

investments which will increase productivity. Marketing arrangements tend to stifle integration of the economy and are accompanied by high risks, unpredictable government intervention, and ineffectual participation by cooperatives. The absence of long-term financing perpetuates the year-to-year system of agriculture and impedes any major changes in the structure. In this rather gloomy assessment, the authors look upon agricultural extension as a particularly bright hope—undoubtedly reflecting their North American bias.

A wealth of statistical data permeates the entire work especially in the appendices, which contain concentrated doses. For this as well as for an up-to-date assessment of Argentina's agricultural scene, all readers will be grateful. Equally useful although more provocative are the authors' eight recommendations to "get Argentine agriculture moving" (p. 359); 1) a land tax based on the productive potential of the land; (2) tenancy laws to provide equitable distribution of profits and costs between tenant and landlord; (3) reduction of tariffs on fertilizers, chemicals, and farm machinery; (4) maintenance of export commodity prices close to world price levels; (5) emphasis on technology and assistance in production programs for beef and wheat; (6) intensification of agricultural research and extension; (7) preparation of agricultural scientists with advanced university training; (8) long-range capital investment in rural education and infrastructure, in order to provide incentives for a true agrarian class.

The book closes on a cautious note of optimism which emphasizes the last of these recommendations: "Agricultural development in Argentina cannot be put on a self-generating basis without structural change in its rural communities and institutions" (p. 361).

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*Las luchas nacionales contra la dependencia.* By GONZALO H. CÁRDENAS. Buenos Aires, 1969. Editorial Galerna. Historia Social Argentina, I. Charts. Tables. Notes. Appendix. Pp. 422. Paper.

Revisionism in Argentine historiography has become more commonplace during the last decade. One reviewer (*HAHR*, February 1969, 177) attributes this to the disillusionment of the post-Perón years, which motivates patriotic Argentines to glorify those federalist-nationalist elements that have continually fought foreign domination. Accepting this dictum, one must conclude that the appearance of

*Las luchas nacionales contra la dependencia* signals the further deterioration of Argentina's sociopolitical conditions.

The sociologist and social historian Gonzalo H. Cárdenas takes a position best described as Peronism-Trotskyism (*HAHR*, August 1965, 521). In this work, the first of a projected two-volume social history, he contends that liberation from colonialism has been the chief historical process in Argentina—as well as in the Third World. Since, in his view, social evolution is guided by universal laws, the purpose of historical research is merely to study a nation's past in order to frame "adequate policy." Opening with a quotation from Goethe on the activist role of history, the author underscores the romantic quality of cultural nationalism. Like many young Argentine historians, Cárdenas employs a multidisciplinary approach. He is an intelligent student of the Argentine scene who has read abundantly, especially in Marxist and revisionist authors.

Unfortunately, Cárdenas' ideological stance precludes objectivity. His book closely resembles *Revolución y contrarrevolución en la Argentina*, the two-volume ultranationalist history by José Ramos (reviewed in *HAHR*, August 1967, 443-445). Following Ramos, Cárdenas favors those leaders and movements that struggled against economic penetration by metropolis powers. Accordingly, Mayo was a true popular revolution; Rosas and the provincial caudillos were great patriots; and the Paraguayan War was an attempt by the Platine interior to prevent the destruction of its nascent industrialization program. Cárdenas has not supplied fresh data or interpretation—on Rosas, for example, he almost slavishly follows Ricardo Font and José M. Rosas. Still, his treatment of the pre-unification period is the most significant part of the book, for it contains an important review of current historiography dealing with the Independence period and an effective presentation supporting Rosas' protectionist policy.

The uneven quality of *Las luchas nacionales* becomes evident in those chapters treating the 1860-1916 period, wherein Cárdenas unsuccessfully emulates the approach of the social scientist. He makes no pretense at defining key terms. His economic analysis of British investment fails to improve on the studies by Henry J. Ferns and Aldo Ferrer. Also Cárdenas' lengthy discussion on stratification is not only too complex for a work of this type but methodologically unsound and empirically vacuous as well. His critique of structural-functional analysis and of models derived from the experiences of industrialized nations must be considered unfair, since it lacks even

a casual reference to the respective theoretical-methodological contributions of Talcott Parsons and W. Lloyd Warner. Unlike José Imaz (*Los que mandan*), Cárdenas does not develop theoretical models taken from Argentine experience, but cavalierly dismisses current sociological approaches as non-scientific because they are not "at the service of a transformation of reality" (p. 15). Except for a few enlightening pages on the activities of early leftist labor movements, the last chapters are extremely repetitive, jargon-dominated, and preeminently polemical.

Furthermore, historical craftsmanship should transcend ideological differences. Cárdenas fails to footnote many quotations, and he omits page numbers and publication dates in the notes. Misleading statistics, contradictions, and unsupported generalizations add to the haphazard nature of the book. Also this reviewer must take exception to the derogatory practice of identifying cited authors by nationality.

This initial volume of *Las luchas nacionales* ends abruptly with the statement that federalism, Irigoyenism, and Peronism were the three great popular movements devoted to emancipating the nation. Assuredly this work was not intended for beginners. Argentine specialists may come to consider it a landmark, however, not because of its scholarly contribution, but because it indicates the current thinking of a growing number of intellectuals in Argentina who, owing to the increasingly difficult political situation, are turning to Marxist and ultranationalist models.

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*La tierra charrúa.* By LUIS ALBERTO DE HERRERA. Montevideo, 1968. Arca Editorial. Bolsilibros Arca. Pp. 237. Paper.

For the last half-century Luis Alberto de Herrera has been one of Latin America's most influential thinkers. The reissue of an early edition of *La tierra charrúa* is ample proof of the continuing intellectual and political influence that he still enjoys—especially in the River Plate region. Unlike many other Spanish American writers, Herrera uses the footnote extensively, but he seems to tire quickly of this literary torment and sometimes quotes freely without regard for title or author.

However, this minor sin can be overlooked by the evidence of a superb style, the product of well-chosen words and historical versa-