

a period of history rarely examined. Vanderwood observes that there is yet a lot of work to be done on the prohibition era in the West, and as such this work offers a fantastic launching point for a new generation of historians to set out on their own explorations.

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GILLIAN MCGILLIVRAY: *Blazing Cane: Sugar Communities, Class, and State Formation in Cuba, 1868-1959*. Durham, NC: Duke University Press, 2009.

On first read, specialists in Cuban history may find it pleasantly surprising to discover just how fresh and innovative Gillian McGillivray's book is. Not so long ago, it was the rare study of Cuba that would not interrogate or assume the significance of sugar, rural labor, and capitalism to the island's history. Today, the scholarly landscape looks quite different. Attention to urban life, popular culture, and transnational politics have largely drawn historians away from the countryside, leaving the field of rural history to lie fallow. Moreover, one wonders what we might have to gain from yet another book about sugar and class after generations of studies that have made massive sugar estates the setting for the major events of Cuban history. *Blazing Cane* reanimates the rich historiography of the countryside by drawing insights from some of the very literature that has supplanted it. Moving past Marxist schematics and structure/agency tail chasing, McGillivray describes sugar communities that blurred national boundaries and in which estate managers, owners, and cane farmers all played central roles in the twinned processes of class and state formation. And because those processes touch most regions in the Americas, the book speaks to a far wider audience than Cuban specialists: *Blazing Cane* links a story of export agriculture to one about mass politics and popular nationalism in a way that invites comparisons and connections to histories throughout the hemisphere.

With its multidimensional approach, the book dislodges a fairly static model of social and political relations in which the sugar economy overdetermined the course of Cuban history. The Cuban countryside, and the Cuban Republic's political culture in general, have usually been portrayed as one big puppet show: every actor (or "sector") controlled by some other entity and powerful planters pulling the most strings of all. Here, McGillivray inspects more closely the various compacts that characterized relations between farmers, workers, mill owners, the Cuban state, and transnational sugar conglomerates. These compacts were conditional, strategic, and unequal alliances that, when violated by supe-

riors, could lead workers and farmers to burn cane fields and otherwise attack the means of production. Such resistance could potentially have been identified as political or revolutionary relative to the various colonial, *caudillo*, populist, or dictatorial politics dominant at any given time. For example, the “colonial compact,” as McGillivray calls it, ensured planters’ support for Spanish rule in exchange for the protections that enabled the sugar booms of the nineteenth century, and wartime mobilizations for national independence blurred identifications of workers and insurgents. The shattering of the colonial compact by the time of Cuba’s independence in 1898 gave way to regional networks of political bosses and citizen cane workers based on allegiances forged during the revolutionary wars. That “patrons’ compact,” in turn, gave way to populist formations that were then displaced by subsequent dictatorships and revolutions, all of them inseparable from the world of sugar but never fully controlled by it.

As she locates the dramatic tensions within each of these compacts, McGillivray shines the spotlight on *colonos*—a tenant and landowning middle class of cane growers who played conspicuous roles during the frequent political and economic transitions. Their experiences make especially clear how the multiple factors in play converged to condition rural struggles for political inclusion. Embracing the language of Cuban nationalism in the 1920s, *colonos* had positioned themselves by the 1930s as a vital piece of republican political puzzle. By showing how *colonos* asserted unity through claims to common class experiences, McGillivray demonstrates how they “portrayed themselves as both the downtrodden Cuban farmers of the nation and (collectively) the largest employers of Cuban labor, worthy of support from the Cuban president so they could guarantee the stability of Cuban society” (158). With this political capital, *colonos* could occupy profitable ground vis-à-vis mill owners and legislatures when they negotiated their labor conditions. Despite the limits to their success—unevenly distributed benefits and anticommunist erosion of populist politics—*colonos* come to the fore in *Blazing Cane* as powerful political players. If, as the Cuban saying goes, “*sin azúcar no hay país*,” (“without sugar there is no country”), without *colonos*, McGillivray argues, there probably would have been neither.

*Blazing Cane* tells a wide-ranging story about sugar and politics largely from the perspective of two Cuban sugar estates, the older Tuinucú in central Cuba and the newer and larger Chaparra in the “frontier” East. Despite associations of Chaparra with the Americanization and modernization of sugar production, McGillivray avoids pigeonholing the estates as Cuban, Spanish, or North American in nature. Instead, she explains how both estates fused elements of all three national contexts in their production, ownership, and political maneuvering. Chaparra’s significance on the national political stage normally centers on the figure of Mario García Menocal, a Cornell University graduate, revolutionary

war general, administrator at the estate, and later the president of Cuba from 1913 to 1921. That this book is able to reconstruct far more intricate political linkages, with heightened attention to the *colonos*, is the outcome of unprecedented research. McGillivray made expert use of the University of Florida Library's Braga Brothers Collection, a rich and underutilized archive of one of the largest sugar conglomerates during the republican period. But just as the stories of Tuinucú and Chaparra are not confined to a single national framework, neither was the research: McGillivray tracked down complementary archival sources in Cuba's national and regional archives, and she completed extensive oral history interviews with former workers. This is the kind of painstaking labor that enables new ideas about Cuba's rural history to take root, and McGillivray's deep digging promises bountiful returns for scholars in many fields.

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MARÍA CLEMENCIA RAMÍREZ: *Between the Guerillas and the State: The Cocalero Movement, Citizenship, and Identity in the Colombian Amazon*. Durham, NC and London: Duke University Press, 2011.

In *Between the Guerillas and the State*, anthropologist María Clemencia Ramírez provides new insights into the entangled cultural meaning(s) of being *campesino/colono /cocalero Putumayenses (Putumayans)* in the Colombian Amazon and the unexpected consequences of public policies regarding drug issues. The book is divided into eight chapters.

The first chapter offers a useful overview of the historical processes of colonization and the institutional experiences and representations of the territory and its dwellers. She examines the territorial projects developed by the central government as well as the territorial initiatives oriented by guerrilla, paramilitary forces, and drug trafficking networks. By tracing these different aspects of the Putumayo area, Ramírez shows how that territory has been presented as an "empty," "marginal," or "illegal" space. The author distinguishes between several moments of colonization and particular areas of settlement. Also she differentiates when and how illegal organizations arrived in the territory, their motives and strategies, and their connections with other political and social actors "outside" the Putumayo area. By describing these processes of colonization and representation of the territory, Ramírez illuminates the political process of building Putumayo as a distinctive area. She analyzes the sources and political uses of several representations of the territory and illustrates how local dwellers have discussed and negotiated with them. This first chapter gives a multilayered