

sule biography. Who these Mexicans were and what led them to join the party is never explained. Moreover, a discussion of the Mexican brand of Marxism is strangely absent from these pages, in spite of Alan Knight's glib assertion to the contrary in the blurb on the dust jacket.

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*Un desarrollo distorsionado: la integración de México a la economía mundial.* By DAVID BARKIN. Xochimilco: Siglo Veintiuno, 1991. Graphs. Tables. 207 pp. Cloth.

This is the Spanish edition, revised and updated by the author, of *Distorted Development: Mexico in the World Economy* (Boulder: Westview Press, 1990). David Barkin's book is a discussion of Mexican economic development in the postwar period in general and the 1980s in particular. The context is neoliberal economic and structural adjustment policies in Latin America, leading to far greater openness to and integration with the world economy; therein, the author points out the income, equity, and developmental failings of recent Mexican economic policy.

Barkin's positive policy proposal, which he calls an "economy of war" because of its likeness to policies implemented in the United Kingdom and the United States during World War II, advocates a return to the popular agricultural sector as the basis for Mexican economic progress. To maximize the utilization of resources, Barkin argues for minimum agricultural prices high enough to stimulate much greater production; for higher minimum wages, especially in urban areas, to guarantee demand for the additional agricultural (and industrial) output; and for a call for popular mobilization equivalent to wartime appeals for home-front action. Aside from its positive employment and income consequences, such a program would help resolve balance of payments problems by reducing food imports and providing more supply for export. It would ease budget deficit problems by providing more taxable income.

Following the author's preface and introduction, the book is organized into six chapters. They address the end of food self-sufficiency; environmental degradation; balance of payments issues, including capital flight, contraband, and the problems of financing development; the limits and contradictions of the Mexican model of capitalist development; the destabilizing consequences of recent macroeconomic stabilization policies; and the author's "economy of war" proposal. The book provides much useful information on the difficulties of the postwar Mexican model of development. These date from the early 1970s; they were masked by the oil boom of the late 1970s, but they reached a crescendo with the debt crisis and subsequent opening of the Mexican economy in the 1980s. Barkin's proposal is a call not for a return to the past, but for state-led popular mobilization of resources, with price incentives, to correct the distortions resulting from recent policies of integration into the world economy. As such, his book raises the very serious ques-

tion of how distinctively Mexican resources can be mobilized to solve Mexican development problems, given the limitations of national economic strategies that rely excessively on foreign investors and foreign markets.

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*Intellectuels, état, et société au Mexique: les clercs de la nation (1910–1968)*. By ANNICK LEMPÉRIÈRE. Paris: L'Harmattan, 1992. Tables. Notes. Bibliography. 393 pp. Paper.

In this revision of her doctoral thesis, completed at the University of Paris in 1988, Annick Lempérière deals with a topic rarely addressed by Anglo-American (particularly U.S.) historians of Latin America: the role of the intellectual—that is, the writer-scholar-statesman—in society. Lempérière shows how that role changed in Mexico from the collapse of the Porfiriato in 1910 through the rise and maturation—and ultimate crisis—of the “institutional-revolutionary” state over the next 58 years. She focuses on the shifting relationship between intellectuals and government, as well as on the tie between the intellectuals and a growing urban-industrial society with expanding opportunities for higher education. Above all, she demonstrates how intellectuals evolved from ideologues of nationalism to spokesmen for freedom of thought and, finally, critics of the institutionalized revolution.

The author charts this change in 11 chapters that methodically analyze the cultural and intellectual trends accompanying key social and political developments after the chaotic military phase of the Revolution. Her first four chapters highlight the phenomenon of Mexican revolutionary nationalism that, beginning in the 1920s, rose to its apogee under the popular president Lázaro Cárdenas. Lempérière portrays nationalism as the remarkable cultural creation of a late Porfirian middle class that, in its revolt against positivism, embraced the ideals of indigenismo as the path to true national development. She stresses the role of José Vasconcelos and others of his generation, who implanted the nationalist vision through their influence in the Secretaría de Educación during the “Sonoran” regimes. Her remaining chapters chart the gradual decline of nationalism as a cohesive, all-embracing ideology; its hardening into a dogma espoused by only a few; and its rejection by a new generation of intellectuals who, attuned to international currents and domestic social changes after 1940, viewed their country in more universalist terms.

Throughout these chapters, the author seeks primarily to show the increasingly autonomous status of intellectuals vis-à-vis the state, as well as their growing willingness to critique the policies of an authoritarian regime. She does this well by describing, in chapter 6, the growth of higher educational institutions that became havens for a new brand of intellectual, more specialized and free of the strictures of official (indigenist) ideology. She thereby reveals the origins of the country's mod-