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## Review/Reseña

Jeffrey Lesser and Raanan Rein, eds. *Rethinking Jewish-Latin Americans*.  
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### **The Strange Story of How Jews Became Latin American, How Latin America Became Jewish, and How *chavismo* Came to Mark Both Phenomena**

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Almost without fail, those who have taken a stab at what is Latin America have sought (or sometimes have simply allowed themselves to fall into) a redefinition of region and place.<sup>1</sup> Like the Canadian novelist Mordecai Richler in his 1989 novel *Solomon Gursky was here* (though in

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<sup>1</sup> See, for example, Leo Spitzer, *Lives in Between: Assimilation and Marginality in Austria, Brazil, and West Africa, 1780-1945* (Cambridge: Cambridge University Press, 1989); Jeffrey Lesser, *Negotiating National Identity: Immigrants, Minorities, and the Struggle for Ethnicity in Brazil* (Durham: Duke University Press, 1999); Nancy Leys Stepan, *The Hour of Eugenics: Race, Gender and Nation in Latin America* (Ithaca: Cornell University Press, 1991); Louis A. Pérez, Jr., *On Becoming Cuban: Identity, Nationality, and Culture* (Chapel Hill: University of North Carolina Press, 1999).

an alternate geographical context) editors Jeffrey Lesser and Raanan Rein have given regional identity a dramatic new twist. On one level *Rethinking Jewish-Latin Americans* is about the places of Jewish Latin Americans in Latin American societies and cultures. But it's much more; it's a cold glass of water in the face of those who would have us understand place and identity without attention to the subversive other at the core.

*Solomon Gursky* starts with the story of Ephraim Gursky, a mid-Nineteenth Century stow-away on the ill-fated Franklin expedition to the Northern Arctic. The novel opens with a “big menacing black bird, the likes of which had never been seen before”<sup>2</sup> soaring over an iconically Canadian frozen winter lake, hard by a drawn line that shaped that nation, as no other—the border with the United States. The raven—a notorious trickster in the lore of Haida and other indigenous peoples, an outsider from the far North with no business in southern Canada—heralded the presence of two more tricksters, the novel protagonist Ephraim Gursky and Richler himself. In Gursky as a Jew, Richler slices through Canadian shibboleths, starting with the sanctity of the Canadian ideal of two “founding” peoples, the French and the English. He comes at his readers from a previously unrecorded (if perhaps apocryphal) intersection of indigenous peoples and a Jewish interloper on one of the most famous expeditions in Canadian history—a seditious presence in the founding mythologies of nation.

Ephraim Gursky, as it turns out, was present on the doomed Franklin expedition of 1845, a journey meant to find a northwest sea passage through the Arctic. Evidence for his presence on the voyage is confabulated through goods uncovered in one of the ship's manifests—cartoonish “Jewish” items that include salamis and a case of pickled herring. Franklin's vessels became stranded then locked in the winter ice. Cannibalism and other horrible deaths doomed all but Gursky who, with the assistance of Inuit people, survived the ferocious winter that destroyed other expedition members. Irony is layered heavily on irony as a Jew, not a “founding” Canadian, who survives the winter—a Jew with no business in the Arctic for an array of reasons that include the stereotypical racist trope

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<sup>2</sup> Mordecai Richler, *Solomon Gursky was here* (Markham: Viking, 1989), 3; Francine Prose, “Hopping Mad in Montreal,” *New York Times*, 8 April 1990.

of the Jew-as-cosmopolitan, ill-equipped to survive anything but an intensely urban existence. Here and elsewhere in *Gursky*, as Richler constructs Canadian identity through a seditious presence, there are compelling intersections with the vision of Rein and Lesser for how Latin America has been imagined over time. The Ephraim Gursky narrative might be imagined as an essentially Latin American narrative, in the inversion of the dissident outsider with foundational myths and histories.

In one impish twist to the novel, Gursky is found to have taught Inuit peoples Yiddish, the linguistic heritage of which lives on into the present. The same story, playing with equivalent foundational identity myths, appears in Latin America according to Jeffrey Lesser's chapter "How the Jews Became Japanese and Other Stories of Nation and Ethnicity." At the start of the nineteenth century, some "French crackpot theorists" (46) argued that the Quechua language spoken in the Andean region of Brazil was a variant on ancient Hebrew, brought to the region by King Solomon who had once sailed the Amazon. Lesser notes that what links this and other origins myths in Brazil is that each allows minorities to set aside uniform, white Catholic society "while fully accepting the claim that Brazil's major social and economic problem was the 'blackness' of the non-elite majority" (48). Foundation myths, then, in both Canada and Latin America dance around history to reshape it by accenting and integrating contradictions that can both confirm and subvert the edifices of ethnicity and race.

As ideologies and idea sets that have shaped the notion of Latin America have become broadly entrenched they have also tended to leave aside popular notions of identity while at the same time defining an ever greater rigidity to the larger problem of *latinidad*. *Arielismo*, José Enrique Rodó's ethereal sense of a higher cultural plane contemplated in part through a bad reading of Shakespeare<sup>3</sup>; *bolivarianismo*, as read by generations of elite Latin American politicians and diplomats in search of

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<sup>3</sup> José Enrique Rodó, "Ariel," in Rodó, *Obras completas* (Madrid: Aguilar, 1967); Michael Aronna, "Pueblos Enfermos": *The Discourse of Illness in the Turn-of-the-Century Spanish and Latin American Essay* (Chapel Hill: University of North Carolina Press, 1999).

something they called Pan Americanism<sup>4</sup>; Joaquín Nabuco's fantastic vision of a civilization-forming Latin America<sup>5</sup>; and the internationalism found in newly invented "Latin American" identities of the Cuban Revolution are among many redefinitions of "Latin America" that have become entrenched and, in that process, have lost much of their original insight into conceptions of regional identity.<sup>6</sup> It may well be that the most important lesson to be learned from the essays in *Rethinking Jewish-Latin Americans* is that for the idea of Latin America to remain vibrant and in keeping with the popular, it must incorporate subversive components and its proponents must resist the fossilization of how identity is formed.<sup>7</sup>

In his 1980 song, "Pavo Real," José Luis Rodríguez ("El Puma") highlights the subversive in what constitutes Latin American identities while pointing out the chasm that has separated popular notions of such identities from the likes of Nabuco and Rodó. When he sang "Pavo Real" at the 1982 Miss Universe Pageant in Atlanta, some Americans were appalled. His lyrics included the lines,

A todo negro presente yo le voy aconsejar, que / combine los colores  
que la raza es natural. Todo / negro pelo recio con rubia se ha de  
casar,.... / Que un negro con una negra es como noche sin luna, / y  
un blanco con una blanca es como leche y espuma.<sup>8</sup>

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<sup>4</sup> Ingrid Jiménez, "Venezuela y la OEA durante la era de Chávez," *Revista Politeia* (Caracas), vol. 29 (2002): 191-205; José Antonio González Pizarro, "Desde la provincial al continente. La propuesta de una identidad latinoamericana en la obra de Andrés Sabella Gálvez. Algunas Notas," *Revista Universum* (Talca), vol. 17 (2002): 111-123.

<sup>5</sup> Joaquín Nabuco, *The Share of America in Civilization (Baccalaureate Address)*, University of Wisconsin-Madison, 20 June 1909.

<sup>6</sup> Lourde Martínez-Echazábal, "Mestizaje and the Discourse of National/Cultural Identity in Latin America, 185-1959," *Latin American Perspectives*, vol. 25, no. 3 (1998): 21-42. The internationalism of the Cuban Revolution, for all its evoked expectation in regard to a "new" Latin America, turned up its nose at much of what many in the region understood as Latin America. So in the 1962 words of Ernesto "Ché" Guevarra to *Daily Worker* journalist Sam Lesser, "los partidos comunistas de América Latina son una mierda." Gavin O'Toole, "Knot and Noose," *Latin American Review of Books* (2009), <http://www.latamrob.com/?p=607>

<sup>7</sup> This latter problem may explain anti-Semitic outburst in Caracas early in 2009. See below.

