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performed plays, Kelz maps out the diverse conflicts about identity, representation and cultural hybridisation that marked German drama. The intentions of the theatre people to stage their political ideas amidst the migrants and refugees did not always meet with unconditional consent. Chapter 5 traces the development until 1965, when the boundaries between the different groups started to blur (even though the main thespians remained in Buenos Aires) and when West Germany tried to integrate theatre into its new anti-communist cultural policy. It is one of the strengths of the book that it connects the pre- and post-war periods, which scholarship often used to treat separately. The remarkable conclusion introduces general thoughts about such crucial concepts like inclusion/exclusion, integration, and transnationalism.

Kelz introduces us to a surely vivid and creative topic and underscores the importance of culture for the expression of migrant identities. Yet, the study would have benefited from being better placed in the context of migration research about Latin America and beyond, thus highlighting the particularity of theatre for the field. Another negative point is that the author ignores current scholarship on German immigration to Argentina. Kelz mentions Bryce's (2018) monograph only shortly, even though it develops similar arguments, and fails to take into account the recently published books by Barbian (2014), Kramer (2016) and Bindernagel (2018), all of them working on German migrant culture and heterogeneity in Argentina.

Notwithstanding these minor shortcomings, *Competing Germanies* is a highly readable book that uses theatre to enhance migration research and provides convincing arguments. It is of particular relevance to those who are interested in interdisciplinary approaches and a dialogue between exile and migration research.

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- Harmer, Tanya (2020) *Beatriz Allende: A Revolutionary Life in Cold War Latin America*, The University of North Carolina Press (Chapel Hill, NC), xvi + 370 pp., £36.50 hbk., £19.29 ebk.

Tanya Harmer's latest work reclaims the memory of the Chilean radical left and the role of the women in the formation of the revolutionary movement that shaped the Southern Cone after the Cuban Revolution (1953–1959) and influenced the Unidad Popular Experience in Chile under the president Salvador Allende (1970–1973).

The author's previous work examines the international confluences that impacted the Popular Unity (UP) administration, considering how different international actors

interacted with Chile during Allende's years. The author uses the microhistory of an individual and oral history to explore the ways that events are experienced and impacted personal lives (p. 7). This methodological approach allows Harmer to look into the life of Beatriz, the middle child of President Allende who has been described as perhaps his political heir, despite the constraints of Latin American women faced because of the conservative gender's roles that the left maintained among its cadres. From one perspective, this biography brings back a political persona about whom few have been written. Harmer introduces us to an actor and a witness who lived and understood her political and professional life through the radical left's ideas. As a first-hand witness, she experienced its revolutionary project that framed the left's political project around the continent.

The book recovers the memory of a Chilean generation shaped by the new radical left seeking to transform the reformist political strategy that dominated the left during the first half of the twentieth century. The impact of the 1973 coup d'état and the conditions of the national transition in the South American country have set aside the memories of this generation, its ideologies and its impact on the working-class history because they do not have space in the narratives of neoliberal Chile. The author also reclaims the role of female figures within the Chilean left, particularly the Chilean Socialist Party, which made history in 2006 when it elected Michelle Bachelet, the country's first female president. Harmer examines the life of Beatriz as the middle-class daughter of a notorious member of the party as well as a radical female figure that played a prominent role within the organisation of the radical left. It describes how Beatriz's activism and official position within Allende's government was shaped by stricter gender roles that sided women to be forefront players within political parties or guerrilla movements and how it impacted Beatriz personally.

From a secondary perspective, the book examines the frictions within the left, aiming to change classes and capital relations in Chile. Harmer analyses the contradictions and tensions that Salvador's and Beatriz's generations experienced when the new left brought forward its modernisation project. This political project also included new forms of international solidarity because of Che Guevara's guerrilla strategy in the Southern Cone that shaped the formation of the Revolutionary Left Movement (MIR) and the organisation of the *Elenos* and the *Organa* armed apparatus within the Chilean Socialist Party. While describing Beatriz's public life, Harmer's book engages with these changes within the Chilean Socialist party and how her generation experience internationalism and the necessity of radical transformations in Chile and Latin America. Although Chile was not seen as an ideal scenario for insurgency and guerrilla fight, Beatriz's generation believed that the only way to shake the old social system was through a radical transformation of the left, which included the army struggle as an alternative political strategy. This raised tensions and contradictions within the UP government because not all its political actors actively supported it. Therefore, the book offers us an insight into the tensions between the reformist left, represented by Allende's persona, and the new left, described through her daughter's ideal. Even though Beatriz was not a forefront figure within the party, she developed extensive linkages with the radical left and its political project that pressured a more revolutionary approach to transform Chile socially and economically. Her connections with the Cuban elite and the new left give some insights into the Chilean elite's linkages with the Cuban regime and Fidel Castro. It also provides a picture of how Cuba's political elite understood the Allende's revolution 'with red wine and empanadas' and its role within Latin America's scenario. Finally, Harmer's new book contributes an understanding of a critical political period in Chilean history through the political ideas

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that belonged to a generation that dreamed with a radical transformation of the Southern Cone. Those ideas have been previously underrepresented because the Chilean left undertook ideological changes during the 1980s. Additionally, it was forgotten because the discourse of economic modernisation and success built by the political transition do not have space for the working-class struggles and their narratives.

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Munck, Ronaldo (2020) *Social Movements in Latin America: Mapping the Mosaic*, Agenda Publishing (Newcastle, UK), xv + 175 pp. £62.99 hbk. £22.48 pbk.

The number of studies on Latin American social movements has grown dramatically in the last two decades, partially because of a multiplication of movements themselves. This has surpassed the capacity of any given scholar to dominate this vast and interdisciplinary literature. Valuable handbooks have appeared (as recognised by the ‘Guide for Further Reading’ on p. 147). Still, until now, there was no single-authored book illustrating the diversity and complexity of different families of Latin American movements, historical and contemporary.

Munck’s book does precisely that. He groups a wide array of Latin American movements in six families (one chapter for each): workers, peasants, community, women, indigenous, and environmental movements. Rather than trying to cover all movements in all countries – an impossible task in a 175-page book – Munck selects some of the most influential movements or protest campaigns for each of these families. He provides compact (three or four pages), informative and analytically sophisticated descriptions of 22 cases – from the Zapatistas to the Landless Workers Movement to the Bolivian Water Wars. Some cases are not nationally bounded but transnational, like the struggles against the Free Trade Area of the Americas, ‘Vía Campesina’, or women’s ‘global sisterhood’. In the beginning, each chapter provides a bird’s-eye view of the movement family for the region.

The case analyses discuss the origins, organisational structures, main campaigns, alliances, and movements’ consequences. Munck goes back to the early twentieth century if needed – for example, labour movements – all the way to very recent events. He discusses the changing relationships between movements and leftist governments, the impact of globalisation and neoliberalism on movement activity, alliances among movements (both domestic and international), and NGOs and international development organisations’ role. Munck also explains how changes in the international political and economic context shape movements, the novel frames and ideologies driving activism, and movements’ tactics. Few relevant aspects remain uncovered. I found the chapter on community movements less solid than the rest since it groups, under a single heading, movements driven by disparate issues. The last chapter provides a ‘Methodological appendix’. It combines insights from conversations with active researchers with a discussion about ‘engaged’ research methodologies – like participant observation, participant action research, and oral histories.

Next, I move to three friendly criticisms. First, the coverage of the countries in these cases is a bit unbalanced. Brazilian cases appear four times. Argentinean ones appear three times, and Bolivian, Colombian, Ecuadorean and Mexican cases appear twice each. There are no Central American cases, even though most contemporary