

American intellectuals, politicians, and social activists to envision a different future for the region, one based on its own identity, values, and traditions, taking a step back from European traditions.

Last but not least, Rinke offers an insightful exploration of a diverse set of social movements that emerged during the Great War, as well as the international thought of a number of intellectual, diplomatic, and political figures whose contributions acquired relevance in this specific conjuncture, such as Rui Barbosa, Alejandro Alvarez, Manuel Ugarte, Ernesto Quesada, Isidro Fabela, and Santiago Pérez Triana, among others. One notable weakness of the book is that inter-regional, transnational intellectual and political connections within Latin America during the Great War are somehow overlooked. For instance, although Rinke refers explicitly to an “ongoing exchange with each other” among Latin American intellectuals (240), these exchanges and connections are not examined and mapped in detail, particularly regarding Latin American anti-imperialist ideologies and their wider inter-regional connections, the transnational exchanges involved in the so-called University Reform, which gave birth to the APRA in Peru and its dissemination as a truly regional network in exile across the region, and the transnational exchanges and solidarity networks generated by the Mexican Revolution among intellectuals, activists, and politicians within the region.

All in all, Rinke’s important book shows convincingly that the Great War not only entailed a departure from European traditions, it also produced a social and ideological transformation of a global scale in the region and consolidated a new Latin American global mindset to be projected towards a rather uncertain future.

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JULIETTE DUMONT, *Diplomatie culturelle et fabrique des identités. Argentine, Brésil, Chili (1919-1946)*. Rennes: Presses Universitaires de Rennes, 2018.

In a text published more than twenty years ago that has unfortunately received almost no attention, Ilmar Rohloff de Mattos proposed—albeit in a very non-conceptual way—a new approach to the formation of the Brazilian national identity. Departing from the very well-known football rivalry between Brazil and Argentina, Mattos used sports metaphors to postulate (for he presented almost no support from documentation) an idea that heuristically resembled Anne-Marie Thiesse’s formula according to which “there is nothing more international than the creation of national identities.” Mattos wrote that some of the more important tropes around which much debate arose about the Brazilian identity have an

internal as well as an external dynamic. As a consequence, national self-image depended on how Brazilians perceived their own “otherness” to foreign eyes. Thus, it is a huge pleasure to realize that a book like this one, written by Juliette Dumont, relies so much on that notion of so-called “national identity,” even though Mattos is not present in the bibliography (whereas Thiesse’s *La création des identités nationales* is mentioned as a theoretical support). Besides, it presents us with very detailed research in European, Argentine, Brazilian, and Chilean archives. This kind of “transnational” turn is not very easy to find when it comes to the history of Latin America, particularly Argentine and Brazilian cultural or intellectual history. In fact, Dumont’s clearly written and very detailed book fills a gap and participates in renewing the studies of how Latin American national identities are forged.

The book is divided into three parts, each one comprising three chapters, plus introductions and conclusions in each part and in each chapter. In addition to that, there is a general introduction and a general conclusion. It presents the subject from a broader to a smaller scale, beginning with the state of international relations from the end of World War I to the 1930s and finishes with the analysis of Argentine, Brazilian, and Chilean images built by these countries’ diplomacy in the late 30s and 40s. Since the broader theme of the book is the history of the cultural diplomacy of those three South American countries, the main interest of the general introduction—aside from its outline of the theoretical framework—is the analysis of the sudden interest of some European countries (mainly France) and the United States, immediately after World War I, in adding a new element to their foreign policies, i.e., developing propaganda and cultural relations with other countries.

Each part narrows its scope: from the international context in the first part, focusing on the broad orientation of Latin American foreign policies towards the countries that are central to international relations during the interwar period, in the second part the book moves towards the regional context of inter-American relations, and finally, in the third part, to the national contexts of Argentina, Brazil, and Chile. Nonetheless, throughout the first two parts the reader will find comments on the economic, political, and cultural history of these countries which, although specialists might find them repetitive, are useful to readers not acquainted with Latin American history. The first part is dedicated to an overview of the situation of Latin American countries at the League of Nations and the politics of Argentina, Brazil, and Chile towards the organization until its demise in the wake of World War II (chapter 1). It prepares the ground for the description of the emergence of the League of Nations’ cultural branch of international relations and how Argentina, Brazil, and Chile built their relations with it (chapter 2). This part ends with an overview of Pan-Americanism, espe-

cially the development of its branch of cultural relations and how the original project relied on the U.S.'s interests and government (chapter 3).

The second part deals with the emergence and hegemony of nationalist ideas in Latin America after World War I and the impact of the economic and political crisis of the thirties, a context in which the governments of the region chose to adapt to Pan-Americanism in order to ensure balance with the world powers, defending ideas of universalism, peace, rule of international law, juridical equality of countries and negotiations in multilateral forums, at the same time as the U.S. established its own cultural diplomacy (chapter 4). If, until this point, the book deals mostly with policies, international institutions, states, and contexts, from here on its focus begins to move more and more toward individual actors and regional or national institutions. Accordingly, there is a description of the main characters (scientists and museums) and the means (reviews and conferences) through which intellectual relations among Latin American countries were promoted in the 1920s (chapter 5). In the sequence, Dumont examines the Argentine, Brazilian, and Chilean tactics used to structure regular intellectual relations during that decade and the next (chapter 6).

The third part continues to follow the actors, the policies, and the institutions of cultural diplomacy of the "ABC" nations. It does so by first describing how each country established its cultural diplomacy, showing the differences in terms of bureaucratic apparatuses and tactics (chapter 7). It then moves to examine the goals that they sought to achieve in their relations with the great European powers, the U.S., and other Latin American countries (chapter 8). Finally, it presents the discourses and images that each one tried to forge abroad (chapter 9).

