
This volume is a collection of essays that attempts to explain why, "despite premature epitaphs, ideologies persist as modes of formulating and interpreting experience" (p. 1). The eleven selections, all from a Marxist perspective, deal with the "empirical situations in the development of proletarian consciousness (p. 4) in Latin America and the Caribbean. As in all edited works, one experiences a disjointed feeling that is not lessened by the uneven quality of the papers. The most interesting essay is an excellent overview by Hobart Spalding of the role of the United States in the Latin American labor movement. Other essays that merit attention include June Nash's study of myth and ideology in the Andean highlands, Thomas and Margarita Melville's article on Guatemala, and Thomas Geaves' study of the Andean rural proletariat. It is unfortunate that Juan Corrada's essay, "Cultural Dependence and the Sociology of Knowledge: The Latin American Case," was chosen to lead the edition. While the paper's contents and findings are important, its sociological jargon is frustrating and unnecessary. In spite of these problems, the book does provide new insights into the role that ideology plays in bringing about social change in Latin America and gives the reader a positive feeling about the working class and its future based upon empirical evidence. It is definitely a book that should be read by any serious student of the Latin American working class.

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"On January 1, 1959, Fidel Castro and Che Guevara entered Havana at the head of the victorious Rebel Army," begins philosopher Hartmut Ramm's The Marxism of Régis Debray: Between Lenin and Guevara. This initial error of fact (Che was not "at the head of the victorious Rebel Army" when he slipped into La Cabaña fortress on the night of the first, and Fidel Castro did not enter the capital city until a week later) is followed by others which weaken Professor Ramm's critique of Debray's revolutionary thought. It is not true, for example, "that except for the columns led by Raúl Castro and Guevara, the [Cuban] Rebel Army was hostile to the pro-Moscow People's Socialist Party (PSP) and excluded it from participation" (p. 93); actually, PSP militants were found in many rebel units, and were especially prominent in Camilo Cienfuegos' column. Professor Ramm misses another important point in supposing that, in Bolivia, "Guevara chose to open hostilities on March 23, 1967" (p. 108). In fact, Che had no choice: the unexpected appearance that day of Bolivian troops, guided by rebel deserters, at the guerrilla training camp made combat unavoidable.

Indicative of the author's attitude toward historical fact is his claim that the French Leninist Debray better understood the Cuban Revolution before he began research in Cuba for Revolution in the Revolution? "Debray's Leninist presuppositions," according to Professor Ramm, "were a better guide than all of the