<sup>8</sup> See:

[http://www.autolyrics.com/lyrics/for/Pavo\\_Real/by/Jose\\_Luis\\_Rodriguez\\_\(el\\_Puma\)](http://www.autolyrics.com/lyrics/for/Pavo_Real/by/Jose_Luis_Rodriguez_(el_Puma))

Unlike Rodó or Bolívar who wrote for what amounted to small parlor crowds, El Puma's lyrics resonated with Venezuelans and others because it reflected a popular sense of what Latin America is and has always been – a shared combination of racial and ethnic identities that are widely understood in two key respects. First, they are not (and may, in the end, be the antithesis to) European identities. Second, such identities are uniquely Latin American precisely because they involve a mixing of races and ethnicities (that may include the European). El Puma was no visionary. He was simply a good story-teller, offering his audience a version of what they already grasped. The linkage of regional, political, and cultural identities to the racial and the ethnic is centuries old, manifest in Mexico, for example, in the invocation of the Virgen de Guadalupe during the early stages of the Mexican independence struggle, and a little over a century later in what may have prompted José Vasconcelos to muse on *la raza cósmica*.<sup>9</sup>

As an important revisiting of the problems Vasconcelos, Rodó and many others have grappled with, *Rethinking Jewish-Latin Americans* marks exciting departures. Lyman L. Johnson, the editor of the *Diálogos* series (University of New Mexico Press) in which this book appears, has hit the ball out of the park. This is not only a consistently first rate collection of articles by dynamic and path-breaking scholars, it is also a wonderfully accessible volume that will be read by a broad range of thinkers. The editors' historiographical second chapter is masterful. They begin by arguing that the term "Latin American Jewry" is "neither neutral nor descriptive, since it imposes an answer to what should be an important research question: what is the relationship of minority group members to the national state and the Diasporic homeland?" (p.24). They urge the use of the term "Jewish-Latin Americans," rather than "Latin American Jewry" as a conceptual and methodological turn meant to combine both national and Diasporic identities. Stated otherwise, the editors identify a false binary that juxtaposes the Jewish-Latin American as an ideal identity type

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<sup>9</sup> Margarita Zires, "Los mitos de la Virgen de Guadalupe. Su proceso de construcción y reinterpretación en el México pasado y contemporáneo," *Mexican Studies/Estudios Mexicanos*, vol. 10 (1994): 281-313; José Vasconcelos, *La raza cósmica* (México D.F.: Espasa Calpe, 1948); Germán Posada, "La idea de América en Vasconcelos," *Historia Mexicana*, vol. 12 (1963): 379-403.

with the Latin American Jew as another ideal typology. Jews in Latin America, they reason, might fall anywhere along this continuum and allow for a variety of manners by which Jewish identity has been maintained over time in larger national and regional contexts. Inversely, but at the same time necessarily, Jewish-Latin Americans become essential to how we understand *la raza cósmica*.

To an extent far greater than most edited collections, *Rethinking* posits a set of original methodological problems beyond the question of community and continuum that are convincingly resolved in the chapters that follow. Lesser and Rein begin by rejecting what Mordecai Richler also disavowed through the figure of Ephraim Gursky; they abhor the forms and norms by which scholars and the broader community have applied exceptionalisms to Jews where, for example, as a supposedly unique minority group the experiences of Argentine Jews might be more relevant to those of South African or Australian Jews than to those of other Argentines. In the Argentine case, this distinction was marvellously illustrated in 1994 when, in the immediate aftermath of the AMIA bombing, Argentine President Carlos Menem placed a call to the Israeli prime minister to offer condolences, as though the eighty-five Argentine Jews killed were not, in fact, Argentine, but “foreign” as a consequence of their Jewish identities.<sup>10</sup> Eight years later, in a reprise of this blooper, Foreign Minister Carlos Ruckauf announced the appointment of an ambassador to the Jewish Community of Argentina (an act whose precarious foundations included the fanciful notion that there was, in fact, an entity that might be designated the “Jewish Community”).<sup>11</sup>

The Jews-as-outsiders refrain has produced a range of missteps in our approach to and understanding of Jewish-Latin Americans and Latin America: No matter how many generations in Latin America, Jews have mysterious attachments to another homeland; Jews are Jews through their institutional affiliations but not through other means of identity formation;

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<sup>10</sup> “Ataques al gobierno en el acto por la AMIA,” *Clarín* (Buenos Aires), 19 July 1997; Avi Weiss, “The Forgotten Victims of AMIA,” *Jewish Daily Forward* (New York), 23 July 2004.

<sup>11</sup> Martín Granovsky, “Ruckauf ya no logra ni ser antisemita,” *Página12* (Buenos Aires), 16 July 2002.

Jews are smarter and more successful than others, therefore they make up part of “white” Latin American society; Jewish communities in Latin America are homogeneous and uniquely middle or upper class; and if one were to judge by a body of scholarly writing that has devoted too little attention to their lives, Jewish women have made their key impacts as prostitutes or novelists.

