

opposed laws such as this one, which granted the government a whip hand over unions, for decades.

There are several intriguing avenues of research that Rabe has left open for elaboration by future scholars. The first is the role of Christian churches in the ethnic struggle between Hindu and Muslim Indo-Guianese and the Christian Afro-Guianese. The second involves the U.S. Civil Rights movement and African-American leaders who used their influence to support Burnham. Although this work discusses both of these phenomena in some detail, clearly both subjects are worthy of further and deeper study, as the exact nature and scope of their role remains an intriguing mystery.

In the end, Rabe has succeeded in artfully weaving a narrative that almost seamlessly balances a number of separate and complex conflicts. Not only was this a clash between the Kennedy Administration and Jagan, but it also pitted North Americans against the British, Jagan against Burnham, Afro-Guianese against Indo-Guianese, Labour against Tories, and even the British Foreign Office against the Colonial Office. Simply put, *U.S. Intervention in British Guiana* deserves to be, and should become, the standard text for the U.S. subversion of British Guiana for the foreseeable future.

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**DALE TORSTON GRADEN: *From Slavery to Freedom in Brazil, Bahia 1835-1900*. New Mexico University Press, 2006.**

Dale Torston Graden has tackled the large topic of Brazilian abolitionism, wisely seeing it as a bundle of multiple stories, each with its own causation. The reality is complex and can only be unraveled by a careful exploration of these stories. This is all the more difficult in a book that is part of a “series of course adoption books on Latin America,” because of the need to give the exposition a certain clarity that may perforce simplify to some degree the complexities of the reality behind the stories. The result is well worth the effort the author clearly devoted to it.

The first story is the familiar epic of foreign pressure to end the slave trade. This was a long process which involved the grudging collaboration of the Brazilian imperial government with the British. The Brazilian slave holders had an enormous stake in their millions of African slaves and readily recognized their indispensable role. Indeed, the Brazilian national economy depended substantially on the African trade, of which slave labor was an essential element, because it was a truly national institution, rather than restricted to one region of

the country. This made race relations the dynamic of the entire society in a way that was not true of the United States. The proof of this African penetration is the durability of African languages and folklore well into the twentieth century. Although modern day white Brazilians are often reluctant to acknowledge it, Brazil was at heart Afro-Brazilian from the start.

Yet the fact that African slaves were so omnipresent in Brazilian minds and on Brazilian plantations does not mean that slavery was the same throughout the country. Graden's emphasis on Bahia effectively shifts the reader's focus from the almost exclusive attention past scholars have given to São Paulo and Rio de Janeiro, which turns out to have been disproportionate, given Graden's evidence of the difference in the dynamic of slavery in the Northeast. One feature of the Bahian scene was the spread of black opposition, which began with a slave revolt in the 1830s and established a pattern of free black opposition that was fed by the influence of Islamic religious currents. This religious orientation became an important rallying point for black discontent. Into this mix came a ferment generated by a younger generation of lawyers and intellectuals of mixed race, who succeeded in bringing an admixture of patriotism to the corrosion of the imperially sanctioned values.

Another story within the abolitionist movement in Bahia was the poetic inspiration of Castro Alves. His stirring verse electrified readers all across Brazil and gave a romantic focus to the growing anti-slavery political movement. This effect was different from that of Harriet Beecher Stowe's *Uncle Tom's Cabin*, which carried with it a trivializing sentimental appeal that lacked the emotional power of Alves's work.

Important, also, were the resources of the free black community, expressed above all in Candomblé. This powerful religious institution offered a refuge to blacks seeking solidarity under racially motivated repression by police. The authorities were alarmed by the threat of an African religion becoming a new coagulating force in society. That threat also mirrored the weakness of the Catholic Church and its religious orders, which were in effect often overwhelmed by the vigor of the African religion.

The scene was made more ominous by the (white and oft-times also mulatto) authorities' obsession with atavistic black behaviors, both slave and free. The struggle against slavery therefore became cultural as well as economic, which undermined the slave holders' claim to power. The fact was that the road had not been prepared for emancipation. On the contrary, there were few models for free men of color to embrace, unlike in parts of southern Brazil. Even when emancipation finally arrived, police repression of non-whites became the order of the day.

Graden concludes this sorry tale of continuing repression and delayed implementation of emancipation by looking at the lamented episode of Canudos, immortalized by Euclýdes da Cunha. In this interior Bahian town (actually the second largest in the state) all the horrors of slavery were reenacted, as the police and army cut down lay worshippers of diverse race and ethnicity who had revolted against the official Catholic Church as well as against the domination of the central government and its representative stationed far away on the coast.

Graden is to be congratulated for an unusually skillful telling of the complicated tale of emancipation in Brazil. This is a subject that will continue to fascinate Brazilians and outsiders who want to know what will be the final complexion of racial mixing in Brazil. His notes are copious and offer an excellent *entr e* into the multilingual bibliography on the history of slavery in the Americas.

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**MAR A ELENA GARC A: *Making Indigenous Citizens: Identity, Development, and Multicultural Activism in Peru*. Stanford: Stanford University Press, 2005.**

Mar a Elena Garc a's book is a timely and welcome addition to the growing body of scholarly literature on the current wave of indigenous movements in Latin America. Garc a takes as a departing point the rejection of conventional views on Peru as an exceptional case study for not having experienced the development of indigenous social movements similar to those in Ecuador and Bolivia. Instead, she is able to make a compelling and fascinating case for the existence of strong indigenous politics in Peru around issues of culture, education, identity, and citizenship.

The book's central object of study, the contested nature and politics of intercultural and bilingual (Quechua/Spanish) education in the Peruvian highlands, serves as a tool to explore processes and meanings intrinsically embedded in that project. From this initial focus, the book then explores "the varying (and competing) representations of indigenous identity, education, and citizenship in local, national, and transnational spaces", understood as "zones of engagement in which indigenous community members, state officials, and development practitioners (among others) construct, and disrupt, negotiate and contest the means and ends of multicultural policies." (2) Theoretically, the analysis draws on a post-liberal conception of cultural citizenship, in which the "making of indigenous citizens" is not restricted to the state and political institutions but rather is a process shaped by a multitude of tensioned actors and forces at dif-