

circumvented counterstrategies of Chinese power against Japan's osmotic expansion" (123). Chapters four, "Multiethnic Agrarian Communities" and five, "Colonial Governmentality," discuss the role of the state in the formation of Korean subjectivity during the Manchukuo period, unearthing "historically specific expressions of contradictory national and capitalist dynamics" (123). In closing her last chapter, "Specter of the Social," Park refers to Lee Chongsok's scholarship, which identified three major constitutive connections between Koreans in Manchuria and the North Korean regime that followed the Second-Sino Japanese War: "the national united front that encompassed diverse political camps so as to create a unified state in the postliberation period, the land reforms that distributed land to peasants, and the priority given to mobilizing and benefiting the masses" (230). Park sees his connections less obviously, stating that the "multifaceted Korean history in Manchuria shows that Korean politics and anti-Japanese revolutionary movements were anything but unified" (230).

As it began, Park's book ends with excerpts from Kim Mansŏn's 1948 short story called "Dual Nationality" (Ijung kukchŏk) that shed insight onto the dual workings of nationalism and capitalism. For the protagonist Elder Pak, a resident of Kando, nationality is a tool for accumulating wealth and safeguarding "his sovereignty over his labour, which is embodied in his land" (231). To secure ownership of his land, he was naturalized as Chinese but hid his certificate during the Manchukuo era. Japan's osmotic expansion forced internationalization on the part of everyday Koreans; internationalization that was mirrored in Chinese and Korean socialist movements that sought to defeat Japan. But Japan's defeat quelled the same forces that gave rise to internationalism. Kim's story ends with Elder Pak's unfortunate death at the hands of the retreating Manchukuo army in 1945. The ending "attests to the breakdown of a colonial order that had enjoined pluralistic inclusion of all ethnic and national groups. This story also reveals that Elder Pak's dream was a fragile emanation of the colonial order, a dream that was shattered when this order came to an abrupt end" (233). Interspaced with narratives that capture the meanings of daily experiences, Park, Hyun Ok, *Two Dreams in One Bed*, exposes the socially conflicting conditions that gave rise to the North Korean ideology of self-reliance (chuch'e).

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**Jorge Ibarra, *Prologue to Revolution: Cuba, 1898-1958* (Boulder: Lynne Rienner Publishers, 1998).**

Jorge Ibarra is an eminent historian who, in the past thirty years, has written nearly a dozen books on social, cultural, and political histories of both the nineteenth and twentieth centuries in his native Cuba. While historians of Cuba from Europe and the Americas have known of his distinguished status and drawn from his wide-ranging research for many years, this edition of the book, published in 1998,

was the first of his works to be translated into English and as such introduced him to a much broader audience. As the title promises, it offers a sweeping analysis of the social and political transformations that created the conditions for the coming of the Cuban revolution.

One of Ibarra's main axes of analysis is the relationship between the United States and Cuba, and in particular the intertwining of the two economies through trade and finance. From the implementation of the reciprocity treaty in 1903, US markets were opened to Cuban sugar, and in return, Cuba was open to US investment. Investments included sugar mills and plantations but extended beyond those to mining operations, utilities, and maritime and railway transportation, among other things. In addition to increases in investment in the years after the treaty, the two countries became further entangled as U.S. banks opened branches in Cuba. Since they were larger and could draw from more extensive resources in the United States, it was more appealing for investors to rely on their services as opposed to those of Cuban banks, which suffered in consequence. Moreover, these banks lent money directly to the Cuban government. Through this kind of interdependence, Ibarra argues, the US managed to siphon off the economic surplus which might otherwise have remained in Cuba. Widespread foreign investment did not necessarily translate into higher income levels for a majority of Cubans. Instead, a small proportion enjoyed higher wages relative to the rest of the Cuban working classes, creating the "so-called worker aristocracy" (19). Thus, the stage was set for the kinds of social formations and economic volatility which Ibarra suggests led to increasing discontent by the 1940s and 50s.

One of Ibarra's principal contentions is that the problem in the years preceding the revolution was not extensive poverty but rather social fracturing. On one hand, the bourgeoisie, with an eye on two targets, failed to develop a steadfast loyalty to the nation. Instead, even as they owned factories and engaged in manufacturing, they also controlled imports. If it was economically feasible, they would encourage imports to the detriment of nationally made goods. Rather than protecting local industries, they were more interested, argues Ibarra, in protecting their own profits. On the other hand, the working classes enjoyed differential levels of success in fighting for wage increases and improved working conditions. Their gains in the wake of labour struggles of the 1930s raised their expectations and led to increasing discontent as those gains disappeared with the corruption and repression in the context of Batista's dictatorship beginning in 1952. Ibarra also takes note of different social sectors, devoting separate chapters to women, racial and ethnic stratification, rural and urban workers, and generational differences. Initially many of these sectors experienced exacerbated inequalities, as those who benefited did so at the expense of a majority of unemployed or marginalized. Yet once those who were better off began to suffer under the conditions of the dictatorship, this allowed for a unity that had not previously existed. The unity that created the momentum in which Batista's dictatorship was over-

thrown was not, Ibarra argues, driven by class interests. Rather, it was the overcoming of class interests and the widