

informal settings like movies, bars and restaurants. She feels constrained to admit that she neither attempted to synthesize a detailed ethnography of Guatemala as a whole nor any group within Guatemala. Nevertheless, she repeatedly returns to her study of the K'iche' community of Joyabaj. Certainly there is no attempt in this book to write an in-depth ethnography of that community.

As a highly intelligent postmodern ethnographer, Nelson dwells long and anxiously on her reflections about the role she played in doing ethnography in Guatemala. She adopts a fluid strategy, where the focus is on relationships and ambiguous identities rather than fixed identities and positions. She consistently focuses on her own ambivalent identity as solidarist partisan in favor of the "people" vs. the state and U.S. imperialism. Nevertheless, she admits to personal uneasiness from having to disagree with her solidary friends on some points. Furthermore, she confesses that her research was partly done out of the pleasure derived from it, and the advantages resulting from her powerful gringa status (a "Lizard Queen"), although she has learned from the assassination of friends that gringa bodies are not invulnerable in Guatemala!

On a more personal and practical level, I would argue that Nelson's type of postmodernism tends to undercut some of the important legitimacy that ethnography and anthropology have enjoyed in the social sciences, a legitimacy that in times of lagging financial support and sharp political divisions can be of considerable service to the discipline. Scholars in the Third World have particularly called attention to this problem, suggesting that the abandonment of the scientific paradigm seems to correlate with their own entry into a more favorable position in the scholarly world, and that this discursive trend makes it harder for them to validate their own academic claims and struggle for recognition.

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*Red and Black in Haiti: Radicalism, Conflict, and Political Change, 1934-1957.* By Matthew J. Smith. Chapel Hill: University of North Carolina Press, 2009. Pp. xi, 296. Table. Illustrations. Notes. Bibliography. Index. \$59.95 cloth; \$24.95 paper.

Matthew J. Smith's engaging study of Haitian political change from the end of the U.S. occupation in 1934 to the beginning of the Duvalier regime in 1957 is both a welcome contribution to an overlooked period in Haitian history and an important contribution to understanding interactions between class-based and race-based political ideologies in the Caribbean and Latin America. Building on the work of David Nicholls, Michel-Rolph Trouillot, and others who have framed questions of color and class, state and civil society, Smith offers a new perspective grounded in the complex interactions of political movements, radical intellectuals, charismatic personalities, state repression, and foreign influences in the postoccupation period. His work could usefully be read, alongside other studies of black radicalism in the early to mid-twentieth century, as a recovery of its significance even in the face of bitter defeats.

Organized chronologically, the book begins with opposition to the elitist and repressive Sténio Vincent regime in the 1930s, including a fascinating account of two counter tendencies within Haitian radicalism: Marxist intellectual elites like communist writer and activist Jacques Roumain and socialist leader Max Hudicourt, who were persecuted for their oppositional activities; and the black nationalist and *noiriste* Griots, who promoted ideas of racial difference and embraced Haiti's African-based folk culture and vodou rituals. The second chapter covers the conservative Elie Lescot regime of 1941-1945, which strengthened state power, deepened ties with the United States, and waged antisuperstition campaigns. Left wing movements suffered divisions and fragmentation, while the *négritude* movement and black consciousness gained ground. Paralleling international Pan-African movements, this led to greater support for race-based political ideologies, including the rising popularity of the young black nationalist writer and activist Daniel Fig-nolé, as well as various thwarted military plots against Lescot.

Chapter 3 analyzes the revolution of 1946, which signaled “a breakdown in the legitimacy of elite political supremacy; forcefully asserted radical ideology as a political weapon; gave the black middle class unprecedented political leverage; announced the crucial role of the labor movement as a force in national politics; and strengthened the role of the military” (p. 72). A mobilization of young radicals, students and workers overthrew Lescot and brought to power the black peasant-born Dumarsais Estimé, who is shown by the end of the chapter masterfully playing off his opponents against one another and consolidating his own rule. Chapter 4 recounts in detail the Estimé years, especially rivalries between the black nationalist agenda and the old *milat* elite, as well as tensions between a rising black middle class with its *authentiques* intellectuals, and both the labor unions led by Fig-nolé, and the Marxists and other socialists. Behind the scenes the United States and its strong anticommunism also placed important pressures on the Haitian political scene. Finally, Chapter 5 offers new interpretations of the rule of Paul Magloire, including the economic stagnation of this period and the political maneuvers that thwarted the presidential campaign of Fig-nolé and other leftists, leading to the election of François Duvalier, soon followed by his dismal reign of state terror.