The thesis of the book is that cultural diplomacy arose in Argentina, Brazil, and Chile slowly after an initial awakening during the 1920s, that the League of Nations' cultural apparatus has provided those countries with a new tool to carve a place (albeit small) among the great powers not only by trying to forge a new image of themselves, but also by engaging in establishing a new notion of Latin America as a region of universal principles, peace, order, progress, and strong adherence to international law. Dumont argues that there was an underlying ambiguity in this discourse and the practices attached to it—that is: Argentina, Brazil, and Chile have tried to present themselves as possessing original cultures, strongly connected to national traditions, to the grandiosity of their nature and natural resources while at the same time making efforts to avoid exoticism and defending the idea that they adhered to European values and civilization. Dumont argues that this discourse was a result not only of the still-strong admiration for French culture among Latin American intellectuals until the disaster of 1940, but also of the awareness of the narrow economic and political opportunities the region had in a convulsed world, where the U.S.

hegemonized inter-American relations through Pan-Americanism, Germany made a comeback in the 1930s and all the economies of the region wanted to counterbalance political and economic ties with the U.S. through strong connections with Europe. According to her theoretical approach, there is a convincing case that comparing the three countries and studying each country's links to the others demonstrates that the statesmen, diplomatic personnel, and intellectuals mobilized by each national government helped to forge its own brand of cultural diplomacy by interacting and by evaluating one another. This is the greatest accomplishment of this original study.

Nonetheless, the book misses the opportunity to explore in more depth some of its own sources. Dumont presents her results as deriving from an encompassing approach that blends the history of international relations, cultural history, intellectual history, and history of science. But, in fact, there is less intellectual history than would be desirable when it comes to tracing the links between some intellectuals and diplomats, and less cultural history than expected when exploring the language and concepts presented in these sources and their connections with the broader debate on national identity in the three countries—an exploration as detailed as the one made by Ana Paula Barcelos Ribeiro da Silva in her study about the connections among Argentinian and Brazilian intellectuals and historians between 1910 and 1940, connections that received support from both governments. Silva's book is missing from Dumont's bibliography. Perhaps, the lack of this thick analysis of some sources, actors, and their language explains why a pivotal question is not grasped by an otherwise very careful study: why the term "intellectual," so pervasive in the beginning of the 1920s in Argentina, Brazil, and Chile as a way to refer to matters of the spirit and to the new branch of international relations (as in "intellectual cooperation") seems to have been totally replaced in the 1940s by "cultural" (as in "cultural diplomacy"). It is interesting to note that many quotes throughout the book show the gradual emergence of this term and the decline of the first throughout the 1930s, which demands a close reading of the texts in order to understand the meanings attached to each concept and its connection to the reformulations of national identities in the three nations.

To finish this review with such a critical tone would not be fair to this original study on a topic that is often approached in a very conventional way by Latin Americanists. Hence, the final comment will emphasize one of its many original contributions: by stressing the idea that while the cultural diplomacy of the "ABC" was internally debating its own image, it was in fact forging their "international identities," Dumont presents us with an interesting conceptual

and heuristic possibility that arises only when we place national identities in this network of transnational and international (cultural) relations.

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RAANAN REIN & CLAUDIO PANELLA (EDS.), *El deporte en el primer peronismo. Estado, competencias, deportistas*. La Plata: Universidad Nacional de La Plata, 2019.

En 2002, María Graciela Rodríguez presentó su Tesis de Maestría en Sociología de la Cultura de la Universidad Nacional de San Martín con el título “Pueblo y público en el deporte. La interpelación estatal en el peronismo (1946-1955)”. Este fue el primer trabajo académico producido en la Argentina sobre las relaciones entre deporte y peronismo. En realidad, tenía una única fuente previa: el libro de Ranaan Rein de 1998, *Peronismo, populismo y política*, en el que, por primera vez en la bibliografía sobre peronismo, un historiador descubría esa zona de vacancia y comenzaba a indagarla. Hay ahí, entonces, una doble fundación que Rodríguez decidió no continuar –no hubo nuevos textos suyos sobre el tema, e incluso su tesis permaneció inédita–; por el contrario, el trabajo de Rein –así como sus colaboraciones con Claudio Panella– ha sido decisivo para la completar esa vacancia.

Este libro dialoga muy especialmente con una compilación anterior, de 2015, *La Cancha Peronista. fútbol y política, 1946-1955*, en ese caso dedicada sólo al fútbol, como el deporte más popular de la Argentina y, consecuentemente, el más visible en sus relaciones con la primera década del peronismo. En este volumen, en cambio, la amplitud *polideportiva* es radical, hasta el punto que apenas uno de los trabajos está dedicado al fútbol, y limitado a un caso muy puntual de esa historia –el juego final que decidió, en 1951, el Campeonato de fútbol local entre un equipo “grande” y muy relacionado con el peronismo, Racing Club, y un equipo “chico” y al que se consideró el favorito de la esposa del líder político, Eva Perón, por esa misma condición de club pequeño y desfavorecido: el Club Atlético Banfield, ambos de localidades importantes de Gran Buenos Aires.

Ese desplazamiento está marcado desde el inicio del volumen: con agudeza, la introducción de Rein y Panella comienza narrando una entretenida historia ocurrida en el Gran Premio de la América del Sur de Turismo Carretera, una competencia automovilística conocida como “la Buenos Aires-Caracas” y desarrollada en 1948. Durante ella, la descalificación del piloto argentino Juan Gálvez, ídolo popular y connotado peronista, convoca la intervención del propio