

En ese certero análisis que *La dulce crisis* hace de la economía tucumana del período 1853-1914 se echa de menos, sin embargo, algún aspecto. El más claro se refiere a los efectos que esa producción tuvo sobre el interior de la provincia. Así como se han documentado ampliamente las bases de la prosperidad azucarera y las actividades de los grandes productores, hubiera sido deseable una mayor atención a las transformaciones que el dulce introdujo en Tucumán. Esa producción afectó sin duda a los diversos estratos de población, a sus condiciones de vida y a su comportamiento económico y político. Aunque en algunos capítulos se hace referencia a los pequeños y medianos productores de caña, el impacto de la economía azucarera en la provincia hubiera permitido cerrar la imagen que se ofrece del Tucumán de la época. En cualquier caso, *La dulce crisis* es un libro sumamente relevante y bien documentado que permite conocer certeramente el desarrollo económico y el valor de la negociación política en Tucumán durante el auge del modelo agro-exportador. El estudio tiene, por otra parte, el valor de ser una contribución más a la mejora de la desequilibrada relación que existe entre las investigaciones dedicadas a Buenos Aires y al interior del país. Sánchez Román se sitúa con este libro entre los autores que, en los últimos años, están reconstruyendo la vida política, económica y cultural de las provincias, una línea de trabajo indispensable para poder entender los recurrentes problemas de estancamiento y falta de articulación económica que padece la nación.

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DANIEL LVOVICH: *Nacionalismo y antisemitismo en la Argentina*. Buenos Aires: Javier Vergara Editor, 2003.

Daniel Lvovich's *Nacionalismo y antisemitismo en la Argentina* is a thorough examination of the intersections between nationalism and anti-Semitism in Argentina in the period 1881-1945. In order to fully articulate the connections between the two, the author gives backward and forward glances to state repression in the 1970s, and the bombing of the AMIA (headquarters of the Jewish Community Organizations) in 1994. The focus, however, is on how nationalists in Argentina used anti-Semitism in order to articulate programmatic and political agendas, and how mistrust of Jews figured in nationalist discourses in the first half of the twentieth century.

The book is a major bibliographic contribution. The author uses a variety of original sources, mainly drawn from both the nationalist and the Jewish press, as well as from the anti-Semitic literature. Each chapter starts with a significant quote either from the press or from a literary work. Particularly interesting is

the previously unknown column Jorge Luis Borges wrote for the Jewish publication *Mundo Israelita* in 1932, as part of a campaign against Anti-Semitism in response to the rumors about a possible pogrom in Buenos Aires. Borges' piece is an eloquent and brilliant example of one of the author's main claims: that while anti-Semitism had an alarming presence in the right, it was far from hegemonic, and it was vehemently opposed by the liberals and the left.

Lvovich studies the nationalist groups of the first half of the twentieth century "in their function as producers of narratives of the nation and its limits that were in competition with those originated by other groups in the conformation of hegemony in the construction of a collective imaginary." (p. 21) He claims that in the political tradition of nationalists, anti-Semitism was frequently present and that nationalists placed on Jews the images that unified the undesirable characteristics of enemies of the nation. Argentina is the only Latin American country to develop a myth of the Jewish World Conspiracy which was deployed at different moments by a variety of social actors from the right in order to describe the problems of the nation and suggest solutions. This myth – "el complot judío", as Lvovich calls it – places Jews at the center of all the problems of the nation, and depicts them as enemies, either because they represent cosmopolitanism and international capitalism, or because they are considered agents of the left. Lvovich shows how, far from being a paradox, this depiction of Jews both as capitalist and socialist, or communist, in fact served nationalists to support the myth that Jews wanted to take over the world and would make use of any ideological and economic tools they could in order to achieve their goal. This conspiracy myth was present in different degrees in the discourses of the right, and the image of the Jew as enemy was instrumental in the conformation of political identities for the many groups that made up the nationalist right.

Lvovich's study starts with a detailed investigation of the reception of the Dreyfus case in Argentina read in the context of the major intellectual and ideological debates around the case in Europe. Chapters are devoted to the centennial, the Tragic Week of 1919 (discussed very eloquently using Georges Lefebvre's analytical perspective of the "great fear"), and the organization of the nationalist groups in the period 1927-1931. Several chapters are devoted to the "long decade of nationalism" (1932-1943). The author carefully analyzes the attitudes towards Jews, immigration, and racial diversity espoused by the different nationalist groups, and the very strong front of Argentinean Catholicism. While the anti-Semitic attitudes of the nationalists very often had very little circulation, the Catholic Church was a major diffuser of anti-Semitism and anti-Semitic literature. The Church kept silent about the Holocaust and, together with much of the nationalist press, repeatedly pressured the government against giving refuge to Jews fleeing Nazi Europe. In late 1942, when the

characteristics of the Nazi genocide of European Jewry were already well-known in Argentina, several of the nationalist publications were instrumental in opposing a presidential decree that would have allowed Argentina to welcome 1,000 orphaned Jewish children from Europe. The author also analyzes repercussions of nationalism in civil society and in state policies, and provides informed readings of anti-Semitic literature.

This book is essential to an understanding of the first half of the twentieth century in Argentina. It also offers a genealogy of anti-Semitic ideologies still prevalent in the military and in some reactionary groups within the Church. Extremely well written and documented, *Nacionalismo y antisemitismo en la Argentina* deserves a wide audience including specialists in Argentinean history and culture, cultural and political historians, and scholars interested in racial intolerance and multiculturalism.

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HEBE CARMEN PELOSI: *Rafael Altamira y la Argentina, Cuadernos de América sin nombre*. Alicante: Universidad de Alicante, 2005.

En las últimas décadas son muchos los historiadores que dedican una mayor atención al área de estudios vinculados a la labor de destacados intelectuales. Sin embargo, una de las ausencias más notables se refiere a la labor historiográfica e histórica ejercida por el español Rafael Altamira en la Argentina.

A través de esta obra, Hebe Pelosi busca llenar este vacío historiográfico al proponerse iluminar su personalidad no sólo como historiador, pedagogo y jurista, sino también como una figura histórica que resume en sí misma determinados problemas de la sociedad y la cultura de su época; cuyo principal objetivo es formar un hombre nuevo e íntegro, abierto a todos los ámbitos del saber, mediante una educación moderna encargada de elevar el nivel sociocultural del país.

La indagación de la autora se desarrolla en varias dimensiones que permiten estructurar la obra en dos partes. En la primera, se aboca a la implementación de las relaciones de España con Hispanoamérica – la investigación hace hincapié en su conexión con la Argentina, signada por su vinculación con el krausismo, regeneracionismo e institucionalismo. Pelosi señala cómo a la luz de la experiencia española, Altamira explora la realidad argentina de mediados del siglo XX que expone en los artículos publicados en el periódico porteño *La Nación*.

Uno de sus principales objetivos es la tarea de transmitir la necesidad de otorgarle a la historia un lugar como ciencia autónoma. Por un lado, reconoce que esta disciplina tiene un valor social: comprenderla es comprender a la hu-