

públicas, no en traducirlas fielmente en acciones. Por consiguiente, la conclusión es natural y obvia: el *presidencialismo mexicano* murió definitivamente en 1997 con la extinción de la mayoría absoluta priista en la Cámara de Diputados federal, resucitando el sistema de gobierno presidencial constitucional en el que, bajo un esquema de gobierno dividido, el presidente resulta un actor “potencialmente marginal”⁷⁴ (como lo estamos viendo hoy día).

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NOTAS

1. El titular del poder Ejecutivo de los estados miembros de la federación mexicana.
2. Cabe agregar que, en su caso, los intentos presidenciales de eliminar a un gobernador incómodo también fracasaron: Echeverría Álvarez no pudo destituir a Carlos Hank, gobernador del Estado de México, debido a la red de compromisos y deudas de tipo político a la que pertenecía.
3. Sostuvo tasas de éxito legislativo cercanas al 100%.
4. El término pertenece a Scott Mainwaring y Matthew Soberg Shugart (eds.): *Presidentialism and Democracy in Latin America*. Cambridge: Cambridge University Press, 1997.

AMILAT, (ed). *Judaica Latinoamericana: Estudios Históricos, Sociales y Literarios*. Vol. V. Jerusalén: Editorial Universidad Magnes, Universidad Hebrea, 2005.

During the past 25 years, the field of Latin American Jewish Studies has expanded markedly, although many topics and themes still remain to be tackled. Much of the previous scholarship falls into three general categories: communal studies, anti-Semitism, and histories of Jews in different countries. Scholars from a variety of disciplines and countries continue to add to the growing body of literature that deals with Latin American Jewry. More and more researchers, for example, have devoted themselves to studying Jews in the context of other immigrants and ethnic minorities, as well as to the role of identity and memory in Jewish life throughout the twentieth century.

In the fifth volume of *Judaica Latinoamericana: Estudios históricos, sociales, y literarios*, the researchers of AMILAT (Asociación Israelí de Investigadores del Judaísmo Latinoamericano) have again assembled a wide variety of studies on the Jews of Latin America. Ranging from a study of the contemporary writer Marjorie Agosín to a history of Jews involved in cocoa and vanilla production in the sixteenth through eighteenth centuries, the volume takes on subject matter from various disciplines. As has been the case in much of the previous work on

Latin American Jewry, the majority of the articles focus on the major centers of Jewish life in Latin America – Argentina, Brazil, Chile, and Mexico.

The volume is divided into four parts: *dinámica comunitaria*, *economía y política*, *sionismo*, and *literatura y cultura*. Within these categories, scholars from a variety of disciplines have contributed articles that are “multi-disciplinario y pluritemático” (p. 7). Some of the contributors build on their own past research and suggest new avenues of research, while others explore themes and topics new to the field.

In the section on “*Dinámica comunitaria*,” five researchers comment on the communal organizations of Latin American Jewry. Except for Yehuda Levin’s article, the focus is on current Jewish groups in Latin America, particularly in Brazil and Argentina. Margalit Bejarano offers an overview of current Sephardic Jewish organizations in Latin America, while Yossi Goldstein writes about previous studies of the organized Jewish community in Brazil and Argentina. The two contributions in Portuguese, articles by Helena Lewin and Marta F. Topel, ponder the meanings of being part of the contemporary Jewish community in Brazil and the new syncretic movements that merge elements of Judaism with Seventh-Day-Adventism. Levin’s article on gender in the Argentine JCA colonies, although included in the section on communal organizations, goes in a very different direction. Previous studies of Jews in Latin America have seldom mentioned gender, so the inclusion of Yehuda Levin’s article on “*Posturas genéricas en las colonias de la Jewish Colonization Association (JCA) en la Argentina a principios del siglo XX*” is particularly welcome. Levin finds that these Jewish women in the colonies were “[p]resentes, pero no más que espectadoras” (p. 52). Using a variety of sources, from memoirs and novels of colonists to official JCA reports, Levin describes the difficulties of being a woman in the colonies, from the insistence of many families that girls should not be sent to school to the JCA’s refusals to allow women to be colonists in their own right or inherit family property (pp. 60, 65). Levin’s article shows us how much remains to be done in understanding the role of gender in the lives of Latin American Jewry.

In the second section, “*Economía y política*,” the three contributors explore the role of Jews in a larger context, either national or within an empire. Mordechai Arbelle discusses the Portuguese Jews of the sixteenth through eighteenth centuries in South America and the Caribbean, showing their links to the production of both cocoa and sugar. Moshé Nes-El explores the contributions of Jews to Chilean politics between 1920-1952. Finally, Efraim Zadoff, spurred by the closing of various Argentine banks owned by Jews in 1998 and 1999, chooses to investigate the roots of credit and banking among Argentine Jews. Zadoff goes back to the beginning of the twentieth century and the creation of mutual aid societies and credit cooperatives to trace the history of Jews in the Argentine economy.

As a volume created by researchers primarily in Israel, it is not surprising that the section on Zionism and the relationship with Israel includes four articles, three of which focus on Argentina. Haim Avni's article gives an overview of Argentine Zionism and the many topics that still remain to be properly addressed. Like Avni, Silvia Schenkolewski-Kroll offers a research plan for another aspect of Zionism in Argentina that has not been the subject of much study – youth movements. Susana Brauner Rodgers offers a different picture of Zionism in Argentina, approaching Zionism from the side of the Sephardim in Argentina, whose relationships with both Zionism and the State of Israel range from support to outright rejection. The final article, by Judit Bokser Liwerant, argues that Zionism and Israel have been central in defining the Jewish community in Mexico.

The final section, "Literatura y cultura," includes four articles that comment on both literature by Jews and literary culture that includes Jews. Florinda Goldberg offers a literary critique of Andrés Rivera, author of both autobiographical novels and fictional works that explore the world of the late nineteenth and early twentieth centuries in Argentina, with a particular focus on Jews. In his article, Leonardo Senkman discusses writer Marjorie Agosín's preoccupation with exile and identity. Norbert Rehrmann's wide-ranging article takes on the historical relationship between Sephardic Jews and the Hispanic world and the ways that early twentieth-century Latin American writers engaged with this tradition. Finally, Rosalie Sitman offers an article that is both historical and literary, placing the Argentine literary magazine *SUR* in the context of the turmoil of the Spanish Civil War and World War II. The group surrounding *SUR* included both supporters of the Republicans in Spain and Jews, two groups with strong political views about the events in Europe. Sitman demonstrates how *SUR*'s stance on these issues also allowed the writers in the magazine to comment on events in Argentina.

Even while doing new research, the scholars in this volume show us all that remains to be explored in the study of Latin American Jewry. From a more thorough understanding of Zionism in Argentina to studies on gender, the researchers in *Judaica Latinoamericana* demonstrate that while they have done a wide variety of research, the possibilities for other studies are endless. Most of the articles focus on Argentina and Brazil, subjects of many previous studies, yet even the authors of those articles agree that more research in a variety of disciplines is needed to understand the Jewish experience in those countries. Like the previous volumes of *Judaica Latinoamericana*, this fifth installment is a useful contribution to the field of Latin American Jewish studies.