

Domínguez Ruvalcaba, Héctor. *Translating the Queer: Body Politics and Transnational Conversations.* London: Zed, 2016. Pp. 192. ISBN: 9781783602926

Ruvalcaba's *Translating the Queer* investigates the development and articulation of Latin America in the discourse of queerness and attempts to disentangle various narratives focused on mirroring the queer liberation movement in the U.S. Rather than to assume queerness as a globalized force, Ruvalcaba geopoliticizes the matter by looking at queerness' relationship to Latin America, and thus Latin America's relationship to the rest of the world. The text posits five main approaches to tackle the intersections of nation, gender, and colonial history: the dissonance between the Latin American and U.S. academic deployment of queerness; the decolonial project and how sexual dissidents articulate themselves; queerness' agency within *modernismo*; queerness as a methodology of dissent for the nation building and the state; and how to deconstruct the process of neoliberalism's abusive treatment of queer bodies.

Rather than borrow directly from translation theory, Ruvalcaba's theoretical approach turns to the diffusion of body identity politics and the various matrices of power involved in their realization. Translating the queer is aptly defined as, "a political process that involves the recognition of the margins, exclusions, abjections, and oppressions of alternative bodies" (5). The text succeeds in doing just that by considering the five previously mentioned approaches in order to untangle this process.

The text convincingly borrows from a dazzling array of theory that is impressive in its intensity and breadth and utilizes close textual readings of events and literature to emphasize the main ideas. *Translating the Queer* ambitiously covers all of hispanophone and lusophone Latin America, which is a complicated definition left untouched, without engaging with countries like Guyana or Suriname, and impressively manages to make a collective case in considering these previously colonized countries. The first chapter, "Queer decolonization" adds much to the field of queer studies in Latin America for it deftly answers a complicated question: is it possible to articulate a decolonized queer through the previous autochthonous gender constructions condemned by colonizers? Ruvalcaba first follows the historical vein by highlighting how Latin American colonizers punished, reduced, reworked, and reconstructed indigenous sexualities to fit a more palatable Catholic and heteronormative narrative. The most productive and innovative answer the text ponders is not to co-opt "the pre-Columbian sex-gender system; rather, it should be conceived as a restructuring of the forms of citizenship produced inside coloniality" and that "recovering the ancestral is a utopian desire that functions as an imaginary resource sometimes helpful in narrating decolonizing struggles" (52). This is the text's crucial entry point to analyze queerness' presence and its history of translation. Many Latin Americanists are tempted to point endlessly to the pre-Columbian societies as pure pinnacles of non-Western logics and yet it is quite impossible to reconstruct these societies due to Western and capitalist omnipresence. Ruvalcaba instead

acknowledges the purity and utility of looking at these societies but also gestures towards a reworking of academic deconstruction of contemporary body identity politics.

The second chapter, “Queerness and the nation in peripheral modernity” echoes queer theorist Heather Love’s work on queer history and the temporally isolated queer’s applicability in contemporary society. Ruvalcaba highlights the queer’s precarious and paradoxical state in relation to Latin American modernity: it is both punished and delineated as a queer subject and yet it is also a font of contributing innovation. The author makes sure to assert the potentiality of examining the queer’s antithesis relationship to the nation, “Queering the nation involves finding the internal contradictions of these modern, national ideologies that constantly evade their own gender assumptions; these fundamental contradictions produce an instability in the very realms of bodily practices and institutional control of bodies” (70). A focused reading of how queers were excluded and included by using legislative and criminologist means in Latin American, we are able to understand the “discursive instability” (75) that queers present in the nation-forming project. The third chapter, “LGBT politics and culture,” immediately provokes the issue of queer liberation in the North American context and its hegemonic network built into queer politics in queer Latin American politics, a cause that concerns some scholars as a new form of patriarchal colonialism (e.g., gay marriage). Ruvalcaba proffers a new translational approach to this problem by examining the epistemological practices of North American and Latin American coming out and how a faithful close reading of the traditional coming out narrative is not appropriate, nor employed, in Latin America. An examination of Latin American queer lexicon could have proven to also be useful in considering how linguistic hegemony attempts to root itself and yet in practice fails to completely articulate itself. The last chapter, “Beyond LGBT struggles: Trans politics and neoliberal sex,” points to a similar concern in the first chapter: that permitting space for queer trans subjects allows for the trans body to be objectified, thus perpetuating colonizing logics. The text takes much space to underline that trans activism does not align perfectly with homosexual liberatory movements, and also considers a relationship between the second-wave feminist chiasmus that “the personal is political and the political is personal” in regards to trans performativity on the stage. The conclusion chapter recapitulates nicely the main theses with which Ruvalcaba begins his text.

