social abrió nuevas oportunidades al creciente número de mujeres profesionales, la visión oficial estaba dominada por la idea del padre como centro de la familia.

La principal crítica es que la definición de estado benefactor es muy amplia. Guy lo define como la provisión de políticas sociales, sin distinguir entre diferentes políticas o entre derechos adquiridos y asistencia caritativa. Por otro lado, afirmar que las políticas sociales y el estado benefactor argentino son anteriores al peronismo no es del todo novedoso. Carlos Escudé ("Health in Buenos Aires in the Second Half of the Nineteenth Century", en *Social Welfare, 1850-1950: Australia, Argentina and Canada Compared,* Ed. D. C. M. Platt, 1989) ya había identificado el pragmatismo de las administraciones liberales para contener el brote de fiebre amarilla que afectó a la ciudad de Buenos Aires en 1871. Lejos del modelo de *laissez-faire*, las autoridades municipales intervinieron entonces activamente en el área social.

La metodología de Guy, con su perspectiva de género y su foco en la evolución de los derechos de la niñez y la mujer, nos brinda una visión más rica de la evolución política, civil y social de la Argentina. Es una contribución indispensable a los estudios comparativos con perspectiva de género y a la historia de Argentina y América Latina.

Cristian A. Harris *North Georgia College & State University*
Dahlonega, Georgia

JANA K. LIPMAN: ***Guantánamo: A Working-Class History between Empire and Revolution.*** Berkeley: University of California Press, 2009.

Jana K. Lipman has produced a grounded, powerful critique of United States policy that features the Cuban and foreign workers who crossed the international border between Cuba and "GTMO" over the course of the twentieth century. We learn that GTMO was precedent setting in many ways: it was the first United States military base on foreign territory—established through the 1903 open lease agreement forced upon Cubans to end the U.S. occupation; GTMO began subcontracting through private companies for services and supplies in the mid-century; and the base became isolated from its "host country," rendering it apparently subject to neither U.S. nor Cuban laws from the mid-1960s onward. All of these features make the base's formative history highly relevant today. As the author points out in her introduction and epilogue, the parallels are striking between Guantánamo, Iraq's "Green Zone," and other military spaces produced by the U.S. War on Terror.

Using a balanced mix of oral history, U.S. diplomatic records, Cuban national archives, and local and national newspapers, Lipman's book explores how neocolonialism and empire functioned at the local level. For Cubans residing near GTMO, Americans brought access to jobs and U.S. dollars, but the base also brought economic dependence; vice in the form of gambling, drinking, and prostitution; and environmental destruction. The shifting relationships between nationalism, race, class, and gender are carefully analyzed, particularly in the second half of the book. A study of GTMO's environmental impact remains to be written. *Guantánamo*'s prologue offers a concise summary of the 1895-1934 period, and chapters one through four focus on the mid-twentieth century. The final chapter and epilogue bring us to the present.

Lipman builds several chapters around the stories of a few local residents, linked to the U.S. naval base, who entered the limelight of the local press (and beyond). In chapter one, we meet "Kid Chicle" (Lino Rodríguez Grenot), a 27-year-old Afro-Cuban boxer from Santiago killed in December 1940 by Lieutenant West, a U.S. Marine manning the boat that the Frederick Snare Corporation used to transport workers to GTMO. Rodríguez was one among roughly 400 Cuban, British West Indian, and other migrants waiting on a wharf hoping to be selected to work. When Rodríguez tried to jump surreptitiously onto the boat carrying 29 carefully selected laborers (British West Indians were favored for their English-language skills and Spaniards were excluded for fear of fascism), the Marine struck him with a "black jack" and threw him into the bay. Lipman uses the Kid Chicle case to show the desperation of unemployed workers motivated by the promise of jobs after the long era of depression. She also emphasizes the fuzzy borders between civilian and military zones, government and "private" employers, and Cuba and the United States. Debate arose over whether the lieutenant should be tried in a U.S. military court or in a civilian Cuban court. As an individual, the lieutenant embodied several layers of U.S. power–he was a former employee of the United Fruit Company sugar mills that dominated an enclave on the Cuban coast just west of Guantánamo, and a U.S. military officer manning a ship carrying workers for a private U.S. contractor. The case was silenced, but Kid Chicle later resurfaced in Cuba's post-1959 era as one of many in the litany of victims of U.S. imperialism on the island.

Chapter two features Lorenzo Salomón Deer, a twenty-four year old Cuban-Jamaican, whom U.S. base officials accused of stealing eight crates of cigarettes in September 1954. Rather than pressing charges in nearby Caimanera or Guantánamo, as was usually done, the officials threw him in jail. They allegedly tortured him, beat him, and only released him after forcing him to sign a false confession a full two weeks later. On this occasion, as in so many others throughout the book, workers "believed they could improve their conditions by

holding the U.S. Navy accountable to U.S. and Cuban standards" (page 74). They lobbied the U.S. and Cuban governments, and in Salomón's case they were successful in that no Cuban was detained without trial after the scandal, despite the fact that theft was extremely common. The remainder of chapter two traces the paradox whereby anti-communist Cuban leaders (including Eusebio Mujal and Fulgencio Batista) and American Federation of Labor Cold Warriors helped the base workers to establish the first-ever union on a U.S. navy base. Base authorities consistently applied Cuban labor laws when they benefitted the base more than American ones, and vice-versa. Some readers may be surprised to learn how progressive the Cuban laws were–a product of the 1933 Revolution that Fulgencio Batista participated in as a sergeant. Lipman gently contradicts her interviewees who downplayed the importance of this union, insisting that the union should be recognized as a nationalist tool that workers used to their advantage in the Cold War context.

Chapter three offers a glimpse of the intersections of gender, race, class, and nationality through a series of interesting episodes that include a black maid being invited to listen to Elvis with her white U.S. mistress, and British West Indians letting black U.S. soldiers have parties in their society hall because elite Cubans did not want black U.S. soldiers to dance with their daughters at USO balls. We also learn that supporters of Fidel Castro's 26th of July movement pilfered supplies, gasoline, and money from the base.

The last chapters trace the decline of "good neighborly behavior" after 1959. The relationship took a turn for the worse after the Bay of Pigs invasion in 1961 and the Missile Crisis in 1962, but surprisingly, the bulk of Cuban workers were not laid off until a minor incident in 1964—the Miami arrest of a few Cuban fishermen—prompted Fidel Castro to cut off GTMO's water supply. In response, U.S. officials hired U.S. contracting companies to build a water treatment plant and recruit new workers from Jamaica and the Philippines, a modus operandi that continues to this day. A very well researched and nicely crafted study, *Guantánamo* should find a wide audience of specialists and non-specialists alike.

Gillian McGillivray *Glendon College, York University, Toronto*

MARK GOODALE: ***Dilemmas of Modernity: Bolivian Encounters with Law and Liberalism.*** Stanford: Stanford University Press, 2009.

Mark Goodale's work is a provocative ethnography of law and liberalism in contemporary Bolivia. The author presents a robust analysis of law as a culmination of intersecting discourses and practices about individual rights. Goodale's