

who manipulated both her husband and the urban masses and forged an enduring political culture. Steve Stein's enlightening essay on the development of Peru's Aprismo, combining urban leadership and rural support, balances well with Steven Ellner's chapter on the early years of Acción Democrática in Venezuela. Jorge Basurto's analysis of the failure of Luis Echeverría to become a latter-day Lázaro Cárdenas contrasts starkly with Conniff's own chapter on the success of Brazilian populism under, first, Pedro Ernesto and, later, Getúlio Vargas. Paul Drake presents an insightful, but at times diffusely argued, concluding chapter that is both suggestive and broadly gauged. Drake also argues that populism and corporatism at times overlapped in Latin America (pp. 233–234) and that the former could in fact be institutionalized into a bureaucratic and at times inclusionary regime with a mind of its own. This did not occur everywhere, however. Thus, Drake's view is at odds with those of others.

The diverging views presented here make this book inviting because they demonstrate the importance of the unique historical circumstances in each country that nonetheless gave rise to the same world phenomenon. Blakely's Stalin and Szasz's Huey Long are depicted as populists (pp. 184, 207–208), as are Yrigoyen, Juan Domingo and Evita Perón, Vargas, Betancourt, Haya de la Torre, and Echeverría elsewhere. It is not totally clear, however, how the emergence of rightist and leftist populist statesmen and dictators occurred in a given period of world history, or what this means in a comparative historical framework. The emphasis on the biographical rather than state apparatuses and official ideologies weakens the ultimate objective to achieve "the best framework for a comparative definition" of world populism (p. 23). The populist regime's tendency to control economic resources and organized labor, and sometimes to give birth to a state-dominated economy (populist capitalism?), deserves some analysis since the liberal state system populists replaced lacked such direct economic power. Perhaps the contributors will move on to these themes in their future research.

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El pensamiento cristiano revolucionario en América Latina y el Caribe: Implicaciones de la teología de la liberación para la sociología de la religión. By SAMUEL SILVA GOTAY. Salamanca: Ediciones Sígueme, 1981. Notes. Bibliography. Index. Pp. 393. Paper.

In this book Samuel Silva Gotay treats the significance of Christians as revolutionary theorists and as political activists in Latin America today.

He hopes to reconcile Marxist sociology with the liberation theologians' sociology of religion to prove that they have the same aims—to destroy the legitimacy of and to overthrow the prevailing capitalist order and bourgeois ideology (including organized religion), and to establish a new social order based on justice and Christian faith.

The author traces the source of liberation theology to the deplorable socioeconomic conditions of Latin America, and to the example of the Marxist revolution in Cuba in the 1960s. At that time Protestants and Roman Catholics began a search for the historical roots of Christianity, their biblical exegesis eventually resulting in a hermeneutics of liberation; the possibility of the kingdom of God on earth, with the abolition of social classes and with justice for all.

There were stumbling blocks to overcome, however, before Christian socialists could join with Marxist revolutionaries to pursue the common goal of ousting the bourgeoisie. Marxist atheism had to be dismissed as inconsequential; instead, the love of the modern-day revolutionary for his fellowman was extolled. Christians had to accept the use of violence to wrest the means of production from international and national bourgeoisies. Marxists had to recognize the legitimacy of faith; Karl Marx and Friedrich Engels had failed to distinguish between the faith of the masses and the bourgeois religion-as-ideology when they wrote that religion was the opiate of the masses and would disappear in a proletarian, secular society. For liberation theologians, religion is a faith that will establish the ethics of the “new man” in the new, pluralistic societies of a socialist order.

Silva, however, like other partisans of liberation theology, leaves unanswered whether Marxists will accept this socialist Christianity and a pluralistic order. His implication that Christian socialism is morally superior to other ideologies and political economies in Latin America and the world, is, indeed, based on faith rather than on the evidence of the social sciences that he claims are used by theologians of liberation. He has overlooked the roles technology and trade have played in enabling mankind to transcend the limits of feudalism, and he too easily dismisses capitalism as obsolete and leading inevitably to dependency and poverty for Latin Americans.

Yet, Silva has perhaps unintentionally demonstrated that religion and theology, as important as they are, have always adjusted to the necessities of economic survival and development. Thus, the theology of liberation might prove to be an excellent strategy whereby Christian faith and teachings can survive in an increasingly secularized and radicalized Latin America, beset by the problems of overpopulation and scarcity of resources.

This book is the best synopsis available today of liberation theology in Latin America. It is a carefully documented development of the theology of liberation in all of Latin America (among Protestants and Roman Catholics), as well as in Europe and North America. It is well written, with frequent chapter summations, and the terms of liberation theology are fully explained. This book is invaluable for those interested in theology and religion, Marxism, the history of ideas, and Latin America. One can only hope that it will soon be issued in English translation.

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Development Strategies and Basic Needs in Latin America: Challenges for the 1980s. Edited by CLAES BRUNDENIUS and MATS LUNDAHL. Foreword by JON SIGURDSON. Boulder: Westview Press, 1982. Tables. Figures. Notes. Bibliography. Index. Pp. xii, 180. Cloth. \$17.50.

Through economic growth every Latin American nation but Haiti has attained the status of "middle income country" in the classification of the United Nations. As the editors of this volume point out in their introduction, however, the World Bank estimates that more than 100 million people in this area are living in absolute poverty. The realization that growth does not inevitably eliminate poverty has been associated with the emergence of the basic-needs approach to development.

In his chapter of this book, Paul Streeten places this emergence in its context within the history of development thought, where the focus was first on growth, next on employment, and then on income distribution. In an essay suitable for reading lists for graduate courses, Streeten explains why he considers the basic-needs idea superior to these earlier perspectives. It stresses the objective of development rather than means to this objective, and it is a more positive concept than reducing poverty or unemployment. Moreover, it moves from abstractions, such as money and income distribution, to specifics, such as water supply, increasing its appeal to potential donors.

Frances Stewart, relating the basic-needs concept to the new international order, is more pessimistic than Streeten about the practical consequences of this new emphasis. Stewart thinks it is being used as an excuse for reducing the quantity of aid, with donors claiming they can find few satisfactory basic-needs projects. Javier Iguíñiz, in an essay on Peru, is also critical. He urges avoidance of a "common tendency" within the basic-needs strategy to divide society into the poor and the nonpoor.