

tragedy that Mena also ascribes to Campechan hatred leagued with federal reaction. Pablo García, father of the State of Campeche that was carved from Yucatán in 1862, is described as an amoral opportunist. Under Díaz, Yucatán suffered its greatest reduction; Guatemala's claim to Petén was recognized; Britain was ceded Belice; and Quintana Roo Territory was separated. Meanwhile, *Científicos* and foreigners enriched themselves from the impoverished peninsula.

Volume III (1915-69), in covering a vital period for Mexico, records Mena's roles as colonel in Carranza's Constitutionalist army, as a Mexican consul, and as a leader of Yucatán's liberal party. He gives insights into his state's socialist and liberal regimes and the careers of Salvador Alvarado and Felipe Carrillo Puerto. Mena's high character and profound courage shine through word and deed. He sacrificed much under great peril to oppose bureaucracy, corruption, Yucatán's exploitation, and Communism. After 1924, Mena Brito retired from politics, but emerged briefly to oppose Cárdenas' radical ejido experiment which Mena felt ruined the agrarian economy, and to attack Governor Tomás Marentes, who allegedly attempted to legalize vice. At 82, he was still calling for regional self-respect, self-analysis, and self-determination.

The author practices the debatable dogma that historians must write passionately. He uses strong, moralistic, often sarcastic language, bolstered by extensive documentation to defend the honor of his land. Indeed, Yucatán's integrity is more easily demonstrated than the pervasiveness of Campeche's culpability. Although not objective, this work reveals much of the emotional climate of a proud and troubled peninsula, little understood even in Mexico.

San Fernando Valley State College

JOHN E. BAUR

*Nacionalismo y educación en México.* By JOSEFINA VÁZQUEZ DE KNAUTH. México, 1970. El Colegio de México. Centro de Estudios Históricos. Illustrations. Bibliography. Index. Pp. vii, 291. Paper.

This work is an excellent compendium of the debates, laws, textbooks, and policies concerning education and the teaching of history in Mexico from 1821 to the present. Most valuable is the author's description of primary-school textbooks from different historical periods. Sra. Knauth's chronological ordering of these texts around the timeless issue in Mexican pedagogy of the relative merits of Cortés and Cuauhtémoc is logical and illuminating. Recognition of the enduring tension between Hispanists and Indianists in the evolution of Mexican

education is the source of both the strength and weakness of the book.

The author's conciliatory approach to this intense ideological conflict underlies her principal argument that Mexican education and the teaching of history have, in almost all their phases, been a driving force of "nationalism" and "unity." Failure to define these latter two concepts gravely flaws the argument. Little evidence is cited in support of the author's assertion that for more than a century grade-school textbooks have furthered Mexican nationalism. For example, contrary to her claims, textbooks during the Porfiriato hardly advanced nationalism with their Spencerian assumptions, racism, and praise for things non-Mexican.

Professor Knauth confuses the various *claims* to nationalism made by conflicting schools of thought with the *substance* of nationalism. Presumably the substance of nationalism is serving the needs of the people while freeing them from dependence upon foreigners—not the bombast of patriotic sloganeering. By her own evidence, Mexican educators and governments repeatedly have paid lip-service to nationalism while failing to provide its substance. From 1822 to 1890, elementary education remained in the hands of the Lancaster Company. In 1879, instruction of English became mandatory because, in the words of Mexican educator Ezequiel Chávez, "it was believed necessary . . . given the growing union between the Anglo-American people and our people." Justo Sierra, Secretary of Public Instruction under Porfirio Díaz, emphasized the "Saxonization" of Mexico and increased immigration to resolve the nation's problems. A national Normal School was not founded until 1887, and even then almost all Mexican textbooks became the private domain of Appleton Publishing Company of New York and of U.S. authors (until 1919). Yet the claim is here made that educators of the nineteenth century were in these and other ways consciously laying the foundations of Mexican nationalism and unity.

Underlying this "conciliatory" approach of the author is the assumption that at each new juncture of Mexican history, whether the post-Independence period, the post-Reform period, or the post-Revolution period, there occurs a "need to establish order that would permit, slowly, the putting into practice of a new legal order, in which some of the aspirations [in education] were taking form." What happened, of course, was that "order" was imposed by force and education proceeded slowly. For all the "nationalism" and emphasis on education here attributed to the Díaz regime, 84% of the population was still illiterate by 1911. Whatever exaggerated claims the author makes for

the government of Adolfo López Mateos, illiteracy is still over 35% today.

Mexico's two greatest efforts at eliminating illiteracy were made under Vasconcelos in the early 1920s and during the Cárdenas administration of the 1930s. Sra. Knauth provides no explanation for the failure of Vasconcelos, but attributes that of Cárdenas to the "dogmatic" character of the leftists controlling education. Yet she does not realize that Vasconcelos' own form of "dogmatism" was highly inappropriate for illiterate members of the working class: "salvation by Hispanization," a kind of "civilizing" of the Indian. In addition to the Greek and European classics in Spanish translation, only one book was mass distributed under Vasconcelos—the textbook of Justo Sierra, with its praise for Cortés and Iturbide.

What is missing from this analysis is an appreciation of the dynamic of class conflict, class rule, and foreign domination in Mexican history. However, other scholars are working in that area and can draw heavily from this book with its wealth of data on education and socialization of school children in the last hundred and fifty years.

University of Wisconsin,  
Milwaukee

JAMES D. COCKCROFT

*The Growth of the Modern West Indies.* By GORDON K. LEWIS. New York, 1969. Monthly Review Press. Notes. Index. Pp. 506. Cloth. \$12.50. Paper. \$4.50.

The time appears to have arrived for scholarly evaluations of British colonial policy in the Caribbean and of the performance so far of the new nations. To a large extent the former can be done only in terms of the latter—clearly no mean task. Yet this is precisely what Professor Lewis sets out to do.

The end product is nothing short of brilliant.

In part this is due to the imaginative structure of the work. Methodologically that structure can be analyzed on two separate levels. First, on the level of research orientation and, second, on the level of explicit ideological thrust. "The mode of analysis here employed," the author states, "treats . . . phenomena . . . only insofar as they have contributed to the shaping of the society, both in its spirit and its structure, as we know it today, and seeks, moreover, to treat them in at once a historical and sociological fashion." The tendency to provide pedestrian chronologies of political events for each island (so frequent in books of this scope and purpose) is here avoided. The analysis is rather a fruitful combination of political biography and social history.