

Un ya tan bien logrado libro se habría beneficiado con un índice. Más sustancialmente, extrañé la contextualización de esta obra en la historia de la medicina de América Latina. El balance, sin embargo, es ampliamente favorable al autor, quien anuncia modestamente que este proyecto dista de ser una “historia total de la tuberculosis en Buenos Aires” (11) y es más bien parte de una historia global de la tuberculosis, aún por escribirse. De ser así, el futuro autor de aquella historia global bien podrá culpar a Armus por hacerle el trabajo difícil al colocar el estándar en un nivel tan alto.

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ELIZABETH DORE: *Myths of Modernity: Peonage and Patriarchy in Nicaragua*. Durham, NC: Duke University Press, 2006.

In *Myths of Modernity: Peonage and Patriarchy in Nicaragua*, Elizabeth Dore skillfully engages with several relevant theoretical, methodological, historical and political literatures and produces a solid contribution to the historiography of agrarian social relations in rural Nicaragua. In a brief 180-page monograph, she offers a provocative account of the people of the western Nicaraguan town of Diriomo, and has deepened our understanding of changes in this region occurring over the last century and a half. In doing so, Dore’s work critiques Sandinista analysis and policy during the 1980s, showing that historical analysis can go to the heart of politics in the present.

Methodologically, Dore’s monograph makes extensive use of archival materials that were preserved in Diriomo by pure coincidence. She also has relied upon the statements, memories and claims of numerous individuals in Diriomo, deploying them in her analysis in a manner that “bridge[s] the divide between oral history as recovery and oral history as a variant on cultural psychology” (p. 10). In other words, her scholarship bridges the disciplinary divide between history and anthropology.

The central question motivating Dore’s study has to do with the transformation of the political economy and ethnic identity of Diriomo’s campesinos after Nicaragua achieved independence in the early nineteenth century. She situates the economic component of that question within central debates of Marxist scholarship in the late twentieth century. While in classical Marxism, the appropriation of surplus value from free wage laborers is the characteristic feature of capitalism, dependency theory and world systems are based upon the concept that appropriation through unequal trade causes underdevelopment. Dore adheres to Karl Polanyi’s position which, while it takes account of the significance of

trade, distinguishes between pre-capitalist societies that merely feature trade via markets vs. capitalist societies that are shaped by the markets and above all by a market in free wage labor. Based upon Polanyi's distinctions, Dore argues that a two-dimensional panoply of patriarchal social relations impeded the development of free wage labor in Nicaragua and thus impeded capitalism, even though the pre-capitalist social and economic relations characterizing pre-Columbian and colonial Nicaragua had in fact been broken apart.

Dore's argument is also focused on the transformation of pre-Columbian and colonial era ethnic identities in rural western Nicaragua during the nineteenth century. As in the work of historian Jeffrey Gould and in my own work as well, Dore perceives that indigenous ethnicity in western Nicaragua did indeed persist into the early nineteenth century, but had unhinged from language, dress and other presentations of self, and instead attached to specific social relations, among them (and most important in the case of Diriomo) common property rights. Unlike the communities both Gould and I studied in northern Nicaragua, which resisted the post-independence disarticulation of common property and the imposition of private property relations, in Diriomo Dore found that the indigenous community accommodated the transition to private property. In this way, indigenous identity faded away well before 1900. Dore argues that what she calls patriarchy from above and from below took the place of indigenous identities and social relations. Patriarchy from above signified debt peonage whereby elite men dominated campesinos who had become peons; patriarchy from below was the domination of the labor of rural campesina women by their campesino husbands and fathers. Dore shows that the transition to patriarchal social relations occurred as an intrinsic part of the increasing domination of coffee agriculture in the Diriomo region.

By finding that the destruction of indigenous social relations and identities by coffee agriculture and patriarchal social relations did not mean a transition to capitalism, Dore has explicitly contradicted the central tenets of Sandinista analysis of Nicaraguan agrarian history, especially as argued by Jaime Wheelock, a renowned Sandinista scholar and former Minister of Agrarian Reform in the 1980s. Because they considered coffee agriculture as the purveyor of capitalist social relations in rural Nicaragua, agrarian policy under the Sandinistas was motivated to strengthen a putative rural proletariat to work in giant state owned farms. Dore argues that the *Frente Sandinista de Liberación Nacional* (FSLN) failed to understand that the poor campesinos were not a rural proletariat with a working class political consciousness but rather people whose consciousness was still shaped by patriarchal peonage and whose aspirations were therefore peasant in nature. In other words, they wanted the Revolution to give them their own land, rather than jobs on state farms.

It took seven years of the revolutionary process for the FSLN to realize they had been wrong and to start giving former peons their own land. By that time it was too late, and rural Nicaraguans by and large had decided to support the opposition to the Sandinista Front. While it is no doubt naïve to think that perceptive, critical analyses such as Dore's could have altered Sandinista policy, even if her analysis had appeared during the 1980s, what she has written helps scholars and other interested parties understand what happened in the Nicaraguan countryside after the triumph of the Sandinista Front and why. For my part, I am still curious about why the people of Diriomo chose to accommodate rather than resist privatization. Dore's account of the fate of the indigenous community in Diriomo adds another important piece to the contorted puzzle of indigenous struggle and erasure in western Nicaragua.

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STEVEN GREGORY: *The Devil behind the Mirror. Globalization and Politics in the Dominican Republic*. University of California Press, 2006.

Steven Gregory analiza con maestría los avatares que resultan de la interacción de los flujos internacionales de capital, los individuos y la cultura en un contexto sociocultural y político específico. Se trata de la zona adyacente a las ciudades de Boca Chica y Andrés, en la costa sur de la República Dominicana, en el marco de las reformas económicas en la era actual de la globalización.

Las reformas en tales ciudades no son más que el epítome de las transformaciones profundas que han ocurrido en este país desde fines de los años setenta – la transición de una economía basada en la producción de exportaciones agrícolas primarias, a una economía basada en el turismo internacional y orientada hacia la exportación de manufacturas y servicios.

Las reformas han acentuado la dualidad estructural. Hoy conviven un sector altamente integrado a los flujos internacionales de capital, mercados y trabajo, y otro conformado por una población de desempleados y subempleados crecientemente inmóvil en busca de trabajos en el sector servicios de baja paga, en los sectores declinantes de la economía tradicional y en la economía informal. La disputa por el lanzamiento del Megapuerto muestra la compleja interrelación entre el capital multinacional y las peculiaridades históricas, económicas y culturales de los países en la era global.

La globalización económica constituye una de las fuerzas más poderosas del mundo contemporáneo. Para muchos, ésta provee a la humanidad nuevas posibilidades para el uso más eficiente de los recursos mundiales, brinda enormes