

Si en los primeros capítulos es evidente su intención de retratar de Puerto Rico en el contexto del género de la historia política, en el segundo capítulo se ve a Puerto Rico en el contexto político que vivió cuando Luis Muñoz Marín fue gobernador. En esos años el gobernador de Puerto Rico estuvo compitiendo e inclusive fue posible sostener por el ejercicio de los poderes políticos locales, de este nuevo poder como factor importante, no se muestra en forma clara

que se tejía en esos años. Las principales fuentes consultadas tanto en Puerto Rico como en Estados Unidos muestran la riqueza de datos y sus referencias en este libro constituyen de por sí un catálogo y un gran incentivo para nutrir otras investigaciones. No ocurre lo mismo con los mapas. En un momento como este, resulta imprescindible contar con una serie de ellos.

De lectura fácil, *Strategy as Politics* es un libro atractivo y sugerente que aborda desde una perspectiva distinta el desarrollo de Puerto Rico en tiempos de la Segunda Guerra Mundial y que, notablemente, y desde el punto de vista geopolítico, consigue narrar una historia interesante (uno de los deseos del autor). En esta historia se muestra cómo en que los Estados Unidos, que necesitaban urgente un transformación política en la isla, propiciaron y organizaron, asegurando estabilidad y cooperación necesarias para convertir Puerto Rico en un puerto.

Luis Muñoz

Instituto Mora/AMEC

AARON BOBRO, AARON STRAIN *Intimate Enemies: Landowners, Power and Violence in Chiapas* Durham London Duke University Press, □

t keovers, or inv sions, s they ere c ed y the uthor nd y the *ganaderos*. The govern ent p id fir prices to ndo ners for their for er properties. Bo ro . Str in's rese rch question is hy ou d coffee p nters nd c tte

re ct to these recent inv sions ith quiescence nd resign tion inste d of thugs nd guns (p □) To ns er this question, the uthor points to t o in f ctors. First, the neo i er refor th t st rted in the id. s in Me ico p ced *ganaderos* in very different position fro th t hich they h d occupied during the i port su stitution industri iz tion period(s to s). During th t ti e, su sidized e t production ec e key e e ent in Me ico's oderniz tion nd ur niz tion processes. But the s neo i er refor h d different te. nets here che per i ports ere desired possi i ty for the govern ent. This ch nge ent i ed jor shift in the re tion et een *ganaderos* nd the st te.

Second, efore the □ s, *ganaderos* h d een ost the so e edi tors et een Indi ns nd outside or d. The region's physic iso tion h d p ced orkers in st te restricted y se i. feud re tions for ye rs. But in the □ s the C tho ic Church eg n to send *catequistas* or c tequists to indige. nous co unities. C tequists p yed critic ro e in e po ering indigenous co unities y r ising their sense of dignity nd se f respect fter centuries of oppression, e p oit tion nd dispossession of nd nd territory y *ladino* (non. indi n) r nchers nd coffee gro ers. Initi y it s ost y Ger n nd other foreign ndo ners ho took over Indi r nds in the e r y nineteenth century. But y of the dino f i ies th t ou d endure through the crisis h d purch sed or t ken over ost properties. L dinos ent fro erch nt c pit to nded production.

ere si i r to the *ganaderos*, the Church nd other org niz tions p yed key ro e, hich reinforced the effect of neo i er crisis. Yet, v u tions of hether resu ting shifts ere good or d ere very different et een the t o groups.

The uthor ski fu y co ines politic . econo y critic . re ist ppro. ch ith poststructur ist concern for identity nd cu ture nd successfu y inter e ves oth ppro ches. His ch nge s to reconstruct the honest sh do s of soci ctors th t ere he v y stereotyped s the d vio ent guys, the *ganaderos*, nd disent ng e the truth fro their o n stories. To ns er th t ch nge he h d to check their stories g inst the rchiv records of other ndo ners nd indigenous ctors.

Ch pter three tries to construct concept of nded c ss th t goes eyond nded production, incorpor ting f ctors of gender nd r ce s constitutive e e. ents to the discussion. But the discussion of the politic . econo y eco es too str ct ith references to Ric rdo nd M r ithout ever quoting the

directly. Although Mexican scholars have produced one of the most enlightening and impassioned debates on the agrarian question, the author never refers to this debate. Apart from the core literature on Chiapas, which is well covered, there

In the end, dramatic inversion of class and race relations resulted from the dialectics of the geographies of fear. From paternalistic and repressive situation, in which only Indian workers even protected their lands and their estates, they ended up taking over the lands and losing respect for their forebears. Older *ganaderos* wanted to resort to guns to recover land, but younger ones preferred negotiation the new geographies of fear, along with the lack of economic vitality in the neo-Indian region, made it hard to return to farming. Even if forebears were to recover their land, how could they continue farming when their very lives might be at stake? Eventually, even the town of Chicomilco were Indianized. For example, its streets were taken over by Indian merchants who competed with the formerly Indian-owned stores. Indians, so economic the rest of the world, entered without any ideological attitude or respect they owed the stage.

er d er

Simon Fraser University

NIC HENC *Subcommander Marcos: The Man and the Mask*. Durham
London: Duke University Press, □

One of the most remarkable features of the uprising of the Ejército Zapatista de Liberación Nacional (EZLN) has been the vast discrepancy between its declared ideology and its considerable economic growth, the latter due in substantial measure to the eloquence of Rafael Sebastián Guillén, the masked subcommander Marcos. As Nick Henck argues in his lengthy and detailed biography of Marcos, the EZLN spokesperson has become the most famous guerrilla leader since Che Guevara thanks to his charisma, edisvvy, and mystique.

Henck, on the Faculty of Literature at the University of Tokyo, began his study in response to Bertrand Russell and Milton Rico's book, *Marcos: la genial impostura*, a study that Henck considers a researched but prejudiced and polemic in its hostility toward Marcos. His purpose, he declares, has been not to judge Marcos but rather to comprehend and contextualize him. Echoing Jorge Castañeda's view of Che, Henck sees Marcos's Latin American role of ideological class background unable to remain indifferent to the moral issue of social injustice. Amid the post-Cold War world, Henck argues,

advanced stage so far in the evolution of the revolutionary. How does piens in the world of Neanderthals. The central question, he concludes, is whether Marcos is the last of dying breed or the new link in the evolutionary chain.