

is backgrounded; in Art Spiegelman's *In the Shadow of No Towers* (2004), where absence is pictured in the form of "ghosted" towers; and in the obscured vision that was built into the construction of the Trade Towers themselves, both from the perspective of the visitor on the ground as well as from the South Tower's observation deck.

The book's emphasis on the erased and the invisible—and the intrinsic role these play in shaping collective memory and political ideologies—provides an important contribution to memory and visual culture studies, as well as to a broader analysis of 9/11, how that event has been written into history, and continues to be deployed as an operating force. This heavily theorized book is geared to academics, drawing liberally from trauma studies and visual and cultural analysis (Sigmund Freud, Roland Barthes, Marianne Hirsch, W. J. T. Mitchell, Vilém Flusser, and Slavoj Žižek, among others). At times, this works against the book—for instance, when Stubblefield's claims feel buried in quotations of other scholars.

But in the end, Stubblefield builds to a climax; his close readings of invisibility reveal far-reaching consequences: "From the unchecked power of the NSA [National Security Agency] to perpetual drone attacks launched overseas, September 11 is the structuring absence of our current political situation" (p. 188).

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War Echoes: Gender and Militarization in U.S. Latina/o Cultural Production. By Ariana E. Vigil. (New Brunswick: Rutgers University Press, 2014. xiv, 234 pp. Cloth, \$85.00. Paper, \$26.95.)

War Echoes is an ambitious and critical review of the relationship between United States militarism and its impact on Latina/o identity and space. Ariana E. Vigil delves deeper into this relationship and demonstrates that U.S. militarism disrupts and alters nationalist expressions of social and political commitments.

As a result, individuals must negotiate their familial, ethnonationalist, and/or national communities within the context of military conflicts in which they became involved (p. 4). Vigil utilizes a case-study approach that focuses on military interventions in Latin America and Iraq and follows a general chronological trajectory. The study is embedded in a theoretical framework that seeks to explicate a wide range of topics affected by war and conflict, from domestic violence to artistic expression, gender and ethnic identity, and social activism. The aspiring reach into multiple areas of study is nuanced with an interpretation of transnationalism called *glocal*, which bridges the gap between multiple national contexts and local ethnic communities and family and ethnic circles (p. 5).

The book is divided into five chapters, each anchored by a case study of U.S. military intervention. Vigil provides a very brief historical snippet introducing the topic and highlights at least one individual who serves as a window onto Vigil's critique of militarism and other topics. Vigil's criticism of heteronormative concepts is well thought out, but stands alone with little tangible evidence for support. Readers are often confronted with contrived links between the subject and the author's argument. For example, in chapter 4 Vigil references the memoir of Jose Zuniga, a gay Latino Iraq War veteran and activist (*Soldier of the Year*, 1994). Despite Zuniga's reluctance to challenge the nation-state concept to which families and militaries are linked, Vigil makes it for him (pp. 123–24).

In chapter 1, at times, Vigil overreaches in making palpable connections. For example, her subject Nina Serrano, an Anglo-Colombian activist, met the Salvadoran poet Roque Dalton in Cuba who then encouraged Serrano to fight for a group of Salvadoran men accused of murder in San Francisco. Vigil states that the encounter represented Latin American *internationalism* and not a U.S. Latina/o internationalist consciousness simply because she brought back the experience to the United States (p. 27). Vigil argues that Serrano's meeting with Dalton represented the fusion of Latin American revolutionary ideals and U.S. Latina/o activism. This impuissant detail is meant to evidence the transnational

context of U.S. Latina/o activism and the broader Latina/o community. For *Vigil*, the case studies are evidence of global experiences but fall short largely because they are singular experiences with limited reach.

War Echoes provides a well-grounded assessment of theoretical concepts; however, the fragile case studies sometimes flounder without realizing broader transnational connections. *Vigil*'s criticism of the nation-state and the heteronormative structures of the military and family are clear and well referenced. *Vigil*'s study does compliment queer studies and gender historiography, most notably the work of Eithne Luibhéid, Jasbir K. Puar, and Martin F. Manalansan IV. *War Echoes* makes for a suitable introduction into citizenship studies, social activism, gender, and nationalism.

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Hurricane Katrina in Transatlantic Perspective. Ed. by Romain Huret and Randy J. Sparks. (Baton Rouge: Louisiana State University Press, 2014. x, 200 pp. Paper, \$29.95.)

A decade has passed since the epic disaster of Hurricane Katrina snatched 1,833 lives and wreaked havoc with thousands more. Transfixed audiences viewed cable news scenes of suffering among the population that did not evacuate New Orleans: the frail elderly slumped motionless in wheelchairs, uncomprehending children, frantic or dazed adults, all enduring blistering August heat, high waters, and inadequate provisions as they waited at the cavernous Superdome, or on their own rooftops, for rescue from the flood. As the disaster continued for days, the magnitude of the situation dawned slowly upon onlookers. How could a modern American city be home to such poverty and racism?

Since Monday, August 29, 2005, when Katrina hit the city, nearly everyone, from the punditry to the hoi polloi, has attempted "explaining the unexplainable" (p. 38). This volume adds ten more voices to the mix, voices of the professoriate; five scholars have affiliations

with Tulane University and five live and work in France. The book is an outgrowth of two conferences, the first in Paris only months after the storm and the second in New Orleans on the fifth anniversary of Katrina. Bringing an interdisciplinary and international perspective, the French and American academics express their conclusions in three areas, "the event itself, its racial and ideological dimension, and its legacy" (p. 5).

The international perspective the contributors bring settles itself into a pattern, albeit with a few exceptions. For the New Orleanians, realistic and nuanced, the post-Katrina legacy is generally a glass half full, containing a tasty concoction at that. Randy J. Sparks gives a lively summary of the history and meaning of Mardi Gras, explaining why the resilient city rallied to party in the ruins only six months after the flood. Bruce Boyd Raeburn's essay on brass-band morphology also strikes a positive note, as he observes robust voluntarism springing to meet musicians' post-Katrina needs, immense scholarly and journalistic interest in New Orleans marching bands, and a renewed respect for the tradition, with musicians devoted more than ever to "their unique cultural patrimony in which variegation, excess, deviance, and singularity still have value" (p. 148). The geographer Richard Campanella provides meticulous analysis of New Orleans neighborhood settlement patterns over time. Though he finds housing discrimination, he questions the much-touted claim that African Americans suffered more because they occupied the low ground while whites claimed the high ground in the city. He insists instead that the evidence is "nuanced and resistant to simple and unconditional generalization" (p. 31).

The transatlantic contingent takes a dimmer view and sees a glass half empty. Andrew Diamond questions why a politics of angry black protest did not develop in the wake of racial injustice in post-Katrina New Orleans. Indicting neoliberalism and cultural racism, he holds that black protest could not develop because "most whites were not receptive to such ideas" and posits that middle-class blacks forbore playing the race card because "notions of dysfunctional ghetto culture had weathered the storm" (pp. 87, 96). Other contributors from French universities analyze competing