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“by a bunch of thugs organized from prisons and jails” (37). Curtis contends that civil rights leaders such as Martin Luther King Jr. overreacted to Muhammad’s separatist rhetoric, fearing that it would spark a white backlash. The Black Muslim agenda may have been somewhat less radical than advertised, but Curtis goes too far when he writes that “instead of remaking American democracy in a way that made public space for the Nation of Islam’s advocacy of separate and independent Black institutions and its opposition to US neocolonialism, the nation—its formal institutions and its citizens—cast these Muslims out of the body politic” (35). An equally plausible case might be made that Muhammad and his followers cast themselves out.

Chapter 3, a near verbatim reprint of Curtis’s superb article on Malcolm X and the global politics of Black liberation that appeared in the *Journal of American History* in 2015, is the best in the book. Curtis shows that Malcolm X broke with the Nation of Islam in the 1960s not only because of Muhammad’s corruption and cult of personality but also because of the appeal of Egyptian president Gamal Abdel Nasser’s brand of radical nationalism, which he encountered during visits to the Arab world and Africa. Malcolm X navigated the ferocious politics of “the Arab Cold War” masterfully, securing Nasser’s blessing while obtaining Saudi funding. Although Malcolm X was killed by Muhammad’s hitmen in January 1965, Curtis insists that what sealed his fate was his Islamic radicalism and his refusal “to assimilate to a liberal political order in which he and other people of African descent could not possibly find freedom and equality” (83).

The second half of the book is less satisfying. In chapter 4, Curtis profiles four American-born Muslim women living in Jordan where their “transnational” experiences propelled them outside the liberal consensus without transforming them into Islamic extremists. Interviewing Muslim American women who had chosen to remain in the United States might have provided an interesting counterpoint here. In chapter 5, Curtis unpacks what he calls “the myth of the fallen Muslim soldier,” which “liberals” such as former secretaries of state Colin Powell and Hillary Clinton hoped would prevent the Republican Party from weaponizing Islam in the 2008 and 2016 presidential elections. Instead, Islamophobia mushroomed during the Obama era before metastasizing into violent xenophobia in the age of President Donald Trump. Curtis wants to hold liberals responsible for all this, pointing out that Powell peddled misinformation about weapons of mass destruction while Clinton, during her time as senator, voted to invade Iraq. Yet Curtis might have noted that other liberals, including Sen. Ted Kennedy (D-MA), Rep. Nancy Pelosi (D-CA), and Obama, opposed the US invasion.

Curtis wraps up the book by profiling three Muslim American women—Linda Sarsour, Rep. Ilhan Omar (D-MN), and Rep. Rashida Tlaib (D-MI)—whose support for Palestinian self-determination has made them pariahs not only among conservatives but also among many liberals. Curtis believes that the options facing Sarsour and other Muslim Americans in the twenty-first century are the same as those faced by Malcolm X sixty years ago: political revolution or separatism. “US politics since World War II has been grounded in an institutional liberalism that, while existing ostensibly to spread the blessings of liberty to all, has furthered domestic racism and American empire,” Curtis concludes. “Muslims Americans have been among American democracy’s most potent critics, and they remain its victims—surveilled, prosecuted, and terrorized” (155). There is much truth in this jeremiad, but the sprawling set of topics Curtis has chosen to examine and the uneven quality of his five case studies will leave some readers wishing that he had spent less time excoriating liberalism for supporting an “ethno-national state that invests in white supremacy” (158) and more time exposing the right-wing Islamophobes who spew anti-Muslim hate.

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Gilberto Fernandes. *This Pilgrim Nation: The Making of the Portuguese Diaspora in Postwar North America.* Buffalo, NY: University of Toronto Press, 2020. Pp. xvii, 406. Cloth \$95.00, paper \$39.95, e-book \$39.95.

Gilberto Fernandes’s comprehensive longitudinal history contemplates the “social, cultural, religious, economic and political processes involved in the making of Diaspora in the largest and most concentrated Portuguese communities in North America,” and contributes new research examining “the role of the Estado Novo and its opponents in shaping these communities’ cultural identities, institutional structures, ruling elites, and political relations, and how they set the foundations for the post-imperial reconfiguration of Portuguese ‘nationhood’” (5). Fernandes analyzes global interconnections between the colonial regime, the church, US political interests, and transnational political movements to consider the less examined variables swaying local cultural practices and civic participation. How cultural diplomacy and elite activities influenced symbols and rituals in attempts to shape a transnational diasporic consciousness provides a central research contribution of *This Pilgrim Nation: The Making of the Portuguese Diaspora in Postwar North America*, as does its depiction of nuanced immigrant responses to António de Oliveira Salazar and his colonial regime.