Ruvalcaba himself admits that this text is a dogged attempt to bring together many approaches, theories, events, texts, historical figures, together to begin an important conversation: how does queerness embody itself outside of the many institutionalized methods that attempt to render the queer into a discrete and punishable societal quantity? His text acknowledges that there is work to be done in thinking through translation and (mis)understanding the queer’s place in relation to other queer movements and its place in nationhood. This text appeals to a wide audience for it attempts to include many geographical boundaries, from Argentina to Mexico and Puerto Rico; theoretical approaches, such as deconstruction, gender studies, translation studies, and decoloniality; and its practical and exhaustive work will convince any reader that the text has begun an important dialogue on how to understand the non-normative body in Latin America.

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Johnson, Stacey Margarita. *Adult Learning in the Language Classroom*. Bristol, United Kingdom: Multilingual Matters, 2015. Pp. 144. ISBN 978-1-78309-415-8.

Postsecondary educators interested in the application of adult learning theory in the second language (L2) classroom will find an honest and informative case study of an elementary level Spanish class in Stacey Margarita Johnson's latest work, *Adult Learning in the Language Classroom*. Reflecting on the practical benefits of language learning, this book showcases the "transformative potential" of studying a foreign language and emphasizes the applied skills that can be acquired in just a single semester's worth of study (p. xii). Johnson questions the intrinsic value of language learning by exploring its real-world application beyond the scope of interpersonal communication. Ultimately, she demonstrates a variety of invaluable lessons learned by a classroom of 21 adult learners who agreed to participate in this study.

Chapters 2 and 3 provide helpful insight into adult learning methodology, first at the theoretical level, and then later, as applied to the L2 classroom. Johnson examines three learning models: the experiential learning cycle, self-directed learning, and transformative learning. Judging by the self-reported results of this case study, it is apparent that several students experienced profound levels of perspective transformation, one of the "hallmarks" of transformative learning (20). Recognizing the complexities associated with being adult learners, Johnson underscores the need for integrating real-world contexts into the L2 classroom. Moreover, given the transformative potential afforded by critical pedagogy, it is an ideal fit for the language classroom, "a place where worlds collide and identities are questioned" (41).

Chapters 4, 5, and 6 reveal detailed information concerning the class itself, the instructor's pedagogical practices and what the students learned. Among the most intriguing aspects of this study is the intimacy with which Johnson conducts her research; instead of imposing rigid classifications onto her subjects, she identifies distinguishing aspects that set the individual students apart from one another, adding a personal sensibility to her work. Regarding the research process, data was collected from three sources: classroom observations, student journals, and interviews. Classroom observations revealed communicative and traditional practices most closely related to critical pedagogy, despite the instructor's claim that she does not subscribe to any specific teaching methodology. In the end, the students themselves confirm the influence of these practices in each of the following reported learning outcomes: personalized learning, learning about the language learning process, learning about cultural differences, and discovering similarities with previous learning experiences.

In Chapter 7, Johnson lists three key indicators of perspective transformation among the study participants: (1) exploring new sources of knowledge; (2) becoming more self-directed; (3) critically assessing one's own language and culture (112). Both the student journals and interviews provide clear evidence of each one of these indicators. Consequently, Johnson reaches an important conclusion: though vastly different in nature, it is possible to assess both language learning and deep learning processes associated with adult learning.

Finally, in Chapter 8, Johnson concludes that in addition to improving linguistic competence, language study also promotes transcultural awareness and is therefore valuable to both adult learners and traditional learners alike,

regardless of their intent to pursue language majors or extended language study. Furthermore, she advocates the need for increased support of foreign language requirements, citing just 8.6% of postsecondary enrollments corresponding to foreign language courses (128). In this way, Johnson's work is a testament to the value of language learning in general and its impact on students' abilities to understand themselves and the broader world around them.