Despite this unfortunate turn of events, Smith argues for the significance of the radical movements in shaping Haitian politics and wider black political ideologies in the Americas. Smith bases his account not only on extensive primary research in archives, personal letters, and government correspondence, but also on more than a dozen interviews with key protagonists of the radical movements. While the book makes brief comparisons to more recent post-Duvalier politics in the conclusion, it might have been productive to trace back the ideological roots of issues of class and color, struggles for democracy, anti-imperialism, and struggles for state control to the nineteenth century. The relation between *noirisme*, Marxism, nationalism, and populism have strong parallels in the liberal revolution of 1843, the subsequent Piquet Rebellion and rise of Emperor Soulouque to power, just as it foreshadows the 1986 overthrow of Jean-Claude Duvalier, the rise to power of Jean-Bertrand Aristide, and the troubled legacies of his overthrow.

While making an important and carefully researched contribution to Haitian historiography, the book falls short of elucidating our understanding of the full trajectory of Haiti's

radical politics within a hemispheric history of the modern Americas, which might require a more speculative kind of writing. Furthermore, while Smith does an excellent job of reconstructing the milieu of young intellectuals and radical newspapers, he offers only a tiny glimpse of the surrounding culture of literature, the arts, everyday life, and popular culture. Although the narrative mentions women's involvement in events ranging from street demonstrations to labor unions to political parties, it never directly addresses women as political actors or the rise of feminist ideologies and movements. Despite these limitations, this joins a very short list of the best studies we have of twentieth-century Haiti.

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## LATINO & BORDER STUDIES

*Coming to Miami: A Social History.* By Melanie Shell-Weiss. Gainesville: University Press of Florida, 2009. Pp. xvii, 338. Illustrations. Maps. Tables. Notes. Bibliography. Index. \$39.95 cloth.

Miami has long been a fascinating and much-written about place. At various times, the city's public image has been shaped by its role as a tourist destination, a retirement haven, an economically vibrant sunbelt city, a gateway to Latin America, a racially troubled metropolis, and a haven for refugees, political exiles, and economically motivated immigrants. Melanie Shell-Weiss's book bypasses the traditional chronology and narrative of Miami's twentieth-century history, offering instead an analytical social history that focuses on three major themes: black and Hispanic immigration from the Caribbean, race relations and civil rights, and the emergence of an inclusive labor movement. Within this organizational structure, the author pays close attention to the links between migration, race, class, and gender. In all of these areas, this book opens new ways of thinking about Miami's encounter with historical change.

We think of Miami as a new immigrant city, but this book makes a singular contribution by emphasizing the powerful impact of early twentieth-century immigration. Black immigrants from the Bahamas flooded into Miami in the early decades of the twentieth century, attracted by construction, service and agricultural jobs. Their cultural distinctiveness set them off from Miami's native-born black migrants from Georgia and other southern states. They resisted Jim Crow segregation and enthusiastically joined the black nationalist Universal Negro Improvement Association. Shell-Weiss also explores an early Puerto Rican migration from New York City to Miami in the mid-century decades, especially attracted to work in the city's expanding garment industry. Thus, Miami already had a sizeable Hispanic presence, even before the post-1960 migrations of Cubans, Dominicans, Nicaraguans, and many other groups. By the 1970s, new exile migrations from Haiti complicated Miami's racial, ethnic, and linguistic mix. Rejecting the traditional assimilationist model derived from the Chicago school of sociology, Shell-Weiss prefers the theoretical approach of an emerging "Miami school" that values human agency and documents "ways that immigrants reshaped social structures to exert their own power in receiving societies" (p. 9).