In her chapter “Women’s Organizations and Jewish Orphanages in Buenos Aires 1918-1955,” Donna Guy goes far in rectifying the above litany—in particular the final problem listed. Her work on Jewish orphanages looks far beyond the longstanding institutional confinements scholars have assigned to “Jewish” Buenos Aires. The orphanages were Jewish community institutions to be sure. But they were at the same time essentially Argentine institutions that reflected and, more important, helped construct Argentine sensibilities on childhood, class, high society, and gender roles. In her chapter “Changing the Landscape: The Study of Argentine-Jewish Women and New Historical Vistas,” Sandra McGee Deutsch focuses on the World War II era *Junta de la Victoria* in Argentina. Deutsch repositions Jewish-Argentines and Jewish-Argentine women more specifically in a larger Argentine context, and finds (as others do in this volume) Argentina through Jewish-Argentines. More specifically, she notes that Ashkenazic Jewish women led in Argentine Communism at mid-century and in the pro-Allied *Junta*. From this point, she expands her analysis to identify the heretofore ignored significance of Communism as a grassroots movement in Argentina and the surprisingly wide appeal of democratic ideals through the *Junta de la Victoria*. Perhaps most important, here and elsewhere Jewish-Argentine women acted as “Argentines” —or as the author points out, “ethnic groups are not hermetically sealed” (180).

Just as a shared Latin American identity through the ambiguities and subversions of race has implicitly and sometimes explicitly rejected the effete in *arielismo*, and other aesthetically pleasing definitions of Latin America, the idea of Latin America advanced by Lesser, Rein, and their contributors demands that there be no stasis in racial or ethnic categorization and construction. Not long ago a colleague asked me if I

might describe Venezuelan president Hugo Chávez as a “*pardo*,” calling to mind an antiquated and no longer relevant Venezuelan racial categorization; this might be equivalent to calling President Barack Obama a “Negro.” An astute interpreter of how Venezuelans and others understand Latin America Chávez has very explicitly constructed a racial and ethnic identity for himself that is “Latin American,” an invention that thrusts the *Revolución bolivariana* smack dab into the sphere explored by *Rethinking Jewish-Latin Americans*.

Chávez understands (where many have not) and has acted upon the negative taint of what Jeffrey Lesser describes as *latinidade* and African identity, as invoked in a Brazilian historical context by Jewish-, Arab-, Japanese-, and Korean-Brazilians. Self-laudatory references to their own purported hard work and intelligence in the parochially “successful” settings of schools, neighbourhoods, and other locales set these groups apart—in their minds—from everybody else. Members of the more amorphous Latin/African majority, absent from the parochial institutional contexts that supposedly chart Jewish-, Arab-, Japanese-, and Korean-Brazilian life, are juxtaposed by the authors of this ethnicity narrative with themselves to reinforce both the “truth” of the racial/ethnic stereotypes as well as the narrative of a “surprising” superiority of ethnic Brazilians as Brazilians, untainted by Latin/African influences. Chávez, on the other hand, projects precisely the reverse about African and indigenous Latin American identities. It is blackness, indigenous identities, and *latinidade* across national borders that constitute a superior regional identity, up to the task of what the *Revolución bolivariana* has sought, including the breaking of United States strategic and economic authority in the Americas.<sup>12</sup>

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<sup>12</sup> Judah Cohen writes that the elephant in *Rethinking* is “what makes ethnicity?” To be sure that same elephant metaphor might encompass the problem of race. See for example, Michael Hanchard, *Orpheus and Power: The Movimento Negro of Rio de Janeiro and Sao Paulo, Brazil 1945-1988* (Princeton: Princeton University Press, 1998); John D. French, “The Missteps of Anti-Imperialist Reason,” *Theory, Culture & Society*, vol. 17 (2000): 107-128; Mark Alan Healey, “Powers of Misrecognition: Bourdieu and Wacquant on Race in Brazil,” *Nepantla: Views from South*, vol. 4 (2003): 31-402.

