

frequent imprecise use or misleading choice of words. However, he enriches his study with abundant incorporation of supporting evidence he found in archival records of suits brought against masculine abusers of women in Early Modern Spanish courts. That evidence makes his study valuable even for those with great familiarity with Zayas's dramatic writings, and invaluable for those only now discovering them.

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ANA LEÓN-TÁVORA AND ROSALÍA CORNEJO-PARRIEGO, EDS. *Colonialist Gazes and Counternarratives of Blackness: Afro-Spanishness in 20th- and 21st-Century Spain*. New York and London: Routledge, 2024.

Colonialist Gazes and Counternarratives of Blackness is a critical contribution to the growing effort to study race in contemporary Iberia beyond the dominant framework of immigration. The collection focuses specifically on Blackness, defined by editors Ana León-Távora and Rosalía Cornejo-Parriego as a non-essentialist, heterogeneous and diasporic concept, to lay to rest popular constructions of Spain as a raceless or race-blind, society (4). Situating the intervention within the broader geographic field of Afro-European Studies, they argue that Blackness is an integral component of the material and imaginary construction of Europe in general and Spain in particular, informed by the nation's specific situation as a crossroads of the European Union, the Mediterranean, and the Atlantic community. The authors open with an overview of salient critical conversations related to Blackness in the region, including the absence or deliberate ignorance of the category in national histories and discourses, the relegation of Black subjects to the status of "forever newcomers" in the Spanish national context, and Spain's position within the Black European Diaspora. The volume's contributions, they assert, participate in an "(Afro) European dialogue regarding amnesia, belonging, and empowerment" (3).

The book is organized according to two broad themes. Chapters 1-5 bring together studies that take up the question of knowledge and representation of Blackness, with contributors delving into the role of race in colonial systems of power, and its resonance in contemporary society. In the first essay, "From Negrophilia to Necropolitics: Anti-Black Racism in Spanish Avant-Garde Humor," Ana León-Távora analyzes anti-Black racist graphic humor in *Buen Humor* and *Gutiérrez*, two prominent early twentieth-century journals. She argues that these texts highlight Spain's racist mentality and colonialist complex during this era, particularly

through their vacillations between negrophobic and negrophilic representations of Blackness, complicating their purportedly apolitical artistic credo.

Next, Baltasar Fra-Molinero's "The Transnational Afropessimism of Francisco Zamora Lobo" explores how the Equatorial Guinean writer examines the "perilous survival of the Black subject" in his essays, poetry, and narrative fiction (52). Approaching these texts through the lens of Afropessimism, Fra-Molinero discusses how Blackness is documented and reflected upon in four of the author's texts, with special attention to both survival narratives and memory as counterpoints to colonial discourses.

To follow, in "The Value of Color: Spain's Equality Stamps Fiasco," Jeffrey K. Coleman unpacks the creation and swift retraction of the Spanish postal service's skin-toned stamp campaign in 2021. He critiques the effort as both an unsuccessful attempt on the part of the Spanish state to externalize racism, and an undertaking that was ultimately harmful to the communities it purported to serve. One provocative aspect of Coleman's study is his discussion of the afterlife of the stamps, which continued to accrue value as collectors' items after the campaign's cancellation.

In Chapter 4, Esther M. Alarcón Arana's "Using the Web to Educate Spain About Its Afro-Identity: *Afroféminas*" discusses the didactic activities of the activist online platform. Reading their work as an effort to simultaneously challenge hegemonic discourses regarding Spain's national identity, tackle the issue of racism within feminism movements, and amplify accounts of Black Spain, Alarcón identifies dialogue and storytelling as discursive practices central to the collective's strategies.

Julia Borst's "Hidden Knowledges and Diasporic Positionings: The Autobiographical and Testimonial Texts in *Metamba Miago: Relatos y saberes de mujeres afroespañolas*" rounds out the portion of the volume attending to hegemonic and counter-hegemonic ways in which Blackness is constructed in contemporary Spain. She frames literary texts as potential archives of hidden and marginalized knowledge, examining how Afro-descendance is imagined and explored in *Metamba Miago* (2019) beyond its relationship to racism and political resistance, and signaling "positively connotated spaces of identification" (112).

Borst's attention to Afrodiasporic identities is a thematic bridge to chapters 6-10 of the volume, which address different facets of Diaspora, European Pan-Africanism, and Translocality in Spain. These interventions reflect an effort to shift focus from the United States as an orienting force in understandings of the Black Diaspora, instead emphasizing the distinct racial conditions and histories of Afro-European and Afro-Spanish communities.