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Salcedo Ramos, Alberto. *De un hombre obligado a levantarse con el pie derecho y otras crónicas.* Bogotá: Aguilar, 2015. Pp. 310. ISBN 978-958-8912-39-4

El libro *De un hombre obligado a levantarse con el pie derecho y otras crónicas* de Alberto Salcedo Ramos es reeditado y publicado en 2015 por la editorial Aguilar. El libro está compuesto por 16 crónicas y un prólogo que se escriben en un periodo de 18 años que comienza en 1995 y termina en 2013. Los temas que aparecen son variados, entre los más destacados aparecen los siguientes: prostitución, infraestructura vial inadecuada, servicios médicos inadecuados, fútbol, diferentes oficios, economía, política, vivienda, variedades lingüísticas, amor, drogadicción y violencia.

A pesar de que las crónicas no se escribieron de un tirón, muchas de ellas están unidas por el tema de la violencia que aparece en las ciudades y pueblos descritos. La violencia aparece de distintas formas para dibujar espacios en desafuero. Por lo tanto, Salcedo Ramos relata espacios urbanos y rurales llenos de violencia similares a lo que han escrito en algunas crónicas periodísticas José Roberto Duque, José Navia, Fernando Vallejo, Juan Villoro y José Joaquín Blanco. El tema le sirve al cronista para dar testimonio y relatar lo que antropólogos, sociólogos y criminólogos no dicen ya que éstos no representan lo cotidiano de manera desbordada, tal y como lo permite el género de la crónica. Asimismo, muchas de las voces que aparecen en el libro arremeten y denuncian de manera directa e indirecta a las instituciones gubernamentales por la impunidad que se vive en los espacios relatados.

En varias de las crónicas que conforman el libro, aparece representada la violencia colombiana en diferentes niveles y modalidades, pero siempre ligada a otros temas. Por ejemplo en la crónica titulada "El gol que costó un muerto," el fútbol, tema típico en las crónicas latinoamericanas y que tiene como máximos exponentes a los cronistas Martín Caparrós y Juan Villoro, aparece en gran medida velado por Salcedo Ramos. El cronista le da un toque distinto al fútbol porque por medio de este deporte retrata el fenómeno de la violencia que caracteriza a su país. Como bien lo menciona el título de la crónica, un simple gol de un partido es suficiente motivo para provocar el asesinato de un hombre. Posteriormente en la crónica de las flores titulada "Por favor, ni siguiera orquídeas," se describe lo importante de la industria de las flores para el amor, para la agronomía y para la economía colombiana, pero inesperadamente hay un vuelco repentino al tema de la violencia. Se menciona que a Colombia le conviene tener gente positiva y/o cursi comprando flores por amor y no tener gente agresiva porque el país ya tiene suficientes problemas graves de violencia. Por otro lado en la crónica "El olor del plátano verde" se narra sobre la producción del banano durante la época de la multinacional United Fruit Company en Savilla municipio de Magda-

lena. El tema del banano se mezcla con la matanza de los líderes sindicalistas, jornaleros y ciudadanos ocurrida el seis de diciembre de 1928. En la crónica se señala y se critica que de la masacre, solamente hay múltiples especulaciones, visiones y relatos pero que no se sabe a ciencia cierta lo ocurrido porque no hay una historia oficial que lo relate. Se menciona que gracias a la ficción de los novelistas García Márquez en *Cien años de soledad* y Álvaro Cepeda Samudio en *La casa grande* hay memoria de lo ocurrido. Después en “Un colombiano suelto en la Casa Blanca,” los temas de la política y la violencia se entrelazan. Se señala que en Santa Isabel, Tolima, la violencia se genera gracias a la rivalidad entre liberales y conservadores y que allí impera la ley del monte: si no matas, te matan. En “Un réquiem por la lucha libre,” el deporte y la violencia van de la mano. De forma irónica uno de los personajes dice que las golpizas agresivas que ocurren entre los luchadores no son perjudiciales para los niños que acuden a verlas, porque las luchas son curativas ya que en los coliseos se libera la brutalidad para posteriormente ser benévolo. En “El peso de la derrota” se conjugan temas de deportes, de educación y de violencia. Allí el personaje Víctor Peralta, boxeador de profesión, menciona que durante su niñez golpeaba a niños para adquirir dinero con el propósito de comprar útiles escolares y comida.

