

of a more substantial empirical base. Chapter eight renders an account of the dispute (settled by a plebiscite) over the proposed division of the new state of Guanabara (formerly the Federal District) into *municípios*. The ninth and final chapter is a plea for greater decentralization and participation.

The principal contributions of this book are concentrated in chapters five through seven, which attempt to apply a simple systems analysis to sketch the input-output functions of the *município* within its community and its political and economic relations with the state and federal governments. Sherwood points out that the dependent financial position of the *município* forces its political leader to exert great pressure upon state and national agencies for subsidies. Consequently the fund-raising role of the political leader in the state and national capital cities becomes more significant than his decision-making and conflict-settling role within his *município*. Sherwood also points out that low levels of purveyor outputs by the administration of the *município* tend to generate low levels of expectation. This process "traps them in a vicious circle, in which failure to produce has its direct effect on capability to produce. New input demands do not ensue from old outputs, nor do the resources necessary to finance them" (p. 83). Local governments tend to be regarded not as service agencies, but as distributors of rewards.

This discussion raises many interesting questions for further research. The critical reader will wish that the discussions and conclusions were fortified by more abundant substantive data and by more examples and case studies. Many of the data desired, however, are not easily obtained in Brazil. Some readers will be disappointed that a text on institutionalizing grass-roots local government has little to say about political recruitment, political socialization, community power structures, interest groups, or local political party systems. Perhaps in an enlarged edition of this worthy text Sherwood can deal with these subjects and produce a book with a broader scope.

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Crise do Brasil arcaico. By JUÁREZ RUBENS BRANDÃO LOPES. São Paulo, 1967. Difusão Européia do Livro. Tables. Appendices. Bibliography. Pp. 193. Paper. \$1.80.

Archaic Brazil means a social structure shaped by the agrarian tradition which has become synonymous with Latin America of yesterday. Fortunately this little book is not one of the many rhetorical exercises in generalities with political overtones, but an empirical

study of two communities in Minas Gerais, one of the most conservative regions of Brazil. It introduces the reader to one of the most fascinating aspects of contemporary Brazil, the spontaneous industrialization of small towns far from the coast and the major urban centers.

Sobrado and Nôvo Mundo, the two towns under scrutiny, are both located in an area whose development was originally caused by the expansion of coffee agriculture. In Nôvo Mundo the first textile mill was established in 1905 by a wealthy merchant family. Since 1936 three more textile plants, a paper factory and a sugar mill were founded, all except the last owned by the same family. In 1958, 2200 out of the 12,000 inhabitants of Nôvo Mundo were industrial workers. Sobrado, with a population of 10,000 in 1950, has only one textile mill (since 1925) employing 900 and is owned by one of the old land-owning families of the region. In both towns the labor force has been recruited among the migrants from surrounding rural areas.

The author endeavors to answer two questions. What factors determine management-labor relationships, paternalistic traditions or rational-impersonal principles deriving from the technological and economic requirements of modern capitalism? Are these relationships influenced by such factors as political institutions, labor legislation, and the domestic and international market?

As might be expected so far as the first question is concerned, Lopes found that relationships between factory owners and workers were predominantly based on principles usually identified as "paternalism," "feudalism," "patrón-peón relationships" or, as he prefers, "patrimonialism" in the sense used by Max Weber. Employment largely depended on preexisting conditions of dependency or on whether the applicant had relatives working in the plant who were willing to support his application. Employment implied loyalty relationships transcending the privileges and obligations inherent in the job proper. The employee's political support, for example, was expected as a matter of course. On the other hand, loyal workers and employees were almost never fired for inefficiency, and if they happened to belong to the higher echelons, a surprising amount of power was often delegated to them.

It seems important to note that the changes affecting this traditional structure were completely beyond the possibilities of local control. Beginning in 1929, the Brazilian textile market entered a recession interrupted by World War II, but resumed in 1947. More attention had to be paid to technical and labor efficiency. Furthermore, an increasingly complex labor legislation established, among

other things, minimum wages and made it difficult and costly to dismiss workers and employees. Finally unionization of industrial labor by government decree began to influence labor relations on the local level. Under the concerted impact of these innovations industry was forced to modernize and to inject an increasing dose of "rationality" and "impersonality" in its relationships with labor. And the workers reacted by discarding loyalties and by developing "class-consciousness."

Lopes' book is a well-designed and invaluable piece of empirical research. Statistical tables alternate with abundant individual information collected from a large variety of informants. This combination may not entirely satisfy methodological purists, but it certainly makes interesting reading.

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