Along with this sobering story, Shnookal draws powerful connections with contemporary events. First, and not surprisingly, she notes the comparisons with Elián González and the controversy over his custody in 2000. She notes how now adult Pedro Pans spoke out about the necessity for González to remain in the United States, even as Cuban-Americans seemed to jettison any commitment to parental rights, e.g. the rights of his father. Secondly, and perhaps more provocatively, Shnookal points to the recent family separations at the border. She notes that if in the twenty-first century, families are separated to deter immigration and asylum, in the early 1960s the U.S. encouraged family separation to destabilize Cuba. Although readers will have to look elsewhere for accounts of the Pedro Pans, Shnookal effectively explains how this covert migration program resonates in the present. In this vein, Shnookal's book will be of interest to scholars who study children, child migration, and child separation.

In conclusion, Shnookal's book raises important questions about how governments use children as ideological symbols, U.S.-Cuban relations in the early 1960s, and the psychic costs of covert programs.

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JENNIFER ADAIR, ***In Search of the Lost Decade: Everyday Rights in Post-Dictatorship Argentina***. Berkeley: University of California Press, 2020.

Raúl Alfonsín assumed the presidency of Argentina on December 10, 1983, after more than seven years of military rule. Having won the first democratic elections in a decade, Alfonsín took office facing a host of challenges: economic instability, political turmoil, and the trauma ensuing from the extralegal violence perpetrated by the Armed Forces, which had killed and/or disappeared as many as 30,000 people. The new president articulated a bold vision of change but, six years later, during the hyperinflation crisis of the late 1980s, tumultuous conditions would oblige him to hand over power some five months before his mandate officially ended. Despite the optimism that accompanied Alfonsín's election, many have considered his time in office as a "failure"—in the end, he could not restore Argentina's economy, nor successfully prosecute all of those involved in the crimes committed during the dictatorship, nor ultimately serve out his term.

Jennifer Adair's *In Search of the Lost Decade: Everyday Rights in Post-Dictatorship Argentina* demands that we reconsider almost all aspects of this commonly accepted narrative. Echoing E.P. Thompson's famous call to examine the past without the "enormous condescension of posterity," Adair aims to recover the "sense of process and possibility" that characterized Argentina's

redemocratization, rather than reinforce the story of Alfonsín's failure (2). Central to this effort is challenging the perception of the 1980s as a "lost decade"—an assessment that speaks to both international circumstances (the fallout from the Latin American debt crisis) and domestic historiography (the idea that the 1980s were merely a transitional period between Argentina's authoritarian 1970s and neoliberal 1990s). Instead, Adair suggests that the emergence of neoliberalism in the 1990s "was neither as seamless nor as inevitable as previously believed" (6). Her commitment to digging deeper into what has often been uncritically accepted marks a major strength of the book.

In Search of the Lost Decade opens with a brief introduction that lays out the book's main interventions and establishes some of the theoretical context as related to questions of human rights, dictatorship and democracy (and the transitions between them), and the political movement known as *alfonsinismo*. This introduction is followed by six chronologically arranged chapters. Chapter 1 unpacks the fall of the most recent military dictatorship, starting in 1981 and ending with the transition to civilian rule in 1983. Adair makes two important moves here that complement existing interpretations of the regime's collapse, which have often focused on the disastrous Malvinas War (1982). First, she centers the international debt crisis that began in 1981 in Mexico but would eventually consume most of Latin America; and second, she highlights the significance of spreading hunger as a critical factor in Argentines' willingness to oppose the military. In Chapter 2, Adair follows the 1983 presidential campaign and explains how Alfonsín—a member of the Radical Party—managed to triumph over Peronism, Argentina's largest political movement. She argues that a key factor in Alfonsín's victory was his ability to use language that invoked Peronism's promises around social justice and rights dating back to the 1940s while incorporating hunger into that rhetoric.

Chapters 3 and 4 underscore the related issues of food and hunger, supporting Adair's claim about their significance both in everyday life and on Argentina's largest political stages during the 1980s. Chapter 3 evaluates Alfonsín's famous campaign slogan, "With democracy, one eats," and the project he created to guarantee that promise, the Programa Alimentario Nacional (PAN). Adair suggests that the new government's plan to eliminate hunger in Argentina served as a repudiation of the military dictatorship's systemic violation of human and social rights. Alfonsín's successes—and failures—along this path became the criteria against which Argentines evaluated his administration. The fourth chapter uses the circulation of rumors related to a shipment of supposedly contaminated chickens from Eastern Europe to trace the connections between daily consumption practices and debates over economic planning. Linking concerns about food availability to the Alfonsín government's short-lived creation of a

new national currency, Adair argues that the furor over contaminated chicken was not ultimately about food security but instead about "the state's ability to regulate and intervene in domestic markets" (83), and that it subsequently pushed Argentina toward laissez-faire capitalism.