Con todos esos ejemplos es factible decir que Salcedo Ramos utiliza una variada gama temática, pero eventualmente muchos de sus tópicos se tornan en ejemplos de atropellos y vesanias. Otras veces, el cronista narra sobre acciones convenientes para evitar tropelías como es el simple acto de comprar flores. Por otro lado, actos transgresores aparecen en el libro como símbolo de memoria como es la matanza de 1928 en Sevilla, Magdalena. En otras crónicas se ejemplifica cómo actividades violentas son aprendidas desde la niñez. También aparecen personajes que justifican irónicamente la violencia como recurso de mejorar la vida. Por ende, el tema de la violencia es el tema que más sobresale del libro.

Desde una perspectiva de técnica de género, es común que en la crónica aparezca la voz directa del cronista con el propósito de servir de testigo de las cosas que describe y para manifestar su punto de vista. En lo que respecta a este libro, aparece la voz del cronista de una manera extraordinaria ya que en varias de las crónicas que conforman la colección, aparece su voz representada a través del personaje el periodista. El periodista tiene el trabajo de entrevistar a los personajes para obtener información, emitir opiniones sobre los entrevistados, hacer notas sobre las entrevistas y a veces expresar monólogos para que el lector entienda mejor lo que se narra. Sin embargo, el personaje del periodista va acompañado de un narrador omnisciente que conoce sus pensamientos. Es a través del narrador que el lector puede conocer a conciencia al periodista porque lo critica y juzga. Por todas esas razones, este libro es altamente atrayente ya que fotografía con distintos filtros la violencia colombiana mediante la voz ingeniosa del cronista, del narrador periodista y del narrador omnisciente.

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Ann Mar, Robert L. Davis, Maritza Sloan, and George Watson-López. *EntreCulturas Level 1*. Freeport, ME: Wayside, 2016. Pp. 494. ISBN 978-1-942400-47-9

Catherine Schewnkler, Megan Cory, Paulina Carrión. *EntreCulturas Level 2*. Freeport, ME: Wayside, 2016. Pp. 516. ISBN 978-1-942400-54-7

Deborah Espitia, Pamela García, Jennifer Cornell, Isabel Vázquez Gill. *EntreCulturas Level 3*. Freeport, ME: Wayside, 2016. Pp. 494. ISBN 978-1-942400-63-9

As the world language classroom moves towards standards-based learning, pre-AP activities, utilization of technology, and other new initiatives not commonly found even 15 years ago, there is still occasionally a lack of true cultural competence expected from the students. Although access to authentic materials and realia is praised, oftentimes they are not put into a context that can be utilized to explore beyond that one project or piece of realia. They are only the tip of the “cultural iceberg,” as described by Gary Weaver (1997).

EntreCulturas, seeks not only to focus on the teaching of the Spanish language, but also to put a deeper emphasis on the use of culture as a means for language acquisition, through the “lens of interculturality” (xiv) in which the students are introduced from the beginning to not only the use of the 5 C’s of the World-Readiness standards from ACTFL, but introduced to them in a fluid way that utilizes all of the standards in each chapter so that they are interconnected and not focused on and taught in isolation.

According to Wayside Publishing’s website, the authors of each textbook have a rich academic history with the practical experience that helps the book fulfill its mission to establish an intercultural context and utilize Spanish in real-world communicative settings. At all three levels, the diverse backgrounds and experiences of the authors contribute heavily to the book’s good utilization of interculturality and AP activities that are its main strengths, such as time in various Spanish-speaking countries in academic or service learning positions, bringing 1:1 iPad integration to their language programs in their school districts and contributions to assessments and curriculum.

In the three volumes of *EntreCulturas*, there are 6 units, each focusing on both a Spanish-speaking country and an area of the United States where Spanish is commonly used. Within each unit of study, there are several “preguntas esenciales” that become the focus of the chapter, and are frequently referred back to within the unit; for example, in Libro 2, one of the “preguntas esenciales” of Unidad 1, “De vuelta a clases,” asks the student, “What helps students engage in the school community?” (3). The theme is brought up intrinsically throughout the chapter, for example, an “enfoque cultural” tells students about other countries that salute their flag (15) and later students listen to activities that students do both in and after school (29). In both of these activities, students are not only engaging with the language in the context of the essential question, they are also consistently comparing and contrasting between cultures, contributing to the main idea of the textbook.