There are two key, related touchstones to how Chávez's politics evoke the racial and ethnic core of a Latin American identity and demonstrate, in the end, how popular identity formation comes to reflect, after Lesser and Rein, the vital importance of both incorporating and leaving on the margins ethnic subversives. First, there is a racial and ethnic subtext to Venezuelan foreign relations, one that is read as such by Venezuelans and others sympathetic to *chavismo*. Late in 2007, for example, Venezuela froze relations with Colombia, neither the first time nor the last that Chávez would clash with his Colombian opposite, President Álvaro Uribe. "Amo a Colombia," Chávez told Venezuelans,

Me duele Colombia y queremos la paz y la unidad con Colombia, sueño supremo de Simón Bolívar. Que viva Colombia! Pero ante la mentira, la falta de respeto, el cinismo y el silencio, estoy obligado a decir la verdad.... El ministro de defensa [de Colombia] anda despotricando de mí y de Venezuela por todos lados, es parte de la oligarquía colombiana. Bueno, ellos son una continuación de Santander, el santanderismo está vivo en el Palacio de Nariño.<sup>13</sup>

The invocation of Bolívar and the accompanying denunciation of *santanderismo* in Uribe's government rehearses a belief among some that General Francisco de Paula Santander ordered the assassination of Bolívar almost two centuries ago. This is no arcane historical reference. It was understood by Chávez supporters as a rejection of what they would regard as the selfishness of a national, nationalist Colombian politics at the expense of a broader, Bolivarian, racially egalitarian vision for transnational, Latin American identities.<sup>14</sup>

The second touchstone linking Chávez to racial Latin American identities comes in how the Venezuelan president has built his domestic political and cultural narratives, both for Venezuelan and for international consumption. Repeatedly and consistently, such narratives hammer home an overlap between the state, the government, Chávez himself as a racial mix of non-European peoples, and a racially and ethnically understood

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<sup>13</sup> "Presidente Chávez pone "en el congelador" las relaciones con Colombia," Prensa Web Radio Nacional de Venezuela, 25 November 2007, <http://www.mv.gov.ve/noticias/index.php?act=ST&f=2&t=56705>

<sup>14</sup> David Bushnell, "Santanderismo y bolivarismo: dos matices en pugna," *Desarrollo Económico*, vol. 8 (July-December 1968): 243-261.

Latin American identity, all in contrast to a tradition of Western Civilization and so-called democratic norms, linked determinedly to *chavista* notions of whiteness and the non-Latin American. This is evident, for example, in the melding of Venezuelan popular cultures with *chavista* notions of cultural identity. By law, Venezuelan radio programming must contain a strong component of “national” culture. In her chapter “Nation and Holocaust Narration: Uruguay’s Memorial del Holocausto del Pueblo Judío,” Edna Aizenberg shows how a national, Uruguayan government-sponsored monument to the *Holocausto del Pueblo Judío* not only brought “Jewish memory into the national memory” (226), but perhaps more important, helped Uruguayans create public space for and shape memories of dictatorship in that nation that went beyond Jewish and non-Jewish identities.

In Venezuela, government efforts to define a national culture over the past decade have inverted the process Aizenberg identified in Uruguay; there, the Jewish experience became integrated into a larger Uruguayan national search for identity without government intervention in that process. In Venezuela the government consciously promoted the equating of *llanera* culture with national culture in a manner that gave primacy to *chavismo* and prompted Venezuelans to racialize and ethnicize their identity. Folk music is frequently played to meet a radio station’s national culture requirement. But increasingly during the Chávez years music from the *llanos* region of the interior came to dominate such programming. In part a manifestation of a concerted government project to equate music from the plains with “national” music, the influence of *llanera* music emerged more subtly as well in the identification of the *llanos*—from where Chávez hails—as Venezuelan, and as Latin American. This is particularly significant in that the *llanos* have been constructed by Chávez as a region where Latin America (and where he himself) has been formed as a racial and ethnic mix of all peoples in the Americas. The racialization of a Latin American identity in Chávez’s Venezuela helps explain both the grumbling of middle class, white urban Venezuelans at the prevalence of *llanera* music and the relatively new interest in that same music on the part of working

class immigrants in Caracas from the Atlantic Coast of Colombia whose musical heritage is largely African.

