

first book, the acknowledgements of which refer to a mentor's "tough-love approach" and "the instances [...] when I had to be put 'in the doghouse' for being careless or sloppy in my work" (*Before the Flood: The Itaipu Dam and the Visibility of Modern Brazil* [Durham, NC: Duke University Press, 2019], p. xiii). If, on the one hand, the work under review suffered for want of such quality control, then, on the other, a second monograph is still a milestone. The third one is supposed to be easier—or so they tell me.

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SANDRA MCGEE DEUTSCH. ***GENDERING ANTI-FASCISM: WOMEN ACTIVISM IN ARGENTINA AND THE WORLD, 1918-1947***. University of Pittsburgh Press, 2023.

When Prof. Deutsch announced that she was about to research the role of the Victory Board/Junta de la Victoria and other women-focused anti-fascist organizations in Argentina during World War II, several scholars who had never heard of the groups doubted that this was a viable topic. They were correct in estimating that, aside from participants in the group, few people did actually remember it, but how wrong they were in positing that it could not be studied, and Sandra was the only person who could accomplish this. Based on research in the Argentine interior, Uruguay, Brazil, Chile, and the United States, Deutsch offers a major revisionist work on World War II that relies on extensive interviews with immigrants, elites, feminists, maternalists, communists, Catholics, Jews, and atheists. What a story it tells! The Victory Board and the subsequent Junta de la Victoria began as groups of diverse women who wanted to knit clothing for victims of the German attack on Russia in June 1941. Like the French women who knitted while elites were put to the guillotine in France during the revolution, the act of gathering women into knitting groups soon enabled conversations about a wide range of political and social topics, this time in a non-threatening environment.

The call to sew for the victims of World War II did not cause major disruptions in Argentine homes. Many women were still knitting layettes for babies, often made clothing for themselves, or worked as seamstresses at home and in store workshops. The arrival of department stores in Buenos Aires created a social demand for modern jobs for women as salespeople. Catholic, Jewish, and Protestant charities ran orphanages where more sewing and knitting occurred. This was a multi-class reality that wars and feminism transformed into political as well as social action. What is unusual about these anti-fascist groups was their

ability to attract members from various social classes and religions, and their willingness to promote political rights for women at home while they conducted female-focused activities to help beleaguered families abroad.

But how does one go about retrieving the records and histories of this organization that sprouted up not only in the Argentine interior, but also in other neighboring countries? Sandra already had extensive experience working with women in the Jewish settlements in Argentina in her earlier work *Crossing Borders Claiming a Nation: A History of Argentine Jewish Women, 1880-1955* (Duke UP, 2010). This experience gave her important contacts and oral histories of many known and lesser-known Jewish immigrant women. Secondly, Sandra is among the few historians of Jewish Argentina who had already written books and articles about the Right in Argentina and other Latin American countries and about Jewish immigrant women in Argentina. To this she added her nuanced understanding of the impact of Juan and Eva Perón on gendered political movements.

Argentina and Argentine women's groups already participated in international activities that ranged from the socialist, communist, and anarchist movements to Christian, Jewish, and Muslim organizations. Working women joined and formed labor unions and political parties even before they obtained the right to vote. Professional women—physicians, nurses, educators, and scientists, both foreign-born and native—became involved in international activities, even if their country often declared itself neutral during the World Wars. Educated Latin American women participated in the League of Nations, ran for public office in some provinces, and joined the Pan American Union and other professional organizations. Increased industrialization, accompanied by labor disputes, got women involved in unions and leftist groups. The rise of military power in South America in the 1930s did not grant women more rights, which in turn made them more adamant about women's rights, democracy, and socialism in the Americas, and, ironically, the common purpose that motivated women to sew for the war effort made social, political, and geographic distances less important than commitment.

However, the diverse backgrounds of the women could also pose political problems. While unity could serve as protection, consorting with women who were communists, anarchists, or Jewish members of various political parties could also taint the reputations of elite women. One example of this was Ana Rosa Schlieper, a Catholic anti-fascist. She often had to hide the names of communists in the Junta from her connections among North American diplomats and activists who refused to work with left-wing members and often with the Junta itself. For these North Americans in the 1940s, to be linked to the Com-

munist Party equaled membership in the group and subservience to the Party. Alliances with feminists proved far more productive.

Female suffrage had been debated in Argentina for years even though Bernadino Rivadavia who founded the publicly funded Argentine Sociedad de Beneficencia (Society of Beneficence) had argued that the lack of women's rights caused more problems than wars. Argentine women won suffrage in some provinces and cities, but the issue became a critical political topic after World War II. In the midst of military dictatorships and the advent of the secret ballot and the rise of Peronism, the growth of the adult female population as well as Argentine industry meant that the Junta de la Victoria no longer could rely on sewing to maintain their importance, but rather, on women being able to vote. Yet few women had experience with the organizations of political parties. And thus, according to McGee Deutsch, female suffrage supported by the Peronist Party spelled the end of the influence of this women's group as a beacon of female political participation. Henceforth women needed to be loyal to Juan and Eva, not the Junta de la Victoria or feminism.

And other aspects of life had changed as well. Life had become much more cosmopolitan, and fewer women sewed for their families. Mass rallies became more frequent under Peronism, and department stores offered entertainment like restaurants and fashion shows. The stores also sold more finished clothing, and only needed women to make alterations. Equally, political parties—typically run by men—had little interest in sewing circles. So, knitting went into the history bin. It wasn't just Peronism, but changing patterns of life that sealed the fate of this amazing organization brought back to life by Sandra McGee Deutsch.

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TANYA HARMER Y ALBERTO MARTÍN ÁLVAREZ, eds. *Toward a Global History of Latin America's Revolutionary Left*. University of Florida Press, 2021.

La historia de la Guerra Fría latinoamericana sigue escribiéndose. A contrapelo de los marcos nacionales en que buena parte de estas historias han sido entendidas, las primeras décadas del siglo XXI—en especial los últimos 10 o 15 años—han visto renovaciones metodológicas y conceptuales que, en general, apuntan a una comprensión conectada de fenómenos a nivel continental, y sus vinculaciones con actores, movimientos, ideas y eventos en otros lugares del mundo. Sin embargo, como señalan los co-editores del volumen aquí reseñado, la historia de la izquierda latinoamericana—en particular la “izquierda