The “metas de la unidad” are based on the ACTFL Can-Do statements, such as “Exchange information about home life and family” (vi). In each unit

there is also alignment for both AP and IB standards. For example, in Libro 3, Unidad 4, “Una comunidad sostenible,” one of the *metas* is “Elaborar las características de una comunidad sostenible” (164). This aligns well with the AP themes of environmental issues and current research topics, and prepares students for presentational speaking and writing. The elaboration of the theme is evident even in the preliminary activities; for example, an activity in which students think about the various ways that their community is already sustainable or where they need to focus in their own communities (168). They then later see what a student in Colombia is doing to be more sustainable in her hometown of Medellín (p. 172), yet again emphasizing the cultural connections, while also increasing students’ communicative and reading skills.

The actual content of each unit is divided into several sections around the main themes of “Así se dice” and “Observa.” The “Así se dice” section functions as a vocabulary and grammar in context lesson, and the “Observa” section serves as an opportunity to explore grammar more in-depth and synthesize what has already been learned. For example, Unidad 6 of Libro 1 is based around the theme of “El mundo en el que vivo” (302). In the first “Así se dice,” students immediately begin to learn various geographical features such as “el desierto” and “la selva,” and are then expected to describe some of the geography of Colombia (310-311). In the complementary “Observa” section, students learn how to describe the weather, in the context of Colombian climate, utilizing what they have learned in the corresponding “Así se dice” section, such as seeing how the climate changes based on the elevation while in Colombia (314). The book places an emphasis on learning the language in context in a focused manner, while also complementing the theme of focusing on a particular culture or feature.

Not focusing on culture in name only, the interculturality throughout is the book’s biggest strength. As the textbook is still regarded as the major authority in the classroom, and for many Spanish-language learners the textbook is their first exposure to cultures of different countries (Herman 2007), the book’s focus on diversity is as important as ever. The textbook represents a rich cross-section of authentic photography of Hispanic students and locations, showing the abundance of diversity in terms of skin tone, architecture, and more in the modern Spanish-speaking world, moving well-beyond the cultural stereotypes evident in older textbooks. The book also gives students the opportunity to listen to video “blogs” of native Spanish-speaking students about the theme of each unit, utilizing technology well while also fitting the theme of the textbook.

Another strength of the book is the emphasis on students considering and examining their own culture before contrasting it with another, an important baseline for students who may have not travelled outside of their own community before or have only seen Spanish-speaking countries from stereotypes on TV or the tourist and vacation destinations. This theme of cultural, and even personal, identity is prevalent through the textbook. For example, a preliminary activity in Unidad 1 of Libro 3 asks students to think about how they are represented in photographs (7). This allows students to consider how they see themselves, which will be vital to students considering how the cultures in the books are portrayed. It opens the possibility for students to consider that even if the book is largely accurate, it is only one snapshot in an ever-evolving climate and that culture can be portrayed in ways not completely in line with reality.

Each unit has a particular cultural focus, one Spanish-speaking country and one area of the United States where Spanish is a common language. There is even a focus on some lesser-known Spanish-speaking areas; for example, Unidad 4 of Libro 1 (“La comida es cultura”), in addition to focusing on the culture surrounding food, begins with a comparison between Mexico and North Carolina (198-199), in which students observe a timeline comparing major historical events between the US (and the state in particular) with major events in Mexico. There is the occasional intersection, such as when the Spanish explorer de Soto passed through North Carolina during the same time Spain was conquering modern-day Mexico; likewise, the book notes that the Hispanic population of North Carolina rose 400% between 1990 and 2000, the highest jump in the US.

The cultural units are also more than a simple lip-service to the book’s title. For example, in Unidad 3 of Libro 3, “Una vida sana y equilibrada,” students are not only taught the vocabulary for customs and etiquette, students are asked to compare and contrast their home life with those of students in Colombia (118). This is integrated with providing advice and communicating needs, as students are tasked with giving advice to others who are not accustomed to the eating habits in either their culture or Colombian culture, such as what is considered polite or not (119).