Other narrative forms have also reinforced popular Latin American identities around race and ethnicity in Chávez's Venezuela. When the president talks about anything and everything during his long radio addresses, what bores and infuriates white, middle class *caraqueños* keeps working people of color intrigued and, often, amused. Chávez frequently tells charming stories. One afternoon late in 2007, Chávez told his radio listeners about his encounter as a child on the llanos with a giant spirit, known to working people from that region. When the spirit came across his path one evening, he turned and ran. But as he ran for his life he recalled what his grandmother had once told him, identifying her to his audience in pointedly racial, regional, and class terms. Bullies, his grandmother had enjoined, had to be confronted. Chávez did so. When he turned to face his attacker, the ghost fled. Now, he told Venezuelans in the briefest of postscripts, he would apply similar strategies in dealing with the United States.<sup>15</sup>

In January 2009 bullying of a different sort manifest itself in Caracas. Anti-Semitism flared. Following on President Hugo Chávez's harsh criticisms of Israeli incursions into Gaza that had begun the month before, some *chavistas* attacked Jews and Jewish institutions. In their vision of Jews as regime opponents those *chavistas* haranguing Jewish-Venezuelans invoked what Erin Graff Zivin, in her chapter "The Scene of Transaction: 'Jewishness,' Money, and Prostitution in the 'Brazilian' Imaginary," calls the narratives of "Jewishness"—stories of difference, often tied to money, negotiation, and the illicit. In one episode, a crowd of fifteen overpowered security guards at the Tiferet Israel Synagogue before entering on a destructive rampage. In another incident, a rabbi leaving a Jewish school in Caracas was set upon by two men, one of whom brandished a broken bottle while shouting anti-Semitic insults. A few days before this incident, the *chavista* journalist Emilio Silva had urged his readers to confront Jews at every opportunity. Silva was one of those who labelled

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<sup>15</sup> On family and Chávez's narratives see "El gran provocador: la genesis de Hugo Chávez," *Diario Perfil* (Buenos Aires), 25 November 2007.

Jewish-Venezuelans *escuálidos*—a catch-all, disdainful *chavista* reference to opponents of the government—and as responsible for the Israeli military advance. When Chávez finally addressed the question of Jews and Israel on state television he promised that Venezuela’s 15,000 Jews would be safe and condemned the attack on Tiferet Israel. But at the same time, he suggested that the damage might have been the work of insiders and insisted that Jewish leaders stop criticizing his leadership. Many of his supporters understood the president’s signals as intended; Jewish-Venezuelans were potentially dangerous outsiders.<sup>16</sup>

As an independent head of state, Chávez had the right to reach a critical assessment of Israeli military action. At the same time, there is a disturbing link between government policy, anti-Semitism, and a problem at the core of *Rethinking Jewish-Latin Americans*—the longstanding marginalization of Jewish-Latin American as outsiders, even as those outsiders shaped what it was to be Latin American. In responding to anti-Jewish incidents, Chávez did, but at the same time did not state a clear position. On the one hand, he identified Jewish-Venezuelans as Venezuelans who merited the full protection of the state. At the same time, in casting Jews as opponents of his government he marked them as outsiders, bringing into question their loyalty and honesty. In a manner reminiscent of many twentieth century governments, Chávez drew on anti-Semitism to isolate potential adversaries as foreigners, as Jews.<sup>17</sup>

He’s read Noam Chomsky and Joseph Stiglitz. One wonders what Hugo Chávez might think of *Rethinking Jewish-Latin Americans*. In addition to challenging a longstanding methodological approach in the academy that has placed Jews in Latin America as a community apart and as marginalized, Rein and Lesser have taken aim at those like Chávez who

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<sup>16</sup> “Anti-Semitism flares in Venezuela,” *Toronto Star*, 8 February 2009; “Venezuela’s Jews, Already Uneasy, Are Jolted by Attack,” *New York Times*, 12 February 2009; Michael Shifter, “In Search of Hugo Chávez,” *Foreign Affairs*, vol. 85, no. 3 (May/June 2006), [www.foreignaffairs.org](http://www.foreignaffairs.org)

<sup>17</sup> See Jeffrey Lesser, *Welcoming the Undesirables: Brazil and the Jewish Question* (Berkeley: University of California Press, 1995); Leonardo Senkman, “Etnicidad e inmigración durante el primer peronismo,” *Estudios Interdisciplinarios de América Latina y el Caribe*, vol. 3, no. 2 (July-December 1992): 5-38; Avraham Milgram, *Entre la aceptación y el rechazo: América Latina y los refugiados judíos del Nazismo* (Jerusalem: Yad Vashem, 2003).

simply cannot (or, perhaps, would rather not) see what the authors in this collection make crystal clear; Jews in Latin America are Latin Americans and their histories are Latin American history, Jewish and otherwise.