

Perón's reformist health minister Ramón Carrillo threw his full support behind the scheme. This dramatic success built upon the ecological sensibility and institutional reforms Alvarado had developed, but also eroded them in favour of large-scale DDT spraying, which Alvarado would go on to promote evangelically in a highly influential career in international health.

Written with verve, this book is a landmark study of national institutions in provincial territory. It is strong on science, elites and institutions, but somewhat thinner on social history and subaltern groups, largely due to the sources available. Carter navigates the tangled web of Argentine politics with skill, although he makes a few small missteps, such as misdating the constitution or occasionally falling under the narrative spell of his elite subjects. Readers may well be surprised, for example, by his portrait of a conservative Jujuy strongman's concern for the poor or the 'successful labor activism' of late 1930s Tucumán (pp. 134–5). His overall take on Peronist health policy is subtle and persuasive. But when he strays from the malaria campaign he starts to lose control of his material, veering from recycled regime propaganda, 'with the irreplaceable assistance of his legendary wife, Eva, Perón elicited not simply the loyalty but also the adulation of the masses', to half-digested opposition commonplaces about 'following Benito Mussolini' (p. 146). These are minor glitches, however, in a well-built case.

Carter recasts our understanding of public health in this period, while opening up new avenues for comparative research and raising questions for scholars in areas ranging from federalist politics to environmental history. He is particularly suggestive on the consequences of 'geographic imaginaries', such as setting the state down a fruitless path of *saneamiento* and blinding scientists to the importance of studying mosquitoes themselves. This is a book that deserves a wide readership, a model for how to bring questions about scale and territory into studies of politics, expertise and disease.

University of Connecticut

MARK HEALEY

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Nicola Foote and Michael Goebel (eds.), *Immigration and National Identities in Latin America* (Gainesville, FL: University Press of Florida, 2014), pp. x + 356, \$74.95, hb.

In today's society it is almost impossible to ignore the issue of, and the problems caused by, immigration. However, its prominence in press, media and political debate is not matched in the academic literature, especially on Latin America and the Caribbean. The publication of a new book covering the period 1850 to 1950, an edited volume with chapters by an array of respected scholars, is therefore to be welcomed. It is pleasing that the title overtly associates immigration with national identity and nationalism. This is rare in the literature but it always seemed perfectly natural to me as the grandson of Irish immigrants to the North of England.

The volume has been written with the focus very much on the immigrants themselves. There are the usual accusations of 'xenophobia' and 'populism' towards the native inhabitants, usually targeting the 'working class' who cannot resist incitement by political elites during economic crises. This instinctive support for immigrants, yet denigration of native working classes whose livelihoods are most undermined, is uncomfortable. Similarly, the easy accusations of 'xenophobia' as most people are not

frightened of immigrants and do not hate them; they do, however, realise the negative economic effect immigration will have on their life.

Chapter 1 is a complicated chapter given the vague geographical limits of 'the Caribbean'. Several layers of nationalism are described but the ambiguous and shifting position of the East Indian immigrants shows the self-interested, mercenary and political nature of much of the debate. Expulsions of West Indians from the circum-Caribbean in the 1930s are blamed on a mixture of eugenics, populism and racism (pp. 57–8). However, in Venezuela, West Indian oil workers were unwelcome not because of their blackness but because they spoke English (they were known as *maifrenes*) and were favoured by United States supervisors on the oil sites over the native black Venezuelans. Similarly, efforts to racialise the expulsion of Chinese and Middle Eastern retailers in Jamaica and Haiti downplay the negative effects they had on local shopkeepers' livelihoods. Small retail businesses do not welcome competition. Why would we expect them to?

For people new to the subject, who rely on today's press and media coverage for their insight, there are interesting angles in several chapters. The degree of self-interest and manipulation involved at all levels of immigration is repeatedly exposed in Chapters 3, 4 and 5. Jürgen Buchenau explains anti-immigration in Mexico due to the amount of territory they lost to the United States as a result of their inability to control their borders. Interestingly, he refers to the 31.7 million Mexicans and their descendants in the United States. This would surely become a problem of political correctness if the native US population began to refer to this same group in that way rather than as US citizens.