One weakness of the textbook is the lack of inherent technology infusion. Although the pre-made materials in the textbook are acceptable and the interculturality and focus on learning culture in the context of vocabulary and grammar is fantastic, the book does not take advantage of the use of the Internet to find more examples of real world culture or to inspire inquiry in the students to look beyond the book to find their own knowledge. It is a reasonable expectation in modern textbooks to have an online component, whether it be a digital version of the textbook or a book of activities that require the use of the Internet, MLDs, or apps, but this book in general tries to be self-contained. The inclusion of the video blogs is a minor benefit, but the book does not take full advantage of what is available to students. There is also a supplemental activity book called *Explorer* that places a higher emphasis on the use of the Internet and authentic resources, but by not being an integrated part of the book it makes technology feel like it is not fully included in the curriculum, although using these resources will expose students to more authentic learning and culture, in line with the book’s main objective.

In conclusion, *EntreCulturas* succeeds in trying to be a new style of textbook, one that goes beyond simple grammar exercises, lists of vocabulary, and base-level cultural stereotypes. It is an extremely well-integrated book, placing an emphasis on infusion of culture with plenty of contextual readings, recycling of material, and performance-based tasks. As a pre-AP or IB level textbook, it serves as a great introduction to the later themes while also giving students the opportunity to practice assignments and tasks that they will see at more advanced levels. Even though there has been a slight de-emphasis on the use of textbooks in more recent times, *EntreCulturas* shows that there is still a place for a relevant, well-researched, and pedagogical textbook in the modern classroom.

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Miguel Vargas Yábar. *Las empresas del pensamiento: Clorinda Matto de Turner (1852-1909)*. 1ª ed. Lima: Grupo Pakarina, 2013. Pp. 108. ISBN 978-612-46298-9-1.

En *Las empresas del pensamiento* de la innovadora escritora peruana, el autor despliega en este libro lo siguiente: Usando como herramienta principal la literatura, el periodismo y la educación, Clorinda Matto de Turner busca establecer el ideal modernizador y didáctico para recrear una nueva figura de la mujer y del indígena en la sociedad peruana y latinoamericana. Miguel Vargas Yábar, investigador literario y magister en Literatura por la Pontificia Universidad Católica del Perú (PUCP) con estudios de doctorado en la Universidad Mayor de San Marcos (UNMSM), explica desde el comienzo de su nuevo libro, con una introducción apropiadamente titulada “Voces sin nido,” que Matto de Turner “siendo mujer, en un orden jerárquico y patriarcal, asume el papel de guía política de los destinos de la nación y el continente” y, como era percibido en el siglo XIX, con ese emprendimiento puso el “mundo al revés” (22).

Este libro actúa como una colección de la crítica y las ideologías de Matto de Turner. Dividiendo el libro en cuatro capítulos, Yábar plantea los siguientes temas: 1) las limitaciones y defectos de la crítica sobre Clorinda Matto de Turner; 2) la figura de Matto de Turner según ella misma, y la modernidad del Perú (la visión nacional), basándose especialmente en su obra periodística (*El Perú ilustrado* y *Búcaro americano*); 3) la interpretación empleada por Matto de Turner para cumplir su meta en busca del progreso (como promover y valorizar la educación de la mujer) así como el resto de Latino América (visión continental); y 4) los ámbitos y las estrategias de negociación de la escritora para proyectar sus pensamientos a la sociedad de su época.

En el primer capítulo, su propósito es ofrecer un resumen detallado de las figuras más representativas e importantes que la crítica ha generado y postulado sobre Matto de Turner y sus obras, construyéndolo en orden cronológico y temático. La estructura sostiene las perspectivas distintas y complejas sobre las obras y la crítica del siglo XX, empezando por las más negativas y despectivas de José de la Riva-Agüero y Ventura García Calderón, que se van tornando más positivas con Concha Meléndez, Aida Cometta, Antonio Cornejo Polar y Alberto Tauro del Pino, entre otros críticos más recientes. Dado que en el siglo XX hubo una revaluación de las obras y ensayos de Matto de Turner, Yábar profundiza la diversidad de opinión entre la crítica, que justamente “impiden un acuerdo unánime frente al vasto panorama estético e ideológico” (158).

