

Jesus's celebrated memoir of life in the favelas of São Paulo with excerpts from oral histories by her adult children. Only the most indifferent of undergraduates will fail to be moved by her story, or by Jonathan Kandell's Dantesque portrayal of the slums and garbage dumps of late twentieth-century Mexico City.

STEPHEN WEBRE, Louisiana Tech University

Protestantismos y modernidad latinoamericana: historia de unas minorías religiosas activas en América Latina. By JEAN-PIERRE BASTIAN. Mexico City: Fondo de Cultura Económica, 1994. Tables. Notes. Bibliographical essay. Bibliography. Index. 351 pp. Paper.

This book, originally published in Geneva as *Le protestantisme en Amérique latine: une approche socio-historique* (1994), represents an important addition to the historiography of religion in Latin America. Jean-Pierre Bastian, who has published widely on Latin American Protestantism, including *Los disidentes: sociedades protestantes y revolución en México, 1872–1911* (1989), here sets out to show some of the more significant social effects of Protestantism in the region and the complex array of historical problems that have arisen around the “Protestant question.”

The work is organized in a linear progression from colonial times to the present. The research utilized a combination of published secondary material and archival primary sources, mostly from Mexico; and the heavy reliance on Mexican examples seems to jeopardize the comprehensiveness and comparative value of the study. The author clarifies this issue at the outset, however, by citing “la ausencia de una historiografía sólida sobre este tema en varios países latinoamericanos” (p. 13).

The richness of this work comes mainly from its historical depth. The informed and appropriate examination of colonial Protestantism focuses on early Protestant colonies in Brazil, Florida, and the Caribbean. Unlike more traditional studies of religion in Latin America that address differences between Protestant and Catholic colonies, Bastian's work outlines some similarities among Protestant societies with dissimilar religious heritages. Chapter 1 shows how the Protestant English and Dutch colonies were, like their Spanish and Portuguese counterparts in Latin America, directly involved in the expansion of the plantation slave economy in the Caribbean.

Bastian also ties Latin American Protestantism to nineteenth-century political and economic liberalism. Protestant “missions”—associated with technological change and modernity—fought against hierarchical Catholicism and traditional conservatism. Firmly planted in Latin America by about 1912, Protestantism would shape a wide array of reform movements, including Madero's in Mexico, Brazilian *tenentismo*, and Haya de la Torre's APRA in Peru. By linking Protestantism with reform movements, the author challenges more conventional interpretations of Latin American Protestants as passive accepters or mere dissimulators of U.S. policy in the region.

The author sees a major shift occurring in about 1965 with the rise of evangelical

Protestantism and Pentecostalism, which have offered little in terms of political and economic change or reform. Bastian describes recent Protestant growth in Latin America as “religiosidad de parche” (which implies separateness and exclusivity), authoritarian and vertical in its organization, and clearly “endogenous” concerning its interests and its links with North American Protestantism. The author, in effect, questions the appropriateness of referring to Pentecostalism as Protestantism (implying religious or intellectual reform) and suggests that it might be more viable to describe recent Pentecostal growth in Latin America as merely a new manifestation of popular religious culture, reenforced through more traditional mechanisms of social control.

This book will be enthusiastically received by specialists in the field of Latin American religious history, sociology, or social movements. It should be read in conjunction with recent works by David Stoll and Roger Bastide. One would hope that plans are under way to translate Bastian’s work into English.

MIKE LAROSA, Rhodes College

The Women’s Movement in Latin America: Participation and Democracy. 2d Edition. Edited by JANE S. JAQUETTE. Boulder: Westview Press, 1994. Notes. Index. xiv, 257 pp. Cloth, \$59.00. Paper, \$19.95.

This second edition of Jaquette’s edited volume on *The Women’s Movement in Latin America* is far more than another printing. Two new articles by Carmen Ramos Escandon on Mexico and Norma Stoltz Chinchilla on Nicaragua have been added to those of the first edition. All the authors, moreover, have updated their essays to focus on the possibilities for institutionalizing the women’s movement now that the democratic transition in Latin America has been completed and political parties have regained strength.

While it is still too early for a definitive answer to that issue, virtually all the authors demonstrate a much greater persistence of women’s mobilization than originally anticipated, particularly by Jaquette, who earlier saw the women’s movement as largely a response to the political crisis of authoritarian rule. Several factors help account for this persistence. Most important is the transformative effect of the collective action in the women’s movement on women’s lives and ideology. Women no longer see themselves as passive victims but as active agents demanding change, particularly from the state. Such women include not only middle-class feminists but poor and working-class women, who are driven by the economic crisis and the structural adjustment policies that have made survival a daily struggle.

Middle-class women have organized into nongovernmental organizations to help address the needs of those women and other issues through pressure on the state and political parties. While their response has been mixed, political parties have incorporated some of the women’s demands, particularly in the early stages in Brazil, as Sonia E. Alvarez demonstrates. More conservative governments have proven less