Assembling a growing body of historical and anthropological research on mobility between Portugal and North America, this detailed and extensive comparative history follows up on footnotes in the literature, fills in gaps, and presents new perspectives on key themes, including research exploring racialized migrant identities in a broad survey of studies on the topic. Fernandes develops emerging lines of critical inquiry, analyzing the diplomatic efforts of Portugal's Estado Novo (1933–1974) to shape migrant cultural practices in the US and Canada. Elite migrant cultural brokers both collaborated with and challenged the dictatorship's geostrategic diplomatic attempts to influence US policy and instill a transnational diasporic consciousness among migrant communities. Anticolonial and antidictatorship activism in North America (chap. 6) is placed in the context of the global 1960s and seen as part of a shift toward multicultural models of civic participation in the US and Canada as Portugal emerged from decades of dictatorship (chap. 7). Fernandes examines Portuguese migrant communities in Ontario, Quebec, New England, New York, and California, and includes lesser explored examples from the US South. This expansive scope is uncommon in Portuguese migration studies in North America, which tend to analyze a limited number of settlement geographies or limited historical periods even when exploring broader transnational themes.

The dictatorship cultivated Portuguese and North American elites in the media, arts, and clergy to propagandize and nationalize such symbols as fado musical traditions and national day celebrations. The dictatorship nationalized the Portuguese Church as well, notably through support for the Fatima cult. Fernandes points out that pressure exerted by the Estado Novo in Rome facilitated the establishment of the Portuguese National Church in North America, creating semiautonomous national parishes outside the Irish American Catholic hierarchy. Religious practice in North American place-making has been well examined, especially concerning the Azorean Espírito Santo cult. The examples Fernandes provides of Estado Novo diplomatic activities with the Portuguese Catholic Church (chap. 2) suggest novel ways to examine the formation of these ethnoreligious communities and their role in transnational diaspora formation. He depicts a migrant community that may be termed "Portuguese" but was nonetheless crosscut by intersectional categories of social class, political difference, gender, and access to material wealth that shaped power relations among the group.

The Estado Novo, migrant elites, and clergy supported and challenged one another's institutional and political goals, but state and church policies exerted through religious activities included missionary efforts "to ward off the emigrants' cultural assimilation" (319). By examining how the Portuguese church

created space for their congregants to exert social, economic, and communal agency with and against the aims of the dictatorship, Fernandes develops a novel dimension of his analysis. Likewise, resistance to the Estado Novo among elites in North American migrant communities suggests how they, the clergy, and cosmopolitan views of the dictatorship's own agents counterintuitively "stimulated in the emigrant communities the very civic and political engagement that the dictatorship curbed at home" (317). Emerging postmodern global democracy in Portugal, and the transition to multiculturalism in North America, supply context to the activities, attitudes, and conflicts in the migrant settlements across North America that led to and promoted this political model.

Historical studies of nineteenth- and twentieth-century transoceanic labor circulation have examined movement from Portugal to the nation's colonial territories, as well as migration between the Caribbean, Hawaii, New England, California, and Canada. They have situated their critical inquiries in the context of colonial power regimes, empire, and global flows of racialized labor and capital. Examining power inequalities across transnational contexts, they study relations between metropolises and centers of national power with de-territorialized and politicized diasporas. Fruitful research lines in this analytical frame explore mobility among Portuguese-speaking geographies through themes of nation building, the racialization of labor, the politics of placemaking, and creative uses of ritual artifacts and intangible cultural heritage. Examining the contingency of identity categories, these analyses overcome the shortcomings of models that would narrow interpretation of the migrant experience to transnational "ethnic" cultural practices and parochial markers of in-group identity, observing how these traits are lost or retained in the process of "assimilation" and "generational change."

Elaborating this framework of contingent negotiated power inequalities, Fernandes makes an important contribution to the literature of the Portuguese diaspora in North America. But his sporadic reliance on generational shifts and an assimilationist model of social mobility does not always serve the richness of his evidence. Elites, for example, are privileged against "common immigrant workers and their families" (6)—an emphasis that does not reflect how becoming an officer in a fraternal association was part of a process through which workers could have a voice in political activities and become elites themselves. Casting social mobility as generationally ascribed rather than politically achieved simplifies a response that took place through collaborative community efforts across multiple generational cohorts. Put another way, assimilation is more richly examined as an ongoing contention than as an outcome.

