can question whether Trumps policy was actually sufficiently profound and long-term to be perceived in Beijing as a change in what the authors of this volume would address as a strategic environment.

The volume offers an interesting insight into how China's top scholars view "the globalization" and propose to align their country's policies with it. Interestingly, while there is a contribution on nuclear safety in the volume (Fu Xiaoquiang), there is effectively not a word on the challenges of climate change or global resource justice. China's most prominent institutions in the social sciences still seem quite caught up in observing the US as the current hegemon whose replacement is in the offing and which one wants to support with the tools of nationally underpinned analysis. The question of what problems the new world order is supposed to solve, apart from a bit of criticism of the West's cyclical crisis-ridden capitalism, still remains pretty much in the dark.

Mark Thurner (ed.): The First Wave of Decolonization, New York: Routledge 2019, 162 pp.

Reviewed by
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The First Wave of Decolonization is an important book in many ways. It brings together a stellar collection of historians – Mark Thurner, Francisco Ortega, Lina del Castillo, Marixa Lasso, James Sanders, Barbara Weinstein, and Federica Morelli. Their chapters are all well-written engagements with the central questions: what does decolonization look like if its history begins in the nineteenth century rather than the twentieth century and if it is decentred from the British and French empires and their historiographies?

First of all, this was a great idea for a book. It will chime with any historian of Latin America who has ever grumbled their way through a book or conference on decolonization, chuntering that the experiences of the Iberian empires and the people who resisted and dismantled them were constantly ignored or marginalized by dominant understandings of decolonization. It is the first book in a new series, Routledge Studies in Global Latin America. It is to be hoped that many future publications will be stimulated and that they can keep up the high standard set here.

In his introduction, Thurner proves a splendid, informed guide through the semantics of decolonization, identifying the early use of the term *coloniaje* – the colonial system – in 1820s Peru and showing how this usage and the experiences it emerged from have been routinely neglected by subsequent global historians. Francisco Ortega picks apart the understandings of "colonia" amongst Spanish speakers in the Americas, revealing how it developed meanings of internal division and guardianship that implied future "emancipation" (p. 18).

Lina del Castillo's fabulous chapter on "Inventing Columbia / Colombia" has gone straight into the key reading section of the course I teach: "Colombian History and Culture since Independence". The chapter

reveals the entangled imperial and intellectual histories that shaped the naming of that republic, via Joel Barlow, Francisco de Miranda, Simon Bolivar, and the "Amphictyonic" Congress of Panama in 1826. "Columbia" was (pp. 71–72) "a redemptive, anglicized play on Columbus' name" that transformed "French Enlightenment imaginaries", making "this Franco-Anglo Colomb/Columbus […] the founding father of a free and modern Western Hemisphere". "Colombia", in contrast, "was not only a hemispheric dream" but also a republic that "moved to radicalize the rest of the hemisphere". Every historian of nineteenth-century Latin America should read it. It should be standard reading for everyone anglophone historian who mixes up Columbia and Colombia.

Marixa Lasso has a great chapter on equality in the Age of Revolution, reflecting on histories of race in Colombia, Haiti, and the United States. It is fascinating the ways that black, mulatto, and pardo people participated in the democracy of the time, pressing for independence and shaping decisions made at local and national levels. Lasso's conclusions on how "the divergent associations between patriotism and race developed during the wars of independence exercised an enormous influence on national identities" (p. 90) are required reading for anyone hoping to understand twentieth- and twentieth-first-century racial politics around the world. In Colombia, Lasso shows that "racial equality could become a core element of the national ideology", whereas in the United States it was "constantly subject to challenge". Yet "Colombia's contributions to the history of decolonization were likewise erased. Its vanguard role in decolonizing race and forging political modernity would be overshadowed by narratives that assigned those roles to Europe and the United States" (p. 91).

James Sanders's chapter "Decolonising Europe" makes a straightforward attempt to incorporate the lessons of these early histories of decolonisation into universal understandings of historical change. To my mind, in extrapolating from the chapter's case studies, the word "many" is made to do a lot of work in this chapter. It feels like more research will be needed to substantiate the argument being developed. It certainly demonstrates the need for more research and discussion.

Overall, the book shows that the findings and standpoints of subaltern studies and the decolonial projects in anglophone academies can often be ahistorical, either in ignoring or marginalizing the Latin American experience or in assuming a lack of agency for popular sectors who are reflexively categorized as victims of empire or neo-colonialism. *The First Wave of Decolonization* neither has all the answers, nor does it pretend to. Yet it sets up a very compelling set of questions. The scholars who read this book and take up its gauntlet will face a series of challenges. First, methodological challenges: historians can only do so much, and they will need to work in interdisciplinary ways with the researchers working in politics, sociology, cultural studies, anthropology, and beyond, who are framing the critical discussions around contemporary decolonial practice. Second, comparative challenges: the chapter on Brazil by Barbara Weinstein here is welcome but much shorter than the others, and it serves primarily to highlight the work that needs to be done. The chap-

ters by Lasso, Sanders, and Ortega would all have benefited from engaging explicitly with it. Thirdly, the precision of terms: often the authors seem to be working in cognate but separate fields. Lasso's and Sanders's chapters, in particular, would have been richer as a mutually informed conversation rather than standing alongside one another in isolation.

Overall, it was a pleasure to receive this book, which was a very stimulating read. I hope that it will be widely read and discussed, both by undergraduates and the published scholars with whose work it engages and by the postgraduates who are already working through these fields in innovative ways.