

white male” (180). In his conclusion, Aidoo reaffirms his central thesis that the traumatic stories told in *Slavery Unseen* need to be told, giving much-needed visibility and voice to “the unseen, unspeakable, uncomfortable narratives of slavery” (196).

*Slavery Unseen* is a truly unique scholarly piece, with great originality, courageous arguments, and singular interdisciplinary approach (drawing from varied cultural products, historical documents, and medical records). In this fascinating study, Aidoo builds a compelling study of slavery through the examination of Brazil’s sexual and social practices. The book can easily be placed in the same rich tradition of notable Brazilian cultural scholars, such as late Harvard Professor Nicolau Sevcenko and his successor, Professor Sidney Chalhoub. *Slavery Unseen* will certainly leave its vital mark in the fields of Luso-Brazilian studies and Afro-Diaspora studies for years to come.

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DIANA ARBAIZA. *The Spirit of Hispanism: Commerce, Culture, and Identity across the Atlantic, 1875–1936*. U of Notre Dame P, 2020, 302 pp.

Economics and literature is a field that has rarely taken note of scholarship on Latin America or Spain. A couple decades on from the publication of Marc Shell’s *The Economy of Literature* (1978), Martha Woodmansee and Mark Osteen took stock of the field’s development in their edited collection, *The New Economic Criticism* (1999). Shell contributed his own essay to the volume, which appeared alongside others from established scholars from departments of English, philosophy, history, economics, French, and German. Several decades later, scholars decided to take stock of the field again. In 2019, a follow-up volume, edited by Michelle Chihara and Matt Seybold, appeared as *Routledge Companion to Literature and Economics*. Aiming to correct the blind spots of the 1990s, the new volume is populated by a more diverse set of scholars, intellectually and otherwise. But almost all the contributors hail from English departments, with notable exceptions in Japanese and media studies. Only one of the 37 chapters in the *Companion* is on a Peninsular or Latin American subject, and that subject—Carlos Fuentes’s writing on NAFTA—is studied with Americanist rather than Latin Americanist concerns in mind. Important Latin Americanist and Peninsularist scholars in this field such as Luis Cárcamo-Huechante, Alessandro Fornazzari, and Alejandra Laera rarely, if ever, get a mention in Anglophone scholarship. When such scholars are included, it becomes an intellectual event, as with the 2012 *PMLA* special Theories and Methodologies section on “Economics, Finance, Capital, and Literature,” which featured Ericka Beckman, and Richard Rosa. The situation may be different on the field’s medieval and early modern side, where scholars such as Elvira Vilches and Simone Pinet appear to have received some well-deserved recognition beyond Hispanism.

I begin with this observation not to rehash complaints about the lack of Hispanist scholarly representation in Anglophone-dominated interdisciplinary fields. I do so because Diana Arbaiza’s recent book, *The Spirit of Hispanism*, has helped me

realize the extent to which ignoring Iberia and Latin America dramatically limits scholarship on economics and literature. Economics and literature is not—cannot be—a field of pure theory or hermeneutics. Its value comes from its ability to analyze what literature does with circuits of capital that, since the seventeenth century and earlier, have been transnational if not global in scope. Consider the first chapter of Arbaiza's book, "Hispanism as Vindication," which presents an excellent intellectual history of the time-worn trope of "Spanish backwardness." Arbaiza, in the chapter, does with economics what Michael Iarocci, in the opening chapter of his book *Properties of Modernity* (2006), had done with modernity: to show how major European thinkers reached a philosophical consensus that discredited the Spanish Empire. This consensus had consequences. Through readings of David Hume, Adam Smith, Guillaume-Thomas Raynal, and others, Arbaiza traces how climatological theories about the work-ethic of Spaniards were transformed into commercial claims about Spain's poor economic governance. In response, Spanish elites, she notes, pulled their own rhetorical punches, attempting to turn the vice of colonial economic decadence into a virtue of transcending "mere material interests" and being "civilizing in nature" (50).

This bit of rhetorical alchemy eventually coalesced into what Arbaiza calls "Hispanism," "the movement that sustained the position that Spain and Spanish America should engage in a more intimate association on account of their common bonds" (4). Between the end of the First Republic (1873–74) and the beginning of the Spanish Civil War (1936–39), Hispanism—the intellectual movement, not the academic field—enlisted many of Spain's most important intellectuals to its project of economic and cultural hegemony over Latin America, from the liberal historian Rafael Altamira to the reactionary writer Ramiro de Maeztu. In the eyes of its supporters, Hispanism could shore up Spain's lagging economic fortunes by exploiting the country's cultural bonds with its former overseas colonies. But the project ultimately failed. This failure, Arbaiza argues, has led scholars to focus too heavily on those cultural bonds, overlooking the very real material ends to which that cultural hegemony aspired. "While Hispanism might not have achieved successful material outcomes," she writes, "the replacement of a territorial model of colonialism with one of a cultural and economic nature still foreshadowed a model of neocolonialism tightly connected to the development of capitalist modernity" (12). Anyone curious today about the cultural ideology behind the Latin American expansion of Telefónica, Repsol YPF, Santillana, or Banco Santander need look no further than the intellectual history uncovered in Arbaiza's brilliant book.