Jeanne DeLaney deals with the changing concepts of national identity in Argentina and the problems caused when immigration becomes too massive. Even with over 30 per cent of the population foreign born, the elites were calling for more to implant a white, Europeanised population more amenable to compliance and subjugation than the violent, primitive rural creoles (pp. 93–5). DeLaney's work has always been thought provoking and this chapter took an age to digest for the parallels with Britain under Tony Blair. Jeffrey Lesser and Raanan Rein offer a realistic appraisal of the research on Jews in Latin America where most authors on Jews are Jews (p. 142) and the work is often elitist, simplistic, exclusionary and self-serving. They show considerable insight: '(the immigrant) has multiple motherlands, each of which he chooses to bring to the fore at different moments' (p. 158).

Kathleen López disparages working-class anti-Chinese protests due to wage competition and morality; her criticism of anti-Chinese sentiment targets elite and political campaigns which use outlandish accusations and generalisations. It would be more useful but more challenging to focus on working-class complaints. Nicola Foote uses press reports and diplomatic archives to claim black Caribbean migrants were excluded from nation-building projects due to their race. She alleges racism where it might not exist; for example, when blacks from Trinidad and Curaçao were considered 'prejudicial to the tranquillity of the territory' due to their service in landowners' private armies. Venezuelan history and the violent role of private expeditions launched from Trinidad and Curaçao suggest this is probably true.

Michael Goebel recreates the environment in Argentina in 1927: a 'materialistic melting pot in which social ascent meant everything' (p. 239). Any analysis of immigration and assimilation needs to understand this, especially in today's climate.

Steven Hyland's chapter needs a significant grasp of Middle Eastern history to enjoy.

The volume is a selection of individual cases not a comprehensive study but it significantly adds to the scant literature on the interplay of immigration, nation building and nationalism. It confirms that neither immigrant nor native ‘communities’ really exist; on both sides elites and workers are polarised. Contributors largely research the elite and institutionalised sectors of the ‘community’ which is easier due to records and archives and elite accessibility. Conversations with actual working-class immigrants are sadly lacking.

Working-class native populations are generally dismissed as uncultured xenophobes with no economic awareness, worthless jobs and unimportant businesses who are easily manipulated by eugenicist elites and populist politicians. They and their interests are excluded from this volume apart when being criticised as xenophobes.

The topic is fascinating; several contributions are thought-provoking and stimulating while others are frustrating. I read every word and was frequently struck by the similarities with today’s situation and debates and how our analysis has not moved forward.

It is a middle-class book written for a middle-class audience offering a partial view of a complex and controversial topic. It is no less valuable for that but I am waiting for its companion working-class volume written for a working-class audience.

Northumbria University

MICHAEL DERHAM

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Catherine Cocks, *Tropical Whites: The Rise of the Tourist South in the Americas* (Philadelphia, PA: University of Pennsylvania Press, 2013), pp. 255, \$59.95; £39.00, hb.

Even scholars of tourism can overlook the fact that, just over a century ago, areas home to booming beach resorts were thought by many to be backwaters or even a ‘white man’s grave’ (p. 2). How the American tropics transformed into an appealing destination for white travellers from the North forms the central question of Catherine Cocks’s *Tropical Whites*. More importantly, Cocks’s analysis reveals how the growth of tourism in the tropics altered traditional notions regarding the relationship between race, culture and nature. *Tropical Whites* approaches tourism in the Americas largely through the lens of cultural studies. However, Cocks’s analysis highlights the intertwined nature of travel culture with economic development, politics, transportation and science. Thus, her interdisciplinary approach makes *Tropical Whites* a useful, and enjoyable, resource for scholars of tourism in all fields.

Cocks claims that tourism helped delegitimise earlier notions that tied one’s race, and implicitly civilisation, to climate. According to these earlier views, any white traveller to a tropical region would be in danger of racial degeneration. In the early twentieth century, however, the promotion of tourism to the tropical regions of the Americas popularised larger theoretical shifts that increasingly viewed race and culture as distinctly different categories. Tropical experiences were now viewed as opportunities that offered new, different and often positive cultural experiences for white travellers. Even more, Cocks argues that, as tourism cast the tropics and their people in increasingly positive terms, this ultimately began to question long-held notions of the white racial supremacy.

Some readers may object that many of the case studies analysed by Cocks, including Southern California, Southern Florida, and many areas of Mexico, are not technically