

NATIONAL PERIOD

Crisis and Change in the International Sugar Economy, 1860–1914. Edited by BILL ALBERT and ADRIAN GRAVES. Edinburgh: ISC Press, 1984. Figures. Tables. Maps. Notes. References. Index. Pp. xii, 381. Paper.

The study of sugar is clearly a rewarding area of comparative history. It embraces both tropical and temperate regions, developed and undeveloped countries, and cane and beet sugars. Sugar history raises questions pertaining to growth models, technological change, entrepreneurial initiative, labor supply, labor relations, the evolution of multinational enterprise, the role of the state, and national and international regulation.

This book demonstrates successfully how useful the study of sugar can be. Based on a conference conducted by the editors at the University of Edinburgh in 1982, the volume contains an introduction by the editors and 19 chapters on countries and areas as diverse as Russia, Puerto Rico, Queensland, and Egypt. Of the 19 chapters, 10 consider questions on Latin America and the Caribbean. The book is generously enhanced by tables, maps, and illustrations.

The period studied is crucial to the history of sugar. The consolidation of European beet industries after the dislocations caused by the Napoleonic and revolutionary wars posed severe challenges to both established and new cane producers, most conspicuously in the Caribbean and Northeast Brazil. These essays delineate effectively the principal features of the nature of the beet challenge and the wide diversity of cane responses to it, especially in the light of the protracted crisis that began with the collapse of the price of sugar in 1884. The book looks at experiments with free and indentured labor following the abolition of slavery and the slave trade. It examines the nature and consequences of the transition from the old *trapiche*-based system of cane production to the modern *central*. Such questions are raised as why a traditional technology was introduced to Puerto Rican cane after it was considered obsolete in Cuba. Related issues, like the sugar industry in Portuguese Africa and the nature of the peasant economy in the Balkans, cast light on a subject with numerous fascinating ramifications. The essays are based on a wide range of source materials that vary from hacienda records to international sugar journals.

Latin Americanists will be particularly grateful for a volume that brings together Latin and North American, Caribbean, Australian, French, and British scholars. The contributors on Latin America and the Caribbean are Roberta M. Delson, Christian Schnakenbourg, James W. Wessman, Rebecca J. Scott, Andrés A. Ramos Mattei, Kusha Haraksingh, Arturo Warman, Donna J. Guy, Michael J. Gonzales, and Bill Albert.

This book is clearly a substantial contribution to the social and economic historiography of the period. I would have welcomed the inclusion of a bibliography and a fuller introduction that both included an analysis of the evolution of the subject and placed the period investigated in a broader chronological context and in the context of international commodity history. These, however, are minor criticisms. Another sugar history conference, addressing the interwar period, is planned for 1986 in the heart of the English beet country at the University of East Anglia. I hope that my minor criticisms will be addressed in a second and equally valuable volume. Readers interested in further information about the progress of sugar historiography should consult the *World Sugar History Newsletter* (now in its seventh edition), compiled by Bill Albert at the University of East Anglia and Adrian Graves at the University of Edinburgh.

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Filosofía de la liberación latinoamericana. By HORACIO CERUTTI GULDBERG. Mexico City: Fondo de Cultura Económica, 1983. Notes. Appendixes. Annotated bibliography. Index. Pp. 326. Paper.

To understand this book, one needs a knowledge of Marxist and capitalist economics, and familiarity with Christian theology and the major philosophers of the Western world and their Latin American interpreters. The reader must connect the ideas of Antonio Gramsci, Georg Lukács, Karl Mannheim, Herbert Marcuse, Karl Marx, and Max Weber with Frantz Fanon's theory of Third World liberation, Leopoldo Zea's belief in liberation as the major Latin American philosophy, Augusto Salazar Bondy's search for the origins of liberation thought, and Enrique Dussel's contention that populism is synonymous with liberation. The author, a philosopher, accentuates the works of those for whom theory, not praxis, is paramount. He presents the writings of these (often obscure) thinkers in a loose style which includes an excessive use of quotations.

In seeking to identify a philosophy of liberation Cerutti asks whether almost five centuries of foreign control, economic dependence, and retrograde thinking have created a culture of domination and a preoccupation with liberation. He points out that a sense of historiography, a knowledge of political economy, a comprehension of the effects of science and technology on political power, and insight into the role of culture in society can lead to a philosophy of liberation that historians can use as a tool of analysis.

Cerutti focuses on Argentina while trying to explain the state of the philosophy of liberation in Latin America, which he divides into two schools. The populist school includes *peronismo*, emphasizes protest as a part of the Latin tradition, and is basically anti-Marxist and nonrevolutionary. The school critical of populism