Over the course of five chapters, *The Spirit of Hispanism* narrates a struggle between two kinds of Hispanism—one liberal, the other conservative. Each side had its own difficulties corralling the floating signifier of "Hispanism." Though the meaning of the term changed, often from hand to hand, the struggle ultimately became one over political flavor. Who would control Spain's neoimperialist hegemony over Latin America? And how might culture and economics (as opposed to territorial conquest) create a bulwark against Washington's Pan-Americanism and France's Pan-Latinism? While liberals and conservatives struggled for nationalist control, Hispanism's attempt to strike some kind of middle

ground between socialism and capitalism, Arbaiza notes, meant that socialists largely abstained from debate.

Against conventional wisdom, Arbaiza's story begins before 1898, when Spain lost several of its last major overseas colonies. In chapter 1, she shows how Peninsular intellectuals began to conceive of Hispanism sometime in the 1870s, when the term served as a big-tent ideology of cultural and economic nationalism under the auspices of Marcelino Menéndez Pelayo and other fin-de-siècle intellectuals. In the 1890s, she argues in chapter 2, Hispanism consolidated itself as a racial and economic ideal, incorporating identitarian arguments from select writers in Latin America, such as José Enrique Rodó. In the early decades of the twentieth century, liberals, she shows in chapter 3, began to peel off from Hispanism's largely traditionalist stock thanks to the spilling over of Krausism into economics. This is what she calls "progressive Hispanism." However, "while progressive Hispanists placed their hopes for national regeneration in the Hispanist campaign," Arbaiza writes, "they struggled with the contradictions of advocating for economic modernization as well as for the preservation of a Hispanic identity set apart from those of the hegemonic 'modern' nations" (119).

Conservative Hispanists did not fulfill their dreams either. In chapter 4, Arbaiza focuses on one of Spain's most misunderstood and mercurial Hispanists, the journalist and writer Ramiro de Maeztu. Maeztu's desire to produce a governing economic ideology that was Hispanic in nature sealed Hispanism's drift toward an increasingly reactionary, Catholic, and ultimately fascist conception of Spanish neoimperialist aspirations. How this conflict over Hispanism played out among liberal and conservative conceptions of commerce and culture in Catalonia and the Basque Country (Biscay, in particular) is the subject of the last chapter. In many ways, it is fitting for Arbaiza to end with Barcelona and Bilbao: these two cities had competed with Madrid—politically, economically, and culturally—ever since their rapid industrialization in the nineteenth century. During the fin-de-siècle period in question, Barcelona had strong ties to Paris while Bilbao had strong ties to London. Yet she persuasively and counterintuitively shows the extent to which many commercial and cultural intellectuals in each region strove to invigorate Hispanist ideology (as opposed to regionalist identity) and strengthen Spain's neoimperial relationship to Latin America.

Arbaiza's *The Spirit of Hispanism* will now make it all but impossible for the field of economics and literature to maintain plausible deniability about scholarship in Peninsular or Latin American studies. The book reminds me of Lisa Surwillo's *Monsters by Trade*, whose historical acumen and exploration of one idea over time—slave trafficking in Surwillo's case, Hispanism in Arbaiza's—it elegantly mirrors. As beautifully written as it is meticulously researched, Arbaiza's book exhaustively looks at how one concept blossomed into a multifaceted ideology that dominated intellectual life in Spain—and even parts of Latin America—for more than half a century. Moreover, this ideology, as alluded to earlier, continues to undergird the operations of Spanish multinationals under neoliberalism today.

Though the author is too humble to state this outright, I am not: *The Spirit of Hispanism* deserves a place at the forefront of Anglophone-dominated debates in the field of economics and literature. It is perhaps the finest work of scholarship

on economics and literature in the modern Hispanophone world in nearly a decade, since Beckman's *Capital Fictions* appeared in 2012. The book should situate Arbaiza squarely alongside Mary Poovey, Marc Shell, and other scholarly referents in the field. Whether the field will take notice or continue to hold up its blinders is anyone's guess. Regardless, Arbaiza's fine piece of scholarship is itself an intellectual event.

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