so Americans can speak for them, as in the brutal film *Casualties of War* (1989) (77). Instead, he argues, these "others" should be granted full subjectivity. Educators, scholars, and public historians should take this point in order to more carefully and inclusively represent and fully engage with multiple experiences and perspectives.

Produced by Harvard University Press, the volume includes forty-two fascinating illustrations—mostly photographs—taken by the author and his photographic collaborator, Sam Sweezy. Surprisingly, the captions and credits for each illustration are listed at the very end of the book, following the endnotes, works cited, and acknowledgements, which forces the reader to flip to the end of the book for each illustration. It would be much more convenient to have a caption and credit below each illustration. Overall, this well written and insightful book is a significant contribution to memory studies, Asian American studies, Asian studies, Transpacific studies (a field Nguyen has helped to establish), Vietnam studies, and cultural studies. It is recommended for anyone interested in war and its legacies.

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Memories of the Spanish Civil War: Conflict and Community in Rural Spain by Ruth Sanz Sabido. Lanham, MD: Rowman & Littlefield, 2016. vii + 189 pp.; tables, illustrations, notes, bibliography, index; clothbound, $120.00; eBook, $37.95.

This book by Ruth Sanz Sabido, a senior lecturer in media and communication at Canterbury Christ Church University, is a pleasant read and accessible to the general public.

Sabido's book has multiple purposes. First of all, the author aims to inform English-speaking audiences about the enormous impact of the Spanish Civil War (1936–39) on rural communities by using oral testimonies collected in the Andalusian village of Arroyomolinos de León. The work deals with the recollections of ordinary people, of the men and women on the defeated Republican side in the Civil War, in order to "rescue those memories from the oblivion promoted by the state and mass media" (7). An additional goal is "to contrast local events and experiences as remembered by those who lived them, with national memories nurtured by official state channels" (15). From this point of view, the book is very instructive for public historians. It stresses the role of public policy in restricting and promoting certain memories in Spain during the Franco regime up until the arrival of democracy in 1978. Sabido concerns herself with the memories of those who had no voice in this period. In addition, the book discusses the interplay between different levels of memory, including local, regional, and national. Sabido delves deep into the war between multiple different visions and experiences of the war in Spain's public space.

In her book, Sabido emphasizes the need to recover the ignored and silenced memories around the war while criticizing the oblivion that Franco's state

condemned them to. In this way, she engages fully in the debate in the Spanish media about this matter. Arguments in favor of forgetting the experiences of the defeated in the war and its consequences are very common in newspapers. According to the author, other researchers, such as Pedro Piedras and myself, argue that institutionalization of oblivion "helped maintain the deep-rooted divisions between the two Spains" (11).

The volume's methodological approach is a "critical ethnography of memory" that showcases memories from a critical perspective, thus counteracting political distortions of the past. One of the particular features of this framework is the idea that memories are attached to particular territories and communities with a collective identity. Sabido makes the focus of the analysis local and then compares "the local narratives with the state-sponsored reproduction of public memory" (47). On this point, the book makes an interesting reflection about the ethnographer's position in research based on oral history.

The research is produced under very special circumstances. The author acknowledges that personal and academic roles overlap, given her position of great proximity to the local community under study. The project involved people she already knew in Arroyomolinos, the village her mother's family comes from. Hence, Sabido needed to apply a self-critical approach to her research. On the other hand, "being semi-local offers a number of opportunities and advantages that can benefit the overall project," including intimate knowledge about the community (58).

The chapter devoted to women and the struggle against fascism is especially interesting. Sabido depicts the wartime and postwar experiences of a group of anonymous women through the impactful narratives of their relatives. The author uses that family-based memory very well to convey the different types of repression—imprisonment, head shaving, as well as the economic and moral backlash exerted in the village by those who won the war—suffered by women on the political left after Franco's victory. The events that occurred in this district of Andalusia during the Spanish Civil War and under Franco's dictatorship offer a panorama very similar to what happened elsewhere in rural Spain, where extrajudicial forms of repression, including executions, were very common. It should be noted that such events are well known to a majority of Spanish audiences, but not among the English-speaking audience this book is written for.

In her final remarks, Sabido reiterates her criticism of Spain's policies on memory and draws up a negative balance sheet regarding the actions of the state from the Transition period (1976–82) into the dawn of democracy, including those relating to the Historical Memory Act (2007–12). These criticisms, mostly well judged, are typical of a generation that does not feel bound by the compromises of the Transition that affected their parents or grandparents.

In 2016, coinciding with the eightieth anniversary of the start of the Spanish Civil War, numerous studies were published on the conflict, building on the extensive bibliography around memories of the war, sometimes overlooked by

the author.[1] With respect to the book's formal aspects, the photographs of places and documents are useful for readers, as is the index of names at the end. However, in view of the importance of the oral testimonies for her research, the book lacks complete references to the interviewees; only their names and the dates of the interviews are given, with no indication of any other relevant biographical information.

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1 Pedro Piedras, *La siega del olvido. Memoria y presencia de la repression* (Madrid: Akal, 2012); Aurora G. Morcillo, ed., *Memory and Cultural History of the Spanish Civil War* (Boston, MA: Brill, 2014).

The Politics of Mourning: Death and Honor in Arlington National Cemetery by Micki McElya. Cambridge, MA: Harvard University Press, 2016. 395 pp.; illustrations, notes, index; clothbound, $29.95.

Micki McElya, professor of history at the University of Connecticut, has written a compelling, highly readable, scholarly monograph on the history of Arlington National Cemetery. This study delineates the evolution of the role of Arlington as an individual and collective site of mourning, a backdrop for political leaders to stage important national rituals, a heavily trafficked tourist stop for visitors to Washington, DC, a gathering place for protesters, and a place of employment for the scores needed to maintain it. Impeccably researched, this work makes an important contribution to the scholarly fields of war and memory. It will certainly interest a range of public historians, especially those connected to sites related to American military history.

Before Arlington was a cemetery, it was a plantation owned by George Washington Parke Custis, the adopted grandson of George Washington. Like a typical southern plantation prior to the Civil War, Arlington depended upon chattel slavery to function, but Custis had grander visions for his estate. He envisioned it as partially a memorial to his grandfather, the nation's founder. In 1802, Custis began using slave labor for construction of a home that offered a commanding view of the Potomac River and included a monumental front designed to impress those living in the new capital. During the antebellum era, tourists flocked to the estate on Sundays to hear Custis's stories about Washington and view Washington's relics.

For several generations, historians have told the story of how during the Civil War, the US Army confiscated the plantation and created a cemetery on its land as an act of vengeance against Robert E. Lee. Ironically, Lee never held the title to the estate. Instead, ownership of the planation rested with his wife, Mary Custis Lee, after the death of her father in 1857. But Lee had a strong connection with Arlington and took an active interest in the management of the plantation, including in one notorious incident in which he supervised the whipping of several escaped slaves. McElya's account expands on this often told story of Lee's ties to Arlington by also