six chapters. The first chapter begins by discussing how Catholic and secular eugenicists agreed in the 1920s and 1930s on the existence of a marriage crisis that threatened the nation’s racial health—those who were “fit” seemed not to reproduce. The last third of the chapter, however, is more focused on how secular eugenicists were critical of the role of religion and how Catholic writers responded to such criticism. Chapter 2 describes how Catholic intellectuals—both scientists and non-scientists—made the case that science and Catholicism could be harmonized. Chapter 3 describes differences between Chilean and mainstream North Atlantic eugenics and tries to make the case that Catholic eugenicists contributed to that distinctive character.

Chapter 4 moves back to the early twentieth century to analyze the book *Raza chilena* by Nicolás Palacios and its peculiar but influential theory that the admixture of Araucanian and Visigothic blood and patriarchal culture had produced a superior “race” in Chile. Chapter 5 returns to the comparison of later Catholic and secular eugenicists to describe how both groups wrote about the need to control sexuality (especially female sexuality) in order to “prevent racial degeneration.” Chapter 6 describes the use of images in eugenicist publications. Walsh argues that these images sought to establish whiteness as normative and associate non-whiteness with abnormality and degeneracy.

The importance of Chilean eugenic thinking in the first half of the twentieth century is undeniable. Politicians and intellectuals frequently framed their ideas and policy proposals in terms of the “defense of the race” or the “preservation of the race.” So, this book is a welcome contribution, as are Walsh’s many related journal articles on the theme. But the book fails to convince that Catholic eugenicists were uniquely responsible for the distinctiveness of Chilean eugenic thought. At no point does the book offer a clear example of how Catholic eugenicists altered or inflected opinions held by secular eugenicists. Furthermore, the fourth chapter, on Palacios, illustrates how Chilean eugenic thinking was already quite distinctive *before* the Catholic eugenic movement gained steam.

Walsh is more convincing with her various discussions of how eugenicists put a surprising emphasis on the defense of traditional gender norms. She makes a particularly insightful observation about the centrality of patriarchy to Palacios’s racial theory. Chapter 5 also offers an interesting description of how later eugenicists saw male sexual behavior as problematic but put the onus on women to channel this behavior and curb its dysgenic effects. One could imagine some more progressive lines of eugenic thinking in gender terms in the Chilean context, but Walsh shows that Chile’s eugenicists saw a need to shore up ideals of manliness and traditional femininity against the threats posed by modern cultural practices and spaces.

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CHILEAN SOCIAL MOVEMENTS AND STREET ART

The Walls of Santiago: Social Revolution and Political Aesthetics in Contemporary Chile. By Terri Gordon-Zolov and Eric Zolov. New York: Berghahn Books, 2022. Pp. 310. 157 color illustrations. 2 maps. \$175.00 cloth; \$49.95 paper; e-book \$49.95. doi:10.1017/tam.2022.85

What can we learn about social movements through street art? What role do expressions such as graffiti, murals, paste-ups, stickers, and other urban interventions play in activist struggles? These are but a few questions that Terri Gordon-Zolov and Eric Zolov address in their book. The book’s central focus is the massive political uprising and social mobilization known in Chile as *el estallido social* (“the social explosion”), which consisted of countless protests that took place between 2019 and 2020.

El estallido was the result of the collective and pent-up anger many Chileans felt after decades of a neoliberal system of extreme inequality and after centuries of colonial and neocolonial structures of power. The government of President Sebastián Piñera responded to el estallido by publicly villainizing the protesters and by deploying police