

legitimate role in the building of a modern society. Accordingly, Latin American institutions become an endless charade, while the "real" decisions are made by an elite so powerful that its authority need seldom be exercised openly. Almost all "nationalists" are mountebanks, raising false hopes to distract the masses, creating bogey men like "U.S. imperialism" to divert attention from their own eternal shell game. The Communists, for reasons of their own, collaborate in this racketeering, glossing over and obfuscating the "anti-national" and inertial weight of the oligarchy.

There is a great deal of truth to the charge that Latin American latifundia and the inertia of the social structure prevent or greatly impede the complete integration of the population into the life of the country. To express this, however, Alba indulges in phrasemongering and often leaves the reader in doubt as to his meaning. On page 47, for example, he contends that the romantic populists "believed that the people mattered more than the nation." Yet he notes later that others "turned towards something other than the people, that is, other than the nation" (p. 61). Is the "people" (never satisfactorily defined) more than the nation or synonymous with the nation? On a related point Alba appears to dismiss arbitrarily any nondemocratic country as lacking nationhood by definition.

Alba tends to describe effects rather than analyze causes. How did the oligarchy get such a stranglehold on Latin American society? Why is nothing done about it? (To say that the oligarchy itself prevents anything from being done begs the question.) What if the "submerged masses" and the "people" do not want to be saved, either because they do not realize the need for salvation or because they prefer latifundist paternalism?

The specialist can read this volume with some profit after examining more analytical, dispassionate works like Jacques Lambert's. Alba's documentation and knowledge of sources are impressive, perhaps overbearing, and there are many nuggets to be mined if one will devote the time and attention. For the general reader, however, the work tends too much to personify evils in the manner of John Bunyan and to substitute description for explanation. Alba's justified sense of outrage would have been far more effective if expressed more pertinently and pointedly.

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City and Nation in the Developing World. By ASSOCIATES OF THE AMERICAN UNIVERSITIES FIELD STAFF. New York, 1968. Amer-

ican Universities Field Staff. AUFS Readings, II. Illustrations. Notes. Pp. 256. \$6.50.

Under this provocative title the AUFS republishes five field reports for 1966 and 1967—from Brazil, Peru, Afghanistan, Morocco, and Malaya. The format and content, including maps and photographs, are the same as in the original reports. This is a second volume in the AUFS readings, destined to reach beyond the subscriber institutions and to provide comparative views of certain major world problems.

For any area specialist the work's contribution lies not only in its detailed information and solid assessment of particular regions, but also in the contrasts and similarities which emerge from juxtaposing quite distinct world areas. Thus for the Latin Americanist, James Rowe has provided a good examination of Brazil's vast interior and of the contemporary problems facing the states of Goiás, Mato Grosso, Amazonas, and Pernambuco in relating to the national development and to the cities of Rio de Janeiro or São Paulo. This analysis takes on new perspective against Charles Gallagher's political assessment of Morocco's nation-building process vis-à-vis the countries which have most influenced that development—Spain, Algeria, Mauritania, and the United States. Similarly the well-known cultural anthropologist, Richard Patch, writes on Lima's central market place and the assimilation of highland Indians into the urban environment. This study also gains by parallels with Louis Dupree's village of Ag Kupruk in northern Afghanistan or Willard Hanna's Malayan communities in Chinese-dominated Singapore.

The themes which emerge from such juxtaposition will vary with each reader. Among those that will certainly strike responsive chords are the changes in cultural values resulting from the transition from village to city environment, the political and commercial response to intensified contact with the "modern" world, and the effect of technology and education on the process of assimilation. Narrowing the focus to such problems of cultural change makes this volume a distinct improvement over its predecessor, *The Developing World*, and bodes well for the future of AUFS comparative readings.

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The Measurement of Modernism. A Study of Values in Brazil and Mexico. By JOSEPH A. KAHL. Austin, 1968. University of Texas Press for the Institute of Latin American Studies. Latin Amer-