These are, however, minor notes on a superlative contribution to studies of diaspora formation, cultural diplomacy, and transnational power relations—a contemporary benchmark for comprehensive, comparative study of migration from Portugal to North America.

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Alison Fields. *Discordant Memories: Atomic Age Narratives and Visual Culture.* Norman, OK: University of Oklahoma Press, 2020. Pp. xii, 239. Cloth \$34.95.

In *Discordant Memories: Atomic Age Narratives and Visual Culture*, Alison Fields examines multifaceted and innovative contestations of the disturbingly persistent justification and misrepresentation of the production and use of nuclear weapons. Focusing primarily on Japan and the American Southwest, Fields applies the theories of memory and trauma studies in her productive close readings as she engages with the content and process of constructing stories and visions of atomic history. The project investigates an impressive variety of narrative and visual art forms from the 1950s through the 2010s, including museums, survivor testimonies, literature, manga, film, art installations, photography, journalism, and monuments and antimonuments. Fields highlights “discordant” views as she unpacks discourses that on the one hand seek to contain, censor, and control nuclear memory, and on the other hand disrupt, destabilize, and challenge official accounts. Crucially, *Discordant Memories* draws attention to critical projects that feature often overlooked victims, including not just Japanese survivors of the US bombings but also indigenous uranium mine workers and unsuspecting downwinders of nuclear test sites.

Discordant Memories is organized in three parts, each with two chapters, and an introduction and conclusion. Part 1, “Disrupting Official Narratives,” concentrates on postwar dominant narratives in Japan and the United States. “Embodied Memory: The ‘Hiroshima Maidens’” traces early efforts to characterize the United States as benevolent and moral via the highly publicized “Hiroshima Maidens Project,” which supported twenty-five disfigured young female *hibakusha* (survivors) to travel to the United States for radical reconstructive plastic surgery. Fields notes the recurring dissonance in TV appearances, news coverage, and photojournalism as the women were variously portrayed as “foreign tourists, Americanized daughters, and thankful patients” (39). At the same time that the women’s scars confirmed the brutality of the atomic bomb and prompted growing antinuclear peace movements, the transformation

of the “maidens” into hegemonic examples of beautiful, feminine, marriageable women cast the United States as a scientifically superior, munificent nation. Fields states, “Bodies may speak of guilt, forgiveness, accusations, resilience, protest, and anger” (52), underscoring the slippage in even this calculated manipulation of bodily trauma. Chapter 2, “Narratives of Progress and Peace: Atomic Museums in Japan and New Mexico,” presents close readings of the organization, rhetoric, and visualization of atomic bombs in the Hiroshima Peace Memorial Museum and the Bradbury Science Museum (Los Alamos, New Mexico), honing in on their divergent modes of negotiating “cultural memory.” Fields argues that the framework of “peace” dominates the initial conception and historical changes of the Hiroshima institution. She traces how the 1996 renovation evinces a commitment to placing the bombings within the context of Japan’s colonial and wartime actions even as it continues to palpably portray the trauma of the victims. Turning to Los Alamos, the “‘birthplace’ of the nuclear weapons industry” (67), Fields documents how the erasure of the effects of atomic weapons on human bodies facilitates a historical narrative that celebrates US scientific and technological ingenuity, rationalized through the notion of “defending the nation.” Finally, this chapter highlights both contentious struggles to preserve particular memory narratives of atomic weapons in Japan and the United States that coalesce around national “innocence” as well as laudable efforts toward multifaceted contextualizations that engage with ongoing international impacts.

Part 2, “Shaping Testimonies,” turns toward treatments of the atomic bombing in literature, manga, and film. “Language and Survival: Writing about Hiroshima” (chapter 3) studies the work of *hibakusha* novelist Ōta Yōko and non-*hibakusha* manga artist Kōno Fumio. Fields discusses the challenges of representing the unimaginable experience of the world’s first atomic bombing—the paltry language available, the prescriptive expectations of “literature” that is predicated on “imagination,” and, in the case of Kōno, the trepidation of depicting the trauma as a nonsurvivor. The readings here, unfortunately, are less nuanced with its critiques and rely heavily on the work of previous Japanese scholarship. But chapter 4, “Personal Testimonies: Creating Archives of Memory,” offers an excellent analysis of two provocative and evocative films that wrestle with the ephemerality of memory, the monumental challenges of documenting history, and the profound influence of oral and visual “testimonials” on listeners and viewers. The author begins with Takeda Shinpei’s fascinating documentary-meets-road-film *Hiroshima Nagasaki Download* (2011), wherein he and a friend traverse North