

Calibán, who was forced to forget his past; Próspero has thus become a metaphor for the colonialist “external Other.”

In a very general sense, Chanady's collection can be summarized by the last few lines of Enrique Dussel's ethnographic essay, which states that the adverse cultural force to be fought is “the sacrificial ‘myth’ of the provident ‘hand of God’ that regulates Adam Smith's harmony of market forces” (p. 120). This, however, is a book that calls for debate, not action.

Guillermo Bonfil Batalla (who died in 1991) was a Mexican anthropologist who courageously defended Indian identity in the face of domineering Western and mestizo values. His book follows a systematic exposition: a depiction of the Indian, the Indians during the colonial ordeal, the Indian today, revolutions that have not favored the Indian cause, Indian institutions that truly aim at defending the indigenous without sacrificing identity, the distortion of history to favor colonization, the “folklorization” of the Indian as plain exploitation, and above all, the cultural plurality that exists among the Latin American masses. This plurality the author would prefer to see maintained, basing his view, no doubt, on the recent emergence of the central European ethnic republics. Hence, this book advocates the rights of all surviving ethnic components, particularly the Indian, to safeguard themselves from the inroads of the Westernizing, colonializing cultures. At the same time, it implicitly calls for the formation of a Latin American culture that will strongly reaffirm its historical legacy and gain mature identity in spite of its diversity.

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Crítica y descolonización: el sujeto colonial en la cultura latinoamericana. Compiled by BEATRIZ GONZÁLEZ STEPHAN and LÚCIA HELENA COSTIGAN. Caracas: Academia Nacional de la Historia, 1992. Illustrations. Notes. Bibliography. Index. 669 pp. Paper.

Inspired by the Quincentennial attention to the voyages of Columbus, this hefty volume contains 36 articles on the colonial literature of Latin America. Most of the contributors are Hispanists currently teaching in North American institutions; the rest are scattered throughout the Western Hemisphere. If this collection is any indicator, colonial literature is not suffering from neglect at the end of the twentieth century.

As might be expected in such a collection, diversity is the most common thread linking the contributions. Geographically, most of the articles focus on Spanish America, but three excellent studies of Brazilian colonial literature by Constance Gabrielle Janiga-Perkins, Roberto Reis, and Lúcia Helena Costigan also appear. Literature written in Peru and New Spain monopolizes the contributions, yet the Caribbean, Venezuela, and Chile also earn some attention. Notably absent are any studies dealing with Central America, Colombia, and the La Plata region.

Thematically, these studies demonstrate the importance of new approaches to colonial literature without ignoring the more traditional types of questions. The editors include two feminist studies of the works of Sor Juana Inés de la Cruz and María de San José, plus others dealing with broader subjects. Alfredo A. Roggiano and Julie Greer Johnson offer two inquiries into humor in colonial writings. Easily a dozen contributions survey the role of the Indian; in one of these, Rolena Adorno presents an insightful analysis of the appearance of the indigenous “trickster” common to the western tribes of the United States in the *Naufragios* of Cabeza de Vaca.

As with any collection so broad and diverse, this one provokes the question of why the editors chose some of the contributions. For example, they include a study by Carmen Bustillo on Alejo Carpentier and his *Arpa y la sombra*, modern Cuban fiction about colonial topics. The rest of the studies deal with works published during the colonial period; so this piece seems worthy of publication but misplaced here. Several works center on sixteenth-century books written in French or German about travel and adventure in Latin America. Are these really part of Latin American literature? These caveats aside, however, *Crítica y descolonización* is a valuable tool for assessing the present state and variety of literary criticism concerning colonial Latin America.

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Molding the Hearts and Minds: Education, Communications, and Social Change in Latin America. Edited by JOHN A. BRITTON. Wilmington: SR Books, 1994. Illustrations. Notes. Bibliography. xxix, 248 pp. Cloth, \$40.00. Paper, \$14.95.

Molding the Hearts and Minds comprises contributions from several authors on diverse educational topics. The volume is arranged into four sections that closely correspond to chronological divisions: “The Colonial Legacy of the Nineteenth Century,” “Universities in Ferment,” “Revolution,” and “Problems of Institutionalization.” These topics are explored through a stimulating set of conference presentations, journal articles, and book chapters that offer a broad definition of education and the forces that control it.

Editor John A. Britton reminds the reader that in recent years the concept of education has come to include learning accomplished outside the confines of the school, in such varied places as factories and churches and through the medium of television. Inspiration for a broadened concept of education comes from the work of Ivan Illich and Paulo Freire, who have focused on informal educational settings and the political implications they foster. This encompassing view of education provides the framework for the book.

“The Colonial Legacy” includes two articles that deal with the relationship between the elite and the uneducated. Mark D. Szuchman explores elites’ diverse views on the usefulness of education; Angela T. Thompson adds to that discussion