

social containment and conservative backlash. Perón's interest in transnational labor organization waned as his sympathies to US foreign policy and the urgencies of the Cold War dovetailed, showing his movement's "plasticity" in adapting itself from a postwar spring to a Cold War winter" (168).

In the early 1950s, the attachés' diplomatic activities also encountered an increasingly aggressive US foreign policy that looked to eradicate any movement, especially from within organized labor, that might cause social unrest. Thus, it was ironic that the worker attachés created the labor-based Latin American regional union ATLAS in 1952, during the attenuation of social reforms and the escalation of aggressive and increasingly violent responses to labor activism in Argentina. Despite the authoritarian trend in Peronism and elsewhere, worker attachés continued to champion progressive politics within the Peronist framework, advancing workers' rights and challenging social conventions and hierarchies. ATLAS nevertheless arrived too late and was doomed to failure, as most battles for greater inclusion and social rights were fought at the domestic level and through nationalistic lenses. As Semán notes, the closure of peaceful paths of social inclusion and the redressing of long-standing inequality through democratic institutions provided the impetus for more radical and violent methods for revolutionary change.

Although the attachés never challenged the primacy of Perón as leader of the movement, they often acted independently, as typified by the heroic actions of Alberto Viale during the 1954 Guatemala coup, Pedro Conde Magdaleno's attempt to smuggle Spanish communists out of the Soviet Union, and Modesto Álvarez's smuggling of Hernán Siles Suazo, a future president of Bolivia, into Argentina via car trunk. Products of their upbringing, the attachés were also often insensitive to racial, ethnic, and cultural differences. Although the majority of the attachés were male and their efforts focused on male workers, the study would have benefitted from a deeper discussion of the experiences of the few female worker attachés sent abroad and their activities. This minor quibble aside, Ernesto Semán's perceptive and fine study should be taught and debated in graduate seminars and undergraduate courses well into the future.

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*Redeeming the Revolution: The State and Organized Labor in Post-Tlatelolco Mexico.* By Joseph U. Lenti. Lincoln: University of Nebraska Press, 2017. Pp. 355. Illustrations. \$70.00 cloth; \$35.00 paper.  
 doi:10.1017/tam.2018.75

As president of Mexico, Luis Echeverría (1970–76) faced the unfortunate task of attempting to restore the popular legitimacy of the PRI's supposedly 'revolutionary'

governance in the aftermath of the October 1968 massacre of hundreds of protesting university students in the Plaza at Tlatelolco. He did so, in part, by rhetorical appeals and policy decisions that appealed to state-sponsored organized labor, which had dutifully condoned the massacre. His efforts, the broader contour of labor policies and practices, and the multifaceted nature of Mexican labor during the Echeverría *sexenio* is the topic of Joseph Lenti's book. With weighty narrative and thoughtful analysis, Lenti enhances our understanding of this important period and extends our knowledge of Mexican labor history into the 1970s.

Even before Echeverría took office, the PRI crafted a new labor code as a gesture of solidarity with the Fidel Velázquez-led Confederation of Mexican Workers. After his inauguration, Echeverría was able to use the timely natural death of his distant predecessor, Lázaro Cárdenas, as an opportunity to shroud himself in the cloak of Revolutionary nationalism. Aided by its new director Jesús Reyes Heróles, the PRI renewed its fiery, occasionally class-oriented rhetoric, and staged massive labor rallies on behalf of the government, which found itself again ensnared in scandal with a second public killing of protesters (1971). Through the middle years of the *sexenio*, Lenti chronicles, among other issues, examples of worker unrest including activities of the upstart National Tripartite Commission, which arbitrated labor disputes; tensions with Monterrey's powerful business elite; and the advent of a modest and largely ineffective independent labor movement. A nicely crafted but disappointingly short chapter examines the limited rights and circumspect expectations accorded to women within the male-dominated Confederation.

Although this book is a welcome addition to Mexican labor historiography, it has some shortfalls. Despite functional transitions, the chapters largely stand apart. Lenti uses a rhetorical bridge of 'sin' and 'redemption' to contextualize the state-labor rapprochement. This is a philosophical stretch. Drawing on the work of Glenn Dealy, he posits that notions of the common good traceable to Augustine and Aquinas spoke to the Mexican body politic. A far deeper foundation is needed to support this intriguing secondary thesis. Even if true, given the distance between student protests and labor (and labor's support for the repression of student movements), what rupture (or 'sin') was committed that required absolution? Indeed, the assumption that the precepts of the Revolution appealed to a majority of postwar Mexicans, in a nation with such a decidedly conservative political culture, can be questioned. It was of course the conservative opposition that robed itself in Christian theological tradition and ultimately came to own that discourse. Use of an obscure *gasolinera* strike in Monterrey—which by Lenti's own count involved just "one hundred or so workers" (173)—could indicate labor docility as much as "heightened agitation."

But Lenti's broadly negative conclusions about Echeverría and his governance are beyond dispute. The gap between the president's rhetoric and praxis is conspicuous, as exemplified in the "Mexicanization" of select industries, in which the government

acquired a market-defined controlling interest even while billing the process as something akin to economic nationalism. Lenti reaches these conclusions even as he strikes a balance between narrative and the vogue study of discourse: his primary sources are print media, albeit often lesser publications such as the Confederation's *Ceteme* newsletter and the political left's obscure *¿Por Qué?*

And herein lies the severe limitation placed on historians: our lack of easy access to archival material from businesses, the police, and security services. What means of control over labor were exercised from behind the scenes? How were protester-killing *halcones* and strike-busting *esquireles* organized? Who paid them? Did the Confederation play a role in their operations? What connections did Velázquez and other senior labor leaders have with security forces and the United States' Central Intelligence Agency? These and other pertinent questions must invariably remain unaddressed, given the nature and persisting limitations of postwar historical research.

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## GLOBAL LATIN AMERICA

*Global Latin America: Into the Twenty-First Century.* Edited by Matthew Gutmann and Jeffrey Lesser. Oakland: University of California Press, 2016. Pp. xvii, 356. \$85.00 cloth. \$34.95 paper.  
doi:10.1017/tam.2018.76

This thought-provoking anthology is the first of nine edited volumes for the University of California Press's Global Square Book Series. Its editors are two prominent Latin Americanists, anthropologist Mathew Gutmann and historian Jeffrey Lesser, and its central premise is this: "Those in the rest of the world have much to learn from Latin America" (14). By focusing on the impact of Latin America on the wider world rather than the other way around, the work emphasizes the significance of Latin America as "home to emerging global powers" in 2016 (4), connecting Latin America to the Atlantic and the Pacific worlds, as well as to the Global North and the rest of the Global South.

The co-editors' introduction presents the internationally omnipresent image of Ernest Che Guevara as the symbol of Latin America, and the book is filled with numerous fascinating facts, events, and stories that come through and flow around the idea of a "global Latin America." This anthology is divided into five sections, each of which is furnished with renowned anthropologist Renato Rosaldo's bilingual poems. The first section is intended to connect Latin America's past to the "global present," presenting an interview with Ricardo Lagos, president of Chile (2000–06); a detailed portrait of