

many others believe, only when certain specific stages in development have been reached?

These, however, are minor matters. The book will provoke great argument, especially among historians of the cause-and-effect variety. Debate over the factors which the author has chosen to emphasize should be prolonged. But prospective opponents are faced with a huge task. They must be at least as persuasive, comprehensive, and elegant as this book before they may challenge its definitiveness.

There is a large bibliography of printed material, a glossary, and a list of parties and presidents of the period.

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El cambio económico y social en cuatro comunidades del Altiplano de Bolivia. By OLEN E. LEONARD. México, 1966. Instituto Indigenista Interamericano. Serie: Antropología Social. Illustrations. Pp. xxii, 141. Paper.

Comunidades aymaras y reforma agraria en Bolivia. By WILLIAM E. CARTER. México, 1967. Instituto Indigenista Interamericano. Serie: Antropología Social. Illustrations. Maps. Charts. Tables. Pp. ix, 149. Paper.

El sindicalismo campesino en Bolivia. Los cambios estructurales en Ucureña. By JORGE DANDLER H. México, 1969. Instituto Indigenista Interamericano. Serie: Antropología Social. Illustrations. Maps. Figures. Notes. Appendices. Glossary. Bibliography. Pp. x, 197. Paper. \$20.00 (Mex.).

Los aymaras de las islas del Titicaca. By VÁCLAV ŠOLC. México, 1969. Instituto Indigenista Interamericano. Serie: Antropología Social. Illustrations. Tables. Figures. Notes. Bibliography. Pp. x, 194. Paper.

As director of the Interamerican Indian Institute, Gonzalo Aguirre Beltrán has committed that organization to a large-scale program of publishing reports on social science research concerned with surviving Indian populations in the Americas. The Institute has emerged in recent years as a major publisher of research findings on rural people in Mexico, Peru, and Bolivia. Since rural Mexico had already been extensively reported upon, the Institute publications have contributed proportionately more to scientific knowledge of Indian life in South America than in Mesoamerica. The four books reviewed here constitute a very significant addition to the total social science

literature about Bolivia, and comprise one-third of the Institute's social anthropology series to the time of publication. They also illustrate the efficacy of Aguirre Beltrán's aggressive publishing policy in making available to intellectuals who read Spanish the results of studies that in the past would all too often have been published in obscure ways or not at all or in other languages.

The first of these four monographs published by the Institute, Olen E. Leonard's study of four Altiplano communities, is a Spanish translation of an English report. Leonard has already published a general analysis of Bolivian society (*Bolivia, Land, People, and Institutions*, 1952), as well as a monograph on one canton, and has served as sociologist with one of the international agencies active in Bolivian rural development. Thus he could couch his study of Quechua-speaking Otavi and Lecori in Potosí Department and Aymara-speaking Pillapi and Yanamani near Lake Titicaca in terms of a diachronic analysis of cultural change. Theorists of rural development who see peasants as relatively incapable of deferring gratification will do well to ponder one of Leonard's findings. He describes adults in these four settlements as anticipating significant change for their children and standing ready to work and invest to achieve it, especially in formal education.

The second monograph to be published by the Institute is Carter's study of the consequences of agrarian reform in an Aymara-speaking rural zone. It was originally issued in English by the University of Florida Press. Carter sees a new level of sociocultural integration of Aymara-speakers in Bolivian society stemming more from formal education—which was just penetrating Aymara territory at the time of his study—than from land tenure shifts.

The third monograph published by the Institute is Dandler's study of structural changes in Ucureña, a small *ranchería* in the Cochabamba Valley that became the precursor of radical land redistribution after the 1952 revolution. In this instance, the Institute has made available in Spanish a Master of Arts thesis in anthropology at the University of Wisconsin (Madison) presented in English. Dandler emphasizes union organization and formal education as necessary antecedents to reform in Ucureña.

The latest monograph published in this group on Bolivia in Sölc's ethnographic account of the Aymara Indians living on islands in Lake Titicaca. The Institute in this case republished a descriptive work first printed in Europe.

The four monographs document an interesting paradox in selec-

tion of problems for investigation. Leonard, Carter and Dandler, all from the capitalistic West, treat in general the analysis of social change and in particular the consequences of increasing the measure of social justice in Bolivian land tenure. All find formal education fundamental to change. Šöle, the Czech, has produced a conventional descriptive ethnography with distinctly antiquarian overtones. Perhaps his concern with fishing technology reflects the influence of Morgan-Marx-Engels evolutionary theory, but such influence is exceedingly difficult to detect. Antiquarianism may be a safer approach than analyzing agrarian reform for a social scientist from a nation itself in the throes of socialist reformulation.

Attractively bound in bright paper covers (black and red, purple, green and yellow) these social anthropology monographs are priced within reach of most interested Latin American intellectuals.

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The Bolivian Revolution and U.S. Aid Since 1952. By JAMES W. WILKIE. Los Angeles, 1969. University of California, Los Angeles. Latin American Center. Tables. Charts. Notes. Appendices. Bibliography. Index. Pp. 114. \$6.50.

The central insight of this slender, fact-studded, and generally excellent volume is that the Movimiento Nacionalista Revolucionaria (MNR) was not revolutionary at all in financial policy during its tenure of power from 1952 to 1964. Rather, the MNR continued the policies actually established by the revolutionary leader Víctor Paz Estenssoro while Minister of Hacienda of Gualberto Villarroel's government in 1945. These policies were continued by interim governments until the successful MNR revolution of 1952.

As a result, outlays for social needs during these years greatly overshadowed expenditures in basic economic development, whether from the Bolivian central government or later from the U.S. Agency for International Development (USAID). The latter contributed between a fourth and a third of the entire Bolivian operating budget in the peak years of 1957 to 1962.

Yet to a large degree aid to Bolivia should not have been called "economic assistance," the author points out, for of the 275.9 million dollars disbursed from the beginning of USAID programs through 1964, shipments of surplus agricultural commodities comprised between one-third and one-half of all assistance.

Still, the author finds, "there is no doubt that USAID has been