



BRILL

THE YEAR'S WORK IN MODERN
LANGUAGE STUDIES 80 (2020) 397–408

The Year's Work in
Modern Language
Studies
brill.com/ywml

Literature, 1936–1975

Pilar Molina Taracena

Technological University Dublin

1 General

There is a clear trend of studying and highlighting autobiography and self-representation, especially through the use of letters, as a way of reconstructing memory and cultural and literary history. Research interest in the poetical generations of 1950 and 1968 continues to find new approaches to their poetics and poetry. Some articles deal with the theme of play and the use of games in the works of several writers.

General, Literary and Cultural History

Segundo Congreso Internacional de Escritores para la Defensa de la Cultura (València–Madrid–Barcelona–París, 1937), ed. Manuel Aznar Soler, Valencia, Institució Alfons el Magnànim, 1237 pp., the 4th edition of this volume, includes new documents (conference papers, letters and articles) and new chapters to facilitate and deepen understanding of the Second International Congress for the Defence of Culture, making this a most useful source for future research into the Spanish Civil War.

José Carlos Rueda Laffond, 'Autorretratos en rojo: explorando la autobiografía comunista', *JSCS*, 19:407–426, examines communist autobiography written by members of the Communist Party during the 1930s. He draws on Foucault's theory on the relationship between power and knowledge and claims that communist autobiography is used for self-validation. R.L. analyses the formats and strategies employed in Spanish autobiographies during the Spanish Civil War and concludes by giving the example of Marian Rawicz to show the complexity between writing and power, sincerity and political cynicism.

Danae Gallo González, *¡Recuerda! Scribo ergo sum(-us). La escritura del yo de los exiliados políticos de la Guerra Civil en la Argelia colonial*, Madrid, Iberoamericana–Frankfurt, Vervuert, 691 pp., a revised doctoral thesis, draws on the theory of cultural memory studies in this well-researched and structured volume which fills an important gap in the study of Spanish Republican exiles in colonial Algeria. G.G. focuses on self-representation in ten autobiographical

cultural products in order to analyse their role as a tool and means of retrospective and discursive reconstruction of memory and identity in groups of exiles (16). This study covers an extensive period from 1939 to 2014, dividing it into sub-periods, which helps to show the historical and cultural evolution within this type of writing.

Historia e intimidad. Epistolarios y autobiografía en la cultura española del medio siglo, ed. José Teruel, Madrid, Iberoamericana–Frankfurt, Vervuert, 296 pp., is a valuable contribution to the understanding of literary history during the 20th century, with analysis of personal documents such as correspondence between writers, as well as interviews and diaries, especially those of the 1950s generation. In his introduction, T. explores the limits between intimacy, literature and autobiography from a historical viewpoint, noting that the collections of letters written by writers are understood as literary texts and therefore should be the subject of re-reading and interpretation (21). Carmen de la Guardia, 'Epistolarios e historia. Mujeres de las vanguardias y de la posguerra a través de sus cartas' (31–58) examines correspondence among women avant-garde writers and with an older generation of women writers, showing how these women encouraged a network based on affection and solidarity in order to help each other. The network was especially strong during the 1920s and 1930s but changed when older women writers approached younger ones such as Carmen Laforet or Ana María Matute, owing to the latter wanting to protect their individuality as writers. Two chapters are devoted to Gonzalo Torrente Ballester. The first, by José Lázaro, 'La reconversión de los intelectuales falangistas a mediados del siglo: Gonzalo Torrente Ballester' (59–72), argues that there is enough documentation to demonstrate that T.B.'s ideological evolution has a deep coherence from his adolescence until his death (61). To this end, L. examines T.B.'s interviews and diaries; Joana Sabadell-Nieto, 'Hacer(se) público. Las preocupaciones diarias de Gonzalo Torrente Ballester' (73–86) looks into an unpublished diary (1954–1964) written by T.B. and donated to the State University of New York to protect the texts for reasons of personal and family security during the Franco dictatorship. S.N. reflects on the reasons for personal writing, archive, control, power and filiation, as T.B. did not allow his children to read what was written about them in the diary. S.N. maintains that through diary writing, T.B. seeks salvation, duration and continuation of his life in the face of suppression, disappearance and finitude (76); Pedro Álvarez de Miranda, 'Una carta de Dionisio Ridruejo (1952)' (8796) publishes for the first time a letter by Ridruejo in which he describes his current mood and state of mind, together with his depiction of intellectuals that played an important role at the time; José Antonio Llera, '*Espanoles y benditos*: las cartas inéditas de Carlos Edmundo de Ory a Miguel Labordeta' (97–113) examines the relationship