The final two chapters bring the analysis through the end of the decade. Chapter 5 hinges on a close reading of letters written by Argentines from across the social spectrum to Alfonsín during his presidency that illuminate how people lived the transition from dictatorship to democracy in the 1980s. Adair identifies a key tension in these letters: they simultaneously celebrated and expressed their hopes for the democratic opening while also complaining about the government's inability to address pressing social and economic problems. The final chapter recenters the question of hunger, examining the food riots of 1989 that precipitated Alfonsín's decision to preemptively cede power. Balancing an institutional examination of the causes of hyperinflation with a social history of its consequences, Chapter 6 helps explain not only the reasons behind Menem's election in 1989 but also how the new president managed to justify the swift transition away from the midcentury welfare state and toward neoliberal austerity. In a short epilogue, Adair convincingly situates Argentina's 2001 economic collapse—and especially its *cacerolazos* as Argentines banged on empty pots and pans—within this larger conversation about hunger and rights, not as an unpredictable end to the Menem era but instead as the logical conclusion of a longer historical trajectory with roots in the early 1980s. She ultimately argues that where scholars working on the 1980s in Argentina (and Latin America) have understandably emphasized justice efforts and institutional renewal, the social histories of these transitions from dictatorship to democracy are crucial for understanding the neoliberalism of the 1990s.

Across these chapters, Adair makes several important contributions. Taking seriously the lived experience of the long transition from dictatorship to democracy, she not only recovers often overlooked voices but also complicates notions of a clean break between periods of authoritarian and civil rule. Highlighting food and hunger introduces the shifting perceptions of, and debates around, social well-being into discussions around human rights and justice. This supports one of Adair's main interventions, namely that during the 1980s "human rights became a multivalent political language" that recalled ideas articulated during the 1940s and 1950s (4). And, as previously mentioned, the recovery of the 1980s as a worthy object of study in itself—not merely an intermediary phase connecting the 1970s and the 1990s—is a significant achievement. Adair shows that the straight line between repression and neoliberalism was always more contingent and uncertain, and thus indicates the complex and varied story leading into the Menem era in Argentina.

There are a few areas that perhaps could have benefitted from more attention. First, although no single book can hope to do everything, at only 131 pages of text, *In Search of the Lost Decade* necessarily glosses over details that could have been productively expanded. There are various points where Adair hints at broader conversations—around Alfonsín's innovative use of political propaganda in the 1983 campaign, for example—but immediately moves past without pausing to unpack the question. Second, there is no real effort here to extend the analysis beyond Gran Buenos Aires. Though the Buenos Aires metropolis is by far Argentina's largest urban area, the singular focus risks reproducing the idea that history happens in the capital and flows outward to the rest of the country. Finally, Adair's use of interviews and oral histories opened critically important avenues for her investigation and shed new light on an understudied era. She notes that a goal of the book is to unpack how memories of the Alfonsín presidency resonate today. However, the lack of explicit engagement with oral historical practice and theory leaves that question mostly unaddressed.

These few issues aside, *In Search of the Lost Decade* is well-written, compelling, theoretically ambitious, and makes a significant contribution to the developing conversation around the 1980s in Latin America. Adair has done a great service by recovering the histories of everyday life in Buenos Aires during a moment of profound uncertainty and transition. Scholars of Argentine history, food history, human rights, and political transitions will all find something to grab and hold their attention in this engaging work.

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JENS ANDERMANN, ***Tierras en trance. Arte y naturaleza después del paisaje***. Santiago de Chile: Ediciones Metales Pesados, 2018.

Jens Andermann's 2018 book *Tierras en trance. Arte y naturaleza después del paisaje* takes as its objects of study works of twentieth and twenty-first century art, architecture, literature, film, garden design, and more, especially those that rework the landscape tradition inherited from the colonial period and the nineteenth century "hacia nuevas formas de inscripción y coagencialidad en y con el ambiente no-humano" (27). Reassessing roughly a century's worth of cultural production from the standpoint of the existential crisis presented by anthropogenic climate change, Andermann demonstrates the need for criticism to finally catch up with a material turn that has been present in art and literature for many decades now (28). But his central claims are not about criticism so much as art; in fact, this ambitious, expansive monograph is based on what we