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.

Instituto de Desarrollo Económico y Social, Buenos Aires MARIANO PLOTKIN

J. Lat. Amer. Stud. **46** (2014). doi:10.1017/S0022216X1400039X

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.

A foundational concept of this book, which concentrates on Argentina, Chile and Uruguay, is that 'post-dictatorship' is a highly questionable term. Regimes may end, but their roots and repercussions inhere, not only in leftover structures and institutions but also in democratic forms that mask an absence of real democratic substance. The easy flow of money, rampant speculation, and unimpeded circulation of goods (for those who could afford them) constituted the economic project of the dictatorships; and yet, in the new democracies, the 'free market' has in important ways been conflated with social and political freedom. This comes as no surprise to anyone who studies or lives in Latin America: Draper's strength in this regard lies in her analyses of the historicity of this phenomenon, which she links to deeply entrenched forms and practices of confinement. Her study of prisons, shopping malls, literary texts by Diamela Eltit and Roberto Bolaño, and films by Marcos Becchis and Alejandro Agresti makes the case that many of these habits of confinement have actually been as assimilated as they have been protested. Post-dictatorship democracy is shot through with the uncanny – what Draper, citing Benjamin, calls 'the afterlife' of repression. Each site, text and phenomenon, such as 'memory marketing', is itself a kind of palimpsest: literally, in the case of Punta Carretas; more subtly in the layered and allusive *Mano de obra* and *Nocturno de Chile*; uncannily in well-meaning culture parks and memory sites, whose own narratives may insist exclusively on one set of historical emphases and interpretations (in Argentina, for example, a heavy emphasis on Peronist over non-Peronist resistance to the dictatorship).

Draper devotes her first and longest chapter to the recent conversions of former prisons and clandestine detention centres into arts complexes, community commercial centres, memory parks and shopping malls. The prisons in question were all established in the early twentieth century as models of their kind: based on Enlightenment principles of rehabilitation, they yet devolved into places of notorious repression and violence. Draper focuses on Uruguay's Punta Carretas, which came to 'specialise' in political dissidents, many of whom were tortured and killed. In 1994 it was converted into a luxurious shopping mall – indeed, one of the most sophisticated and lush in Latin America, and an indication that the bad old days were over. No more prison cells, torture chambers or halls of terror, but rather beautiful displays of beautiful things among which one could wander with sensations of urbanity, well-being and freedom. Draper recounts that when Juan-Carlos López, the Argentine architect who has masterminded the recent 'mallification' of Latin America, first visited the interior of Punta Carretas prison, he said, 'Why, it's already a mall.' Draper makes much of this startling moment, in which the architecture of an enormous jail inheres in the 'free circulation' of goods, shoppers and contemporary flâneurs. One's gaze, one's course of movement, one's own visibility are all actually controlled through a regime of spatial organisation and aesthetics. When former political inmates asked to participate in the grand opening of the shopping mall, they were barred from the event. A whole new story was beginning, and it was one in which their voices had no place. A particularly interesting part of Draper's analysis centres on the mall's suppression not only of past carceral control but also of two famous prison escapes, the first in the 1930s and the second some 40 years later, both through the same, still existing, underground tunnels. Draper argues that Punta Carretas offers a fantasy of freedom; it literally banks on the public's willing acceptance of this illusion, on their eagerness to *buy* into it. For Draper, this is an indication of the society's self-imposed limits on liberty.

Draper's reading of *Nocturno de Chile* is especially impressive for the patience with which she peels back the historical and narrative layers, and for her acute analysis of Bolaño's use of cliché.

When *Garage Olimpo* first opened, I was in Buenos Aires and can attest to the inflamed reactions the film set off. Its use of the clothing and belongings of survivors and *desaparecidos*, appropriation of Holocaust imagery, and the love story between a torturer and his victim made it highly controversial. Draper's analysis is admirable for its composure and clarity; the pairing with *Buenos Aires Vice Versa* is revelatory for both works.

While I heartily recommend this book, I must note that Draper's language can be cumbersome, abstract to the point of feeling disembodied, even machine-like. The introduction is particularly clotted with terms that are 'sliced and diced' nearly to the point of incommunicability. I hope that her future writings will marry her conceptual vigour and close textual readings with greater narrative agility.

Bennington College MARGUERITE FEITLOWITZ

J. Lat. Amer. Stud. **46** (2014). doi:10.1017/S0022216X14000406

Tina Hilgers (ed.), *Clientelism in Everyday Latin American Politics* (Basingstoke: Palgrave Macmillan, 2013), pp. vi + 258, £55.00, hb.

This volume is a very welcome initiative examining the relationship between clientelism and democracy. The book's aim is to move beyond the traditional perspective that clientelism is a 'vestige of authoritarian regimes that undermines democratic institutions and processes' (p. 3). Thus the contributors to this volume attempt to present the different ways in which clientelism both undermines and improves accountability and access to the state.

The book's main argument is that 'clientelism can erode, accompany and/or supplement democratic processes' (p. 4). The editor departs from the assumption that clientelism is contextually embedded and, in order to reinforce her argument, the book includes a very relevant and updated literature review on varieties of clientelism.

The volume is divided into three main sections that discuss theoretical perspectives and the dynamics of clientelism, with examples from El Alto in Bolivia, Rio de Janerio, Recife and Bahia in Brazil, Oaxaca in Mexico and Montevideo in Uruguay. The last section includes some proposals for future studies.

The theoretical sections include chapters by Luis Roniger and Jon Shefner. In a chapter enriched by many examples, Roniger discusses the combination of resilience and systemic fragility present in clientelism. Shefner uses the provocative title, 'What is Politics For?', encapsulating his aim to examine democracy and clientelism. With examples from Latin America, as well as Lebanon and Zambia, he points out that when economic opportunities have been restricted, clientelism has been more successful at providing goods than have democratic processes. His conclusion states that popular material welfare should increase with democratisation to avoid a setback in the wave of democratisation. He affirms that in a context of scarce resources, clientelism is a rational alternative for the poor and 'a strategy of both social control and social provision for the state' (p. 58).

The second section of the book analyses clientelism and democracy in the context of local politics. Pablo Lapegna and Javier Auyero examine the relationship between democracy and clientelism by analysing how violent collective action may *erode*