

codificación hemisférica, que al mantener la noción de “estándar de civilización” y el principio de intervención, garantizaba la hegemonía de los EE.UU. sobre los países latino-americanos. Sin embargo, en los años previos a la Conferencia de Montevideo el proyecto empezó a ser cuestionado, pues varios diplomáticos latinoamericanos consideraban que la piedra angular de cualquier iniciativa de codificación debía ser el principio de no-intervención. Una vez reunidos en Montevideo, y confrontados al dilema de avanzar en la codificación o producir una transformación trascendental que cambiara las bases de la relación entre los EE.UU. y los países latinoamericanos, la mayoría de los asistentes optaron por lo segundo. Durante las reuniones, varios delegados señalaron que las normas legales fundacionales a codificar eran más relevantes que el método de codificación. El hecho de privilegiar el contenido sobre la forma de las normas (p. 157) permitió cercar a los simpatizantes de la codificación apoyada por los EE.UU., acto que Scarfi interpreta como una manifestación de resistencia a la hegemonía del norte que minó la importancia del instituto y condujo a su obsolescencia.

Una de las conclusiones de este trabajo es que los intercambios, debates y oposiciones que emergieron en la red creada por el AAIL le permitieron a América Latina expresar una identidad política propia a través de una idea del Derecho internacional respaldada por el multilateralismo hemisférico. Se trata, pues, de un postulado con implicaciones importantes tanto para entender la relación entre las esferas política y legal en la historia de las relaciones hemisféricas, como de una invitación metodológica que demuestra que la innovación conceptual en el plano jurídico no está limitada por el nivel que se ocupa dentro de una red jerárquica (p. 192).

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FERNDANDO DEGIOVANNI, *Vernacular Latin Americanisms: War, the Market, and the Making of a Discipline*. Pittsburgh: Pittsburgh University Press, 2019.

This book sets out to explore the emergence of Latin American literature as a field between 1900 and 1960 through the transnational networks and intellectual endeavors of seven scholars across the U.S., Spain, and Latin America: Jeremiah Ford, Alfred Coester, Federico de Onís, Américo Castro, Luis Alberto Sánchez, Pedro Henríquez Ureña, and Enrique Anderson Imbert. The author approaches the work of these scholars by situating it within clashing hemispheric discourses, in particular Panamericanism and Hispanism, as well as conflicts spanning from the Spanish American War to the Cold War, with the creation of new economic ties.

These intellectual productions are appraised and scrutinized through academic, political, economic, and international networks that successfully show some of the intricate relationships that gave rise to Latin Americanism as a discipline. The author uses the notion of “vernacular” “because of the complex relationship between authority and culture that the term evokes” (p. 5), to stress the local and situational character of these undertakings, placing them back in the material contexts that generated them.

Chapter 1 starts off by reconstructing the work of Harvard Professor Jeremiah Ford towards establishing Latin American literature as a field of academic teaching and scholarship through institutional and personal networks that he facilitated and promoted between the 1910s and the 1940s. A central part of the argument in this chapter is Ford’s Pan-Americanist agenda and his concern with “the aggressive cultural campaigns deployed in the public sphere by two resolute anti-imperialist intellectuals: the Argentine Manuel Ugarte and the Venezuelan Rufino Blanco-Fombona” (p. 20). Both Ugarte, whose work included an anthology of Hispano-American literature, and Fombona, founder of the *Editorial-América*, were targeted by Ford in his speeches while he also tried to stop the translation and circulation of their works in the U.S. His disciple Alfred Coester (Chapter 2) continued Ford’s fervent advocacy of Pan-Americanism by rejecting Spanish claims to a shared heritage with Spanish-American literature. Degiovanni shows how for Coester literature was primarily an instrument of political control in the context of World War I and its aftermath: “Latin American literature must be seen as a privileged repository of psychological data about Latin Americans” (p. 53).

The following two chapters offer a detailed and illuminating survey of a countermovement spearheaded in the U.S. by Spaniards Federico de Onís and Américo Castro. Onís (Chapter 3), who in 1916 joined the Faculty at Columbia University, was given the mission of “guiding the Hispanic current” and was “considered a state envoy to the United States” (p. 66). Onís initiated the discipline of Hispanic Studies at Columbia, where he stayed until his retirement in 1954, and “shifted his scholarly interests . . . to the construction of ‘Hispanic Studies’ as a disciplinary object” (p. 70). Américo Castro (Chapter 4) shared Onís’s belief in the urgency of a collaborative approach with the U.S. and further advanced the Pan-Hispanist project. While holding academic positions in the U.S. and collaborating with the U.S. government in promoting the Good Neighbor Policy, his mission was to prioritize Spain within Spanish American culture even if that meant a more or less explicit support for the authoritarian governments of the 1930s and 40s.

Latin Americans were, up until the 1930s, much slower in envisaging Latin American literature as a field. While mentioning —perhaps too swiftly—the weight of cultural nationalisms, Degiovanni foregrounds the limitations of José

Enrique Rodó's classicism in the early conception of Latin Americanism. On the other hand, he convincingly argues that Latin Americanism as a field was mostly promoted in the rest of the continent as a result of the 1918 University Reform. In Chapter 5, the author focuses on Peruvian critic Luis Alberto Sánchez as a cultural agent of Aprismo and as an exile who put into practice the Reform ideal of continental unity in the region. Chapter 6 continues to analyze the role of hemispheric politics in the creation of the discipline by focusing on Pedro Henríquez Ureña's appointments in the U.S., which resulted in his *Literary Currents*, and argues that this work can be seen as an apology of political control in the region also achieved through linguistic disciplining. Finally, Chapter 7 brings to light important connections between publishing ventures, such as the FCE, and US institutions that promoted hemispheric agendas, such as the Rockefeller Foundation, through the activities of Enrique Anderson Imbert.

While this work is not intended to be a comprehensive chronological reconstruction, the focus on these hemispheric and Atlantic networks makes a very important contribution, both thematic and methodological. However, while the author does acknowledge the historical limitations of the term "Latin Americanism," engaging with the infrequent use of the notion of Latin America throughout this entire period would have afforded an even deeper understanding of, for example, the weight of Hispanism and linguistic conservatism among others. The premise about the rejection of José Enrique Rodó is also not fully convincing: while it is true that Rodó was not well-known in the U.S. and that many Latin Americans transcended and criticized him, *arielismo* continued to underpin many of the works discussed here, including Ugarte's, and many others later in the twentieth century. The book's most notable achievement is its way of situating these intellectual productions, often isolated from the contexts from which they emerged, by bringing to light the deep historical and political value of culture, and in this specific case of the birth of Latin Americanism as a discipline.

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MALENA CHINSKI & ALAN ASTRO (eds.), *Splendor, Decline, and Rediscovery of Yiddish in Latin America*. Leiden and Boston: Brill, 2018.

A photograph on this book's cover of a store sign in Buenos Aires—"Bilik vi Borsh" [cheap as borscht]—captures some of the questions driving this volume. For the thousands Jewish immigrants who migrated from Russia and Eastern Europe to settle in Argentina, Mexico, and other Latin American nations from

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