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UCLA Historical Journal

Title

Sheldon B. Liss. *Marxist Thought in Latin America*. Berkeley: University of California Press, 1984. +374 pp. Glossary, abbreviations, bibliography, notes, and index. \$8.95 (paper).

Permalink

<https://escholarship.org/uc/item/1db5h0kw>

Journal

UCLA Historical Journal, 7(0)

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Publication Date

1986

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fully. Choctaw full-bloods on the other hand, more committed to traditional cultural elements that the mixed-bloods were willing to jettison in their 'civilization' effort, turned Christianity toward validating and sustaining their vision of proper Choctaw life. Full-blooded Christianized Choctaw men, for example, believed they became better hunters upon conversion. One such man asserted that God caused a deer to linger in one place while he went home for his gun as an indication of divine favor. Clearly, Christianity meant different things to different Choctaw, and the acceptance of Christianity signalled not decline and cultural decay but instead suggested particularly subtle adaptations to Euroamerican society.

Overall, these articles succeed in demonstrating the diversity of Indian/missionary contact. As case studies of the exchanges between certain Indian peoples and certain denominations, they make an interesting collection. They frequently provoke new questions. Beyond all this, however, they suggest the importance of understanding contact between Indian peoples and missionaries as a dialogue in which both sides participated. They further remind us that Christianity is a double-edged weapon. Dominant classes and social groups have often used it as an instrument of control and oppression; the subordinate and less powerful have also found in it a tool they could wield in defense of their own needs.

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Sheldon B. Liss. *Marxist Thought in Latin America*. Berkeley: University of California Press, 1984. + 374 pp. Glossary, abbreviations, bibliography, notes, and index. \$8.95 (paper).

In the past Latin American intellectuals have adopted European philosophies which have had no connection to the socioeconomic reality of the region. European philosophy has loomed over Latin America's struggle for change and development. European philosophy has served an ideological function for those groups in power or those seeking power since the Conquest. Scholasticism was the dominant philosophy in the major universities of the New World during the colonial period. The late-eighteenth and early-nineteenth century saw the penetration of Enlightenment thought as a weapon to use against the moribund colonial regime. During the late-nineteenth century, in a search for "order and progress" to replace the chaos and anarchy which engulfed many Latin American countries during the post-Independence period, Positivism became the ruling philosophy. The twentieth century has seen the rise of Marxism as the major influence on many of the social movements struggling for change in the region. Is Marxism an-

other intellectual "fad" which has no connection to Latin American socio-economic reality? Sheldon B. Liss's, *Marxist Thought in Latin America*, provides us with abundant material to help formulate an answer to this question.

Liss clarifies his perspective as a "non-sectarian socialist" one. The introduction lays out Liss's approach to the material. The historical study of ideas can be approached either through an internal or external method. The internal method conceives of ideas as ideas without any reference to social origin. The external method attempts to ground ideas in a sociohistorical context. The writers Liss has chosen to include in his book view ideas in an external sense. Liss himself uses a combination of the two methods with an emphasis on the external. He attempts to "establish each writer's relationship to the means of production, individual ideologies, political and social objectives, relationships to earlier and later doctrines, approaches to Marx, unique theories of society and views on power and institutions" (p. 10). He characterizes Latin American Marxist theorists as "organic intellectuals" who share common characteristics such as having expertise about capitalism and its effects, perceiving that they are making history and sharing an idealistic and visionary radicalism.

After Liss lays out his approach in the introduction, he gives the reader a general overview of Marx and Marxism. He traces the different interpretations of Marxist thought which have influenced Latin American intellectuals. He concentrates on Lenin, Trotsky, Mao and Gramsci because these Marxist theorists have each contributed something to the understanding of Latin American reality. Lenin's treatment of imperialism in *Imperialism: The Highest Stage of Capitalism* (1916), has made him extremely attractive to Latin American Marxists as well as his ideas on political organizations. Trotsky's theory of permanent revolution and his attacks on bureaucracy have also made a significant impact. Trotsky, before his assassination in Mexico City in 1940, wrote numerous articles on Latin America. Latin American Marxists have discovered parallels between China and Latin America in the writings of Mao. The two most salient features of Mao's ideas are those concerned with guerrilla warfare and the peasantry as a progressive force. The most recent Marxist theorist to find a home in Latin American intellectual circles is Antonio Gramsci. Gramsci's ideas on culture and the role of the intellectual in the class struggle have proved rewarding. Liss also goes into the reasons why Latin Americans have responded favorably to Marxism by analyzing its historical and social development.

