

Alas, no sociologically good deed went unpunished in Urabá during the 1980s, and each of these developments had a disastrous upshot. Urabá entered the big leagues of Colombian violence in 1985, when the EPL's guerrilla rival, the Fuerzas Armadas Revolucionarias Colombianas, attempted to recover lost influence in the *eje bananero*; the EPL-FARC conflict took the form of massacres of banana workers, which became Urabá's regional specialty of horror. The resurgence of popular movements provoked the rise of *paramilitarismo*, a murderous phenomenon that García links to the regional elite, though she is predictably light on the specifics. And in the broadest terms, the EPL's success in linking the region's disparate popular grievances—including demands of town dwellers for public services—reconfigured *all* protest as political, and in the collective minds of the military and the regional elite, as outright subversion. The "great paradox" of Urabá's recent history, García suggests (p. 144), is that efforts by both the state and the guerrillas to win the struggle by relatively de-emphasizing its military side (in favor of union organizing, development projects, etc.) have led to greater violence, as every aspect of regional life is subsumed into the overall conflict. The power of her insight, and its wider relevance, is brought home by the current campaign in Colombia for "*la humanización de la guerra*": that the security forces and the guerrillas should fight it out, preferably in unpopulated areas, and leave everyone else alone.

The book makes for rather depressing reading, but García is responsible for very little of it through her authorial choices, apart from a tendency to recycle evidence and phrases that is an inevitable consequence of her analytical method. Her work raises important questions about the potential for national-level understandings of Colombia's contemporary violence because it so compellingly interprets a case whose structural characteristics and key conjunctures are regionally distinctive.

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"Civilizing" Rio: *Reform and Resistance in a Brazilian City, 1889–1930*.

By TERESA A. MEADE. University Park: Pennsylvania State University Press, 1997. Photographs. Map. Tables. Notes. Bibliography. Index. xi, 212 pp. Cloth, \$45.00. Paper, \$19.95.

"Civilizing" Rio is a concise, well-written social history that will be invaluable to anyone conducting an examination of the modern urban environment's evolution. Professor Meade utilizes Manuel Castels's "theory of collective consumption" to examine Rio de Janeiro's growth and development. She effectively argues that the allocation of urban space and its amenities are not accidental, but planned in a manner that purposely separates the rich from the poor. The author focuses upon a period of dynamic growth and development, a period between 1889 and 1930 when the city's population more than doubled, creating an inhospitable and unhealthy environment. Water, sewerage, and transportation were luxuries that, for the most part, were available only to the city's upper classes. Internal and international immigration flooded the local economy with an inexhaustible and readily exploitable supply of cheap labor. The boom and bust

economy that characterized the period under scrutiny offered limited employment opportunities and led to the creation of a vast pool of people who were chronically unemployed or underemployed. Life in turn-of-the-century Rio was further complicated by high racial tensions as former slaves, displaced from the rural economy, competed with white Europeans for limited employment. It is this seething cauldron of continual conflict between the elite's goal of creating a modern "European" capital and the effect of such a program on the city's poor that Professor Meade carefully and thoughtfully analyzes.

Meade traces Rio's evolution from a relatively small tropical backwater to a major metropolitan center. In doing so, she focuses on two seminal events that forever changed the character of modern Rio: the 1904 vaccination riot and the 1917 general strike. Before the turn of the century, Rio was diverse: it was a place where people of all classes lived, worked, and played in close proximity to one another. The elite's desire to transform Rio into a modern "European" capital led to massive renovation and sanitation programs that displaced the poor and made their already desperate lives worse. The government program of forced relocation to the city's northern suburbs—a place without basic necessities such as transportation, housing, and sanitation—culminated in the 1904 vaccination riot. The violence did not deter the authorities, who moved forward with their renovation program. Meade contrasts these events with the extension of public works, transportation, and other public amenities to upper-class suburbs like Ipanema. The affluent suburbs had access to utilities and services that were absent from the poor suburbs, even though the latter housed most of the growing city's population. The gulf between the classes broadened with the outbreak of World War I, which took the Brazilian economy to a new low. The war's hardships culminated in the great general strike of 1917, which served as yet another reminder of how urban form shaped the lives of the poor and working classes. The author vividly describes these events, their antecedents, and how the classes confronted one another. Professor Meade shows that violent encounters were the only viable means that the poor and working classes had of communicating their grievances to the elite.

"*Civilizing*" Rio will be of great appeal to all who are interested in Latin American urban and social history. It also serves as a foundation upon which other comparative analyses of developing cities can be examined. It is unfortunate that the book will likely be ignored by the architects and planners who are responsible for the design of today's cities.

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*Facundo and the Construction of Argentine Culture*. By DIANA SORENSEN GOODRICH. Austin: University of Texas Press, 1996. Notes. Bibliography. Index. x, 218 pp. Cloth, \$35.00. Paper, \$14.95.

In this book, Goodrich seeks to demonstrate the canonization of Domingo Fausto Sarmiento's *Facundo, civilización o barbarie* (1845) as a foundational text of Argentine