

el teatro y la novela francesas, es sólo para añadir que los alumnos habían superado con creces a sus maestros; o si alaban la regeneración de la literatura española del XVIII, insisten en achacarla a la cada vez más generalizada adopción de los principios estéticos del neoclasicismo francés. Finalmente, los considerables progresos de la España del XVIII en todos los campos hubieran sido en su opinión imposibles sin el beneficioso reformismo político-cultural llevado a cabo por los Borbones.

Este nacionalismo encubierto, como bien observa Checa Beltrán, limita el alcance de su reivindicación de lo español. Habrá que esperar a las últimas décadas del XVIII para que un autor como Sébastien Mercier, o una publicación como la *Bibliothèque Universelle des Romans*, realicen una defensa de los grandes autores españoles de los siglos anteriores en sus propios términos, alabando su fecunda imaginación y encareciendo las ventajas estéticas de la libertad creadora. Pero con estos escritos nos encontramos en los umbrales de una nueva sensibilidad que, más que caracterizar al siglo ilustrado, define los albores del Romanticismo.

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AÍDA DÍAZ DE LEÓN, MARINA LLORENTE, AND MARCELLA SALVI, EDS. *Sites of Memory in Spain and Latin America: Trauma, Politics, and Resistance*. Lanham: Lexington Books, 2015. v + 177 pp.

Following recent debates on historical memory, *Sites of Memory in Spain and Latin America* is a collection of essays that reflects on Pierre Nora's concept of *lieu de mémoire*, and how it can be built upon to discover a variety of historical memories. Rather than present a nostalgic conceptualization of the past, however, these essays question whose historical memories are preserved, and for what purpose. More explicitly, the book argues that the past is reconstituted through contemporary social frameworks of memory, to borrow Maurice Halbwachs term, and therefore why it "returns politically to haunt the present" (4). To explore these issues, the volume shares essays from scholars in the humanities, including writers, translators, literary critics, and a social historian, but also counts amongst its contributors a political theorist and a legal representative. The book is divided into four sections, entitled "From the *Repertoire* to the *Archive*: Memory in Chile after Pinochet," "Literature as Media of Memory in Spain and Latin America," "The Struggles of Memory in the Global Market: Venezuela and Mexico," and "The Palimpsest of Memory: Reconstructing Race, Culture, and Religion from Colonial Times to the

Present in Peru, Mexico, and the Dominican Republic.” Moving from contemporary contexts to the colonial and Pre-Columbian periods in Latin America, the book offers a variety of historical and geographical perspectives in which the past intrudes upon the present in Spain and Latin America.

The first section is dedicated to performative memory in Chile, and the creation of the Museum of Memory and Human Rights in Santiago. In the first essay, Liliana Trevizán discusses the genealogical nature of memory in Chile, as it has been used in the denunciation of national policies and the demand for democratic transparency, beginning with the mobilization of women against Pinochet, whose embodied strategies have been passed down and adopted in recent student protests against educational reform. The second entry of this section, an interview with Ricardo Brodsky Baudet, the Executive Director of the Museum of Memory and Human Rights, presents the museum as a forum that produces discourse about the relationships between history, memory, democracy and human rights without promoting voyeuristic, sadistic or sanctified encounters with the past.

The second section, which focuses on the materialization of memory through literature, demonstrates Aleida Assman’s argument that cultural memory is a form of historical memory that includes more ambivalence and interpretations. Here we find essays by Marcella Salvi, which presents Martín Gaité’s novel *El cuarto de atrás* as a multivocal text that can contribute to rebuilding communities of memories disrupted by the *pacto de olvido* and *La Transición* in Spain; Mariana Llorente on the poetic voice of Antonio Crespo Massieu’s *Elegía en Portbou* and its participation in witnessing Spain’s past through mediated memory; and Steven F. White, who studies the challenges of translating historical memories in ways that assure the creation of a collective memory that transcends borders. The clearest intrusion of the past into the present in this section is to be found in Mallory N. Craig-Kuhn’s analysis of Osvaldo Soriano’s novel *Una sombra ya pronto serás*, an allegory pointing to Argentinean neoliberal policies as being at the root of the country’s current crisis in memory and identity.

The two essays of the third section expand on the link between neoliberalism and memory introduced in Craig-Kuhn’s essay, by discussing the impact of neoliberal policies on Venezuelan and Mexican communities, and the violence they have engendered in both countries. George Ciccariello-Maher discusses the ways in which the Venezuelan politicians and population have constantly referred back to the foundational violence of the *Caracazo* of 1989 in order to re-imagine the national project, thus deepening both hegemonic and counter-hegemonic historical continuities. Martha I. Chew Sánchez and Alfredo Limas Hernández explore the link

between the Mexican state policy of *desmemoria* surrounding femicide, a systemic and physical erasure of the racialized and gendered bodies discovered on the Mexican-U.S. border, and the ways in which the families of the victims mourn these disappeared women as legitimate socioeconomic actors of the Mexican state. The two essays are interesting to read together, as they offer two extremes of the uses of memory, continuous memories and oblivion, in the building of a national economic project.

The final section of the book studies the erasure of religious, racial, and colonial histories in the development of Peruvian, Mexican, and Dominican indigenous, black, and national identities respectively. The three essays share an archeological approach to memory as they uncover different layers of discursive forms that have concealed these histories since the Conquest. The section begins with Beatriz Carolina Peña's essay on the mnemonic replacement of the Moche Indigenous meaning attributed to the large phonolites of Morro de Etén, now known as *pedras campanas*, with colonial and liberal Christian beliefs. Selfa A. Chew discusses the literary and performative trajectory of the legend of *La Mulata de Córdoba* in Mexico, and how its various versions have distorted the presence and contribution of black Mexican women to Mexican identity. Juan José Ponce-Vázquez's study of the Dominican Republic's memory of the 1605 *devastaciones* of Hispaniola to sustain pessimism and racial anxieties is of particular interest as it points to various governments' political appropriations and misuses of memory in the construction of the national project.

Although the ways in which the past is constituted through contemporary social frameworks are not always clearly expressed throughout the book, all essays convincingly argue the importance of historical memories as sites where hegemonic narratives can be contested, and new associations can be created in order to resist forgetting. Memory Studies literature is extensive for Latin America, and increasingly so for Spain, but this collection of essays contributes a thought-provoking comparative study of varied historical and geographical *lieux de mémoire* lacking in most monographs and edited volumes, which often focus on only one country or region. As such, it is an extremely valuable resource to consider when introducing students to Memory Studies in the Hispanic world.

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