

in order to authenticate their own actions and ideas by linking them to the popular elements of society. From this perspective, then, *basismo* is not radical: it does not offer the poor a significantly different option than those available in the past. Pentecostals, however, “bring about a radical cultural change because they break not with either popular or erudite culture, but because they break with this dialectic” (p. 228).

Lehmann strives to show how as part of the cultural revolution Pentecostal rituals and organizations have drawn strict spatial and social boundaries. As he notes, “Pentecostals trade in absolutes. They develop very clear lines of demarcation” (p. 154). Thus, “[the] mere knowledge that, unlike a follower of Catholicism or *umbanda* or *candomblé*, a Pentecostal would find a question about dual adherence acutely embarrassing is enough to tell us that conversion to Pentecostalism does represent a real rupture” (p. 146). Yet, this insistence on strict divisions strikes me as overdrawn. What, for example, are we to make of my Brazilian wife’s sister-in-law who (shall I dare say) religiously attends Catholic mass *and* services at the Pentecostal church?

Lehmann’s book is based on a handful of secondary sources and an unstated number of interviews. One annoying feature of the book is the author’s tendency to base sweeping generalizations on what appears to be a tiny number of sources (perhaps one or two interviews with unidentified subjects and one or two unpublished manuscripts). The text is peppered with vague source references such as “Pentecostals talk as if . . .” (p. 149), and “Men tell of . . .” (p. 196). He never tells the reader just what questions he asked his informants, and thus we are unable to judge how he himself might have shaped their responses.

*Struggle for the Spirit* is an interesting inquiry into the workings of the two most important religious movements in Latin America today. Specialists will need to consider its provocative assertions. Others will want to consult it as they prepare their survey lectures on religion in modern Latin America.

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*Córdoba en los '60: la experiencia del sindicalismo combativo.* By MÓNICA GORDILLO. Córdoba: Dirección General de Publicaciones de la Universidad de Córdoba, 1996. Notes. Bibliography. 296 pp. Paper.

The historiography of Argentina has traditionally focused on Buenos Aires, with the rest of the country treated as almost an afterthought. This has been especially true of labor history, which has often reflected the centralizing traditions of Argentine unions. Recent trends have begun to reverse this pattern. With the publication first of James P. Brennan’s *The Labor Wars in Córdoba, 1955–1976: Ideology, Work, and Labor Politics in an Argentine Industrial City* (Cambridge: Harvard University Press, 1994), and now Mónica Gordillo’s book, we know more about labor in Córdoba in the 1960s than we know about it in the capital. While these two books overlap and present different views, they are complementary in many ways. (The authors have worked together.)

Gordillo has written an intelligent book that attempts to explain the creation of a culture of resistance and confrontation in Córdoba in the period between the overthrow of Perón in 1955 and the Cordobazo of 1969. She does this not to explain the Cordobazo, the large worker-student riot that changed the fate of the Onganía regime, but to explain the radicalization that occurred in the Córdoba labor movement. Gordillo believes that to understand the radicalized perspective of the workers in the 1970s it is not enough to examine the nature of the dominant industry (automobile manufacturing). Here lies her principal difference with Brennan.

Gordillo focuses on the development of the ideological world of the workers, using both extensive written sources and numerous interviews. She looks at the national and local political scenes, as well as the nature of industry and work. She carefully examines the development of unions, both at the national level and in Córdoba. Among other points, she discusses their interaction with governmental structures, particularly their struggle to revive Peronism in a political system that had rejected it. Gordillo emphasizes the desire of the Córdoba unions to remain independent of Buenos Aires. She also examines the growth of the Left within political movements and inside the church. In Córdoba there existed considerable interaction between students and workers. The book ends with an interesting description of the Cordobazo drawn largely from the oral histories of participants.

This book is well done. The two criticisms that I have are contradictory in some ways. First, I would like to have seen an acknowledgment that radicalization was, in part, a worldwide phenomenon, especially among students, and that this undoubtedly contributed to what took place in Córdoba. Second, at times when discussing the workers' cultural and ideological world, the author relies too much on what happened in Buenos Aires rather than in Córdoba. Undoubtedly this reflects the nature of the secondary sources, but it is problematical.

Despite these caveats, Gordillo has written an interesting and important book that needs to be read by those interested in labor in Latin America, as well as by those interested in the tumultuous Argentina of the 1960s.

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*Los liberales reformistas: la cuestión social en la Argentina, 1890–1916.*

By EDUARDO A. ZIMMERMANN. Buenos Aires: Editorial Sudamericana, 1995.

Notes. Bibliography. 250 pp. Paper.

The historiography of the 1960s and '70s—particularly that of the labor movement—was biased in its discussion of the Argentine state vis-à-vis the social question at the end of the nineteenth century and the beginning of the twentieth. Predominant was a vision of the state as the clear executor of policies that specifically expressed the interests of a range of groups within the elite. According to this historiography, although there were many sectoral struggles at the moment of defining policies, the state functioned as a