

era for the citizen–soldier model might have helped situate the Peace Corps as an organization which sustained simultaneously both a pro- and an antiestablishment image.<sup>1</sup> A more minor point is that the title of the book seems a bit misleading: while the book certainly considers foreign attitudes to American intervention, its analytical focus is less on the creation of a global system or consciousness, and more on the way the Peace Corps was a product of, and in turn shaped, white masculine middle-class values in the 1960s US. On a related note, the author does not fully explain her rationale for the book’s periodization: Geidel convinces that the 1960s were the iconic period for the Peace Corps, yet one wonders whether exploring the organization’s image and conduct through the impending malaise of the 1970s could point to fractures and changes, rather than the continuity at the heart of Geidel’s argument. At the same time, such a comment, which essentially asks to learn more of this history in the years that followed, is itself a testimony to the engaging and thoughtful nature of this book.

In conclusion, this is a provocative and versatile study of the underbelly of one of the most iconic emblems of American benevolence in the twentieth century, and it should interest and inform the work of scholars of mission, masculinity, and development in the 1960s US.

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Esther Lezra, *The Colonial Art of Demonizing Others: A Global Perspective* (London and New York, Routledge, 2014, £95.00). Pp. 151. ISBN 978 0 4157 4226 9.

*The Colonial Art of Demonizing Others: A Global Perspective* explores the complex, myriad ways in which colonial powers distorted and undermined black emancipatory movements. Lezra outlines the methodology in chapter 1, discussing her engagement with historical documents, literary texts, and artworks derived from archives in locations like the Americas, Spain, and England. She demonstrates how the resistant cultural heritage created by colonized peoples was “mistranslated” (30) into monstrous fantasies that justified the brutality of colonial atrocities visited upon them. “Submerged collective” agencies of resistance triggered colonial systems to beat black rebellion down (20). Lezra’s imaginative approach employs an archaeology of people, rituals, objects, and events that generate unlikely, interesting, lines of inquiry.

Chapter 3, set in the Hispano-Caribbean, exposes the counternarrative embedded in the administrative letters of a weakening colonial regime dependent upon the labor of blacks and “American castas” to support the Spanish crown. The threat of revolt motivated Spain to manufacture an indirect and deceptive form of hegemony aimed at containing its nonwhite populations by instituting varied categories of

<sup>1</sup> Beth Bailey, *America’s Army: Making the All-Volunteer Force* (Cambridge, MA: Belknap Press of Harvard University Press, 2009); Andrew Bacevich, “Whose Army?”, *Daedalus*, 141, 3 (Summer 2012), 122–34; Amy J. Rutenberg, “Drafting for Domesticity: American Deferral Policy during the Cold War, 1948–1965,” *Cold War History*, 13, 1 (2013), 1–20.



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