After this overview Liss devotes the following eight chapters to individual countries/regions and thinkers. The countries/regions which he has chosen are Argentina, Chile, Brazil, Peru, the Bolivian nations, Uruguay, Mexico, and Cuba. He briefly dwells on each country/region's history and major problems which the individual thinkers have tried to respond to. It is impossible to go into any detail on any one of the thinkers since he presents us

with fifty-five. Some countries are better represented than others, such as Argentina, Chile, Mexico and Cuba. He includes well known Marxists, such as Jose Carlos Mariátegui and Ernesto "Che" Guevara, but also presents us with little known ones, such as Teodoro Petkoff. This is the truly valuable aspect of the book. Many of these thinkers are not known in the English-speaking world or outside of their own countries. He develops the theories of these Marxist thinkers and their relation to the sociohistorical reality of their country and/or Latin America.

In his conclusion, Liss notes the contribution which Marxism has given to social change in the region. He believes it has given an impetus to social and economic reforms. He writes that although Marxists have not gained political control of Latin America, except for Cuba and partially in Nicaragua, "They have forced some economic and social reforms, fostered hope for eventual reconciliation between practical politics and human emancipation, and presented a humanist way of delineating people and stimulating socioeconomic development and of redistributing material and spiritual goods" (p. 289). Recent developments are brought up to date, such as the Nicaraguan Revolution, the theology of liberation, and other currents which have contributed to the richness of the Latin American Marxist tradition.

This book is a welcome contribution to the field. Luis E. Aguilar, at Georgetown University, in his recent review of the book,¹ has criticized the book on the grounds of what it omits. But as Liss responds, "Reviewers should emphasize what books contain, not what authors choose to omit or what reviewers would like included."² What this book contains is an excellent introduction to Marxist thought in Latin America for the interested reader. It provides one with the opportunity to be exposed to this tradition. This book is especially necessary for an English reading audience since many of these thinkers have not been translated before. Most United States audiences are not acquainted with Marxism in general and Latin American Marxism in particular. This book, along with *Marxism in Latin America*, an earlier anthology edited by Luis E. Aguilar, should provide a good introduction to this field of study. Liss's book provides an excellent bibliography for those who want to pursue further research.

One of the weaknesses of the book is that the author attempts to cover too many thinkers therefore giving some a cursory treatment. The book contains no Central American Marxists which would have greatly enriched the book since this region of Latin America is very little understood. One could then have obtained an indication of which Central American thinkers have influenced the Sandinistas in Nicaragua and the popular struggles in the rest of the region. This leaves this aspect of the Latin American Marxist tradition open for further study and research.

I would recommend this book to any individual who has a desire to know what Latin Americans are really thinking, those who are willing to go beyond the daily newspaper or news program. This type of book has been

needed for a long time in order to clear up many misconceptions which people have about Marxism and its influence in Latin America. It serves as an introduction to the rich and varied thought of Latin American Marxists. Latin America has its own fecund tradition which should be incorporated and studied by Marxists from other countries. The author's style is clear and extremely readable. The author leaves one with the desire to read the works of these thinkers. The individuals who read this book from cover to cover can then decide for themselves whether Marxism in the twentieth century has been adopted or adapted to Latin America's reality by intellectuals of the region.

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¹*Hispanic American Historical Review* 65:3 (August 1985): 607-609.

²*Hispanic American Historical Review* 66:2 (May 1986): 447-448.

Antonio Rios-Bustamante and Pedro Castillo. *An Illustrated History of Mexican Los Angeles, 1781-1985*. Los Angeles: Chicano Studies Research Center, University of California, 1986. xi + 196 pp. Maps, illustrations, photographs, table, bibliography, and notes. \$15.00 (paper).

One of the most attractive works yet to appear in Chicano history, *An Illustrated History of Mexican Los Angeles*, is a popular account of the past two centuries of Mexican life in the city of Angels. It has two independent tiers, the first, written history, the second, illustrations.

The written history is a popular account of Mexican life in the city and region since early European exploration. Its chapters cover the indigenous peoples, early contacts, the Spanish and Mexican periods, the late nineteenth century, and three periods in the twentieth century. The work is accessible to readers not familiar with Chicano studies literature and would serve well in introductory college level courses. Based mostly on secondary sources, it is scholarly, well written and easy to follow.

The sections covering the history of Los Angeles prior to the United States invasion offer a Chicano interpretation of a literature until recently dominated by Anglo-American viewpoints. First, its consciously Mexican focus makes it somewhat unusual in the context of English-language accounts of the period. Second, the authors emphasize *mestizaje*, or the mixing of European, Mexican and indigenous roots. Third, the authors challenge still popular stereotypes about class backgrounds of early Los Angeles Mexicans, who were neither gracious Spanish noblemen nor lazy *peones*. They were mostly poor, hard working farmers, and their lives changed rapidly between the founding of the pueblo and the United States invasion. Fourth, the authors