Review
Author(s): Fredrick B. Pike
Review by: Fredrick B. Pike
Source: *The Hispanic American Historical Review*, Vol. 69, No. 3 (Aug., 1989), pp. 600-601
Published by: Duke University Press
Stable URL: http://www.jstor.org/stable/2516344
Accessed: 26-06-2016 02:15 UTC

(those to chapter 7 stretch out over 27 densely packed pages) and used chiefly to quarrel, often in blunt language, with nearly everyone who has written about Ecuador's recent political history. The running methodological debates, which spill over and run out into the text, can be tedious—both heavily laden with social science jargon (such as "sectoral disarticulation") and impossibly abstract.

Behind the stilted language, social science cant, charts, graphs, tables, and all those numbers, hide some worthwhile observations. These, however, only reward a careful second reading. Unfortunately, this will probably exceed the interest and tolerance of even the diligent.

Towson State University RONN F. PINEO

Nación peruana: Entelequia o utopía. Trayectoria de una falacia. By FERNANDO IWASAKI CAUTI. Lima: Centro Regional de Estudios Socioeconómicos, 1988. Bibliography. Pp. 252. Paper.

In his first book, Fernando Iwasaki Cauti addresses an issue of monumental importance: does Peru, in the midst of tensions that threaten disintegration, possess an underlying national consciousness adequate to prevail over centrifugal forces? He turns first to history to discover if, amid the competing claims of *hispanismo* and *indigenismo*, Catholicism and liberalism, *criollismo* and *mestizaje*, oligarchy and masses, Peru ever existed as a true nation. Noting that most of his Peruvian mentors were Marxists, Iwasaki attests that Marxism has played an important role in his intellectual formation. But he denounces the alleged Marxist tendency, evident among scholars he refers to contemptuously as "modern sociologists," to deny to the historical Peru the status of nation. He deplores the utopianism he finds in Peruvian Marxism, with its insistence that the past be destroyed in its entirety so that a worthy Peru can finally emerge, under the control of dictatorial prophets. Peruvian utopianism, Iwasaki properly notes, owes much to fascistic ideology, even though its leading spokesmen proclaim their Marxism. Iwasaki admires José Carlos Mariátegui's eclectic Marxism. José Carlos hailed not only a new and Marxist Peru, but also the traditional, Catholic *patria*. This rare, constructive element in Peruvian Marxism lives today, Iwasaki avers, in historian Alberto Flores Galindo.

In many Peruvian intellectuals of the past, among them Bartolomé Herrera, Víctor Andrés Belaúnde, and the noble Jorge Basadre, Iwasaki finds much to admire. I wish he had substituted Francisco de Paula González Vigil, in some ways a precursor of liberation theology, for the pugnacious Herrera. Iwasaki admires Peru's contemporary liberation theologians, and also a new secular culture emerging from below, with popular music as a major component. Iwasaki applauds the informal or underground economy as a made-from-below phenomenon attesting to

the craving of humble Peruvians for economic liberty to complement the political freedom they seek.

Here is a work that, while certainly acknowledging grounds for pessimism, maintains an overall optimism that Peru, having become a nation, often in spite of the state, will remain one, despite, rather than because of, the state. Iwasaki's thoughtful book may be a straw in the wind indicating that in Peru, as throughout much of the world, Marxism is losing ground to an eclectic ideology that rejects Leninism and prizes human freedom: economic, political, and religious.

Gainesville, Florida FREDRICK B. PIKE

La iglesia en el Perú. Su historia social desde la independencia. By JEFFREY KLAIBER, S.J. Lima: Fondo Editorial de la Pontificia Universidad Católica del Perú, 1987. Bibliography. Index. Pp. 530. Paper.

In 1820 on the eve of independence from Spain, some 2,000,000 people lived in Peru and despite the efforts of Bourbon reformers during the previous decades there were still some 3,000 priests in the country. By 1984, the population grew to around 18,000,000 but the number of priests had shrunk to 2,265. So, for the church, this was not the heroic age of spiritual conquest or great construction but, rather, a long period of retreat and retrenchment. Liberal and Marxist historians both agree that this was a good thing, and have not spent much time on the history of decline, preferring, along with many others, to focus on the militant church of the sixteenth century and post-Vatican II and leave the rest of church history to its detractors. Jeffrey Klaiber, a North American Jesuit who teaches in Peru and is well known for his earlier work on the church, is consequently one of the few fair-minded, analytical historians working on nineteenth-century Peruvian ecclesiastical history.

Another Jesuit, a good friend, once patiently explained to me that the work of the Catholic church need not be seen in black and white; rather, if one looked at its entire history, perhaps 51 percent of the time it was a positive social force in the world. And that, he added, was good enough for him. Father Klaiber seems to share this opinion, for, in his long and detailed narrative (which at times becomes an informative catalogue of church policy and institutions), the clerics are not always on the angels' side.

Through an examination of pastoral letters, Klaiber is able to show "a clear and defined defense of the Indians against the exploitation everywhere present in the countryside," a defense he describes as a kind of ecclesiastical *indigenismo* parallel to the liberal version (p. 260). Nor was the venal and grasping priest of vivid liberal imagination an accurate portrayal of hundreds of responsible and devoted clerics. But it is also true that the church in the nineteenth century and much of