En el segundo capítulo, Yábar describe la meta principal de Matto de Turner: Modernizar y educar a la sociedad, donde ella misma encarna la figura de la “educadora” y la “modernizadora.” Es decir, las figuras de autorepresentación que ella expone en el ámbito nacional en sus obras y los periódicos rompen con la expectativa socio-política. Igualmente Yábar demuestra que la escritora peruana se opuso a los métodos sociopolíticos que resistían la modernidad de su época, y desde este punto, creo que el tema sobre la subordinación cobra gran importancia. Esto es clave para Matto de Turner porque le permite expandir las perspectivas sobre la mujer y el indígena (sujetos subalternos) que mediante la educación pueden ampliar sus límites sociales.

Por lo tanto, ambas figuras pueden cumplir con el proyecto modernizador que, por ende, los convierte en sujetos “productivos” en la sociedad. Yábar analiza estas dos figuras profundamente, donde el indígena no sólo exhibe una fuerza moral y física, pero también puede extender su fuerza para aportar a la

reconstrucción nacional y ejercer un papel más significativo. Se destaca, por ejemplo, “la tenaz defensa del quecha” que Matto de Turner comunica en su “Estudio Histórico” publicado en *El Perú ilustrado* (90). Asimismo la mujer, que sin alejarse totalmente del ámbito tradicional y doméstico asumido de una mujer decimonónica, sigue siendo “el ángel del hogar...pero también tiene la fuerza suficiente para convertirse en obrera, trabajadora y, de ser necesario, guerrera de las causas justas” (106) y logre también desarrollarse en el ámbito profesional y laboral.

Con Matto de Turner como “Constructora de América” a partir de su exilio en Argentina, Yábar denomina así el tercer capítulo para destacar la función de divulgar la obra mattina en la red de panamericana de escritores y periodistas. Aquí el tema de la paz y la unión americana, la educación y los derechos de la mujer (y de las escritoras) abundan en el periodismo de Matto de Turner. Yábar describe detalladamente con varios ejemplos cómo ella desarrolla su visión para el progreso y la modernización (con el poder de la prensa) para construir un nuevo modelo de América, combinando el “pasado épico moral” que aporta por “la paz y la armonía entre las naciones latinoamericanas” para poder alcanzar el progreso (113). El autor además sigue su metodología durante cada capítulo y menciona cómo Matto de Turner —mujer, escritora y periodista— busca promover los agentes de su proyecto modernizador (el indígena y la mujer) los cuales son fundamentales para el desarrollo de la nación.

No obstante, muchas de las reflexiones en la última parte del libro de Yábar tratan sobre las negociaciones de la escritura para denunciar, debatir y proponer las vías de cambio social. El autor indica su opinión sobre esto: Aunque la literatura y prensa de Matto de Turner refleja la realidad sociopolítica nacional (para ayudar a reconocer y corregir los defectos sociales), sus negociaciones permiten construir el proyecto modernizador que ella anhela establecer, que incluye precisamente los sujetos marginados ya discutidos (152). Nuevamente Yábar reitera que por medio de la literatura y la educación, entonces, es posible extender la esfera privada/doméstica de la mujer para poder ejercerse en la esfera pública/profesional (sin perder su lugar tradicional). De esta forma, Yábar logra mostrar que Matto de Turner, como la “educadora” de los demás y de sí misma, construye así una nueva visión nacional, donde sus obras *Aves sin nido*, *Índole*, y *Herencia*, así también como sus ensayos y periódicos, fueron escritas con el propósito de distanciarse de los modelos europeos y crear un nuevo rumbo hacia el progreso modernizado a través de la difusión de la literatura nacional y continental.

Por último, Yábar revela que al rechazar los “pensamientos” anticuados asociados a la mujer, Matto de Turner espera que se les permita a las mujeres adquirir el poder de la “palabra” y emplearlo correctamente. Teniendo en cuenta los puntos establecidos claramente en cada capítulo, Yábar presenta un análisis profundo e impecable que ofrece a los lectores un panorama sobre Matto de Turner en el contexto sociopolítico, cultural y literario latinoamericano del siglo XIX, y que hasta puede ser muy útil para varias discusiones interesantes entre otros temas comparativos.

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