In “Un-Whitening Late Francoist Spain: Knots of Memory in Lucía Mbomío’s *Las que se atrevieron*,” Martin Repinecz applies Michael Rothberg’s notion of “knots of memory” to Mbomío’s account of interracial relationships in late Francoist Spain and the Transition. Analyzing how her work navigates the tensions between colonial memory and the whitening narratives of the *desarrollismo* era, he proposes that, despite themes including discrimination, suffering, and loss, motherhood emerges in Mbomío’s text as a hopeful avenue towards “transracial empathy” (134).

Afro-diasporic subjectivity is a central interest of Dosinda García-Alvite’s “Decolonizing the History of Afro-Spaniards: *Afrofeminismo. 50 años de lucha y activismo de mujeres negras en España (1968-2018)*” by Abuy Nfubea.” García-Alvite finds that Nfubea dialogues with central tenants of Afro-centric Pan-Africanism, Womanism, and Maroonism in the text, offering a decolonial theoretical and philosophical apparatus to conceive of Afro-Spanish personhood through agency and empowerment.

Black female subjectivities are also integral to Chapter 8, Stefania Licata’s “Mapping Black Women Through Art and Social Media: The Case of Montserrat Anguiano.” Licata draws on Black feminist studies, Memory Studies, and theories of social media to analyze two of Anguiano’s art exhibitions, asserting that her work both challenges hegemonic constructions of Black female personhood while also cultivating community in a Pan-African context including Africa, the Americas, and Spain.

Next, Rosalía Cornejo-Parriego looks to the role of urban environments in forging diasporic communities in “From Below and from Within: Urban Peripheries in Lucía Mbomío’s *Barrionalismos*.” She highlights commonalities between the author’s column, which appeared in leading Spanish newspaper *El País* from 2018-2020, and other texts in Mbomío’s oeuvre, and posits that *Barrionalismos* (2018-2020) “constitutes a chronicle of belonging and an unequivocal affirmation of locality and territorial roots” (206).

León-Távora’s, “An Inconclusive Conclusion: Autoethnography as a Model for Epistemic Decolonization” rounds out the volume. She draws from Donna Haraway to assert that the situated perspective of a first-person account is an effective strategy for both questioning hegemonic notions of Spanish identity and developing strategies of anti-racist resistance. The chapter closes with a counterpoint to the first study in the volume, which focused on anti-Black humor in Spanish Avant-Garde journals, directing attention to examples of humor as emancipatory action in the work of leading figures like Moha Gerehou and Asaari Bibang.

Overall, the volume underscores the value of engaging with a wide variety of text types – including literature, journalism, visual arts, social media, and activist platforms – as a means of capturing both the breadth of

Black expression in Spain and the ways that different narratives circulate in well-established and emerging cultural arenas. The contributions, likewise, point to the necessary consideration not just that the story of Black Spain is told, but how and by whom. The editors' careful attention to situating and sequencing each chapter makes legible and explicit salient topics in a complex, intersecting, and sometimes contradictory landscape of expressions, which is a service to a range of readers, whether new to the topic or looking to expand their knowledge of ongoing and evolving conversations regarding race in Spain. By explicitly addressing Blackness in contemporary Spain, this text is a productive and generative contribution that lends itself to dialogue with existing and future studies on how culture shapes both the perception and experience of other racialized communities in the region.

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MARYANNE L. LEONE AND SHANNA LINO, EDS. *Beyond Human. Decentering the Anthropocene in Spanish Ecocriticism*. Toronto: U. of Toronto P, 2023. 488 pp.

Dos méritos fundamentales destacan en *Beyond Human. Decentering the Anthropocene in Spanish Ecocriticism*, co-editado por Maryanne L. Leone y Shanna Lino. En primer lugar, el de confrontar por primera vez en los Estudios Ibéricos el Antropoceno, esto es, la para-noción aun no confirmada por la ciencia, pero que ya atestigua la transformación irreversible de varios patrones milenarios de los Sistemas Terrestres, como consecuencia de la agencia tecno-capitalista humana. Si el Antropoceno es el diagnóstico que afirma que la destrucción y violencia humana contra los Sistemas Terrestres (sus ciclos, balances, biodiversidad) ha conseguido llevarnos a una nueva era geológica que potencialmente anuncia una sexta extinción masiva por primera vez provocada por una sola especie – la humana –, *Beyond Human* parte de lo mismo. De este modo, no se puede pensar la cultura de la misma manera (la temporalidad, el espacio, la subjetividad), pues tras el diagnóstico del Antropoceno y las nociones heredadas de la modernidad – o incluso de décadas recientes, de la segunda mitad del siglo XX – como el ecologismo o la ecocrítica, tal vez ya sean insuficientes ante el cataclismo y cambio de configuración epocal anunciado. El segundo mérito de este volumen colectivo de casi 500 páginas es el alcance y sistematicidad de un trabajo cuyos autores analizan momentos históricos que van desde la conquista de Gran Canaria – y violencia con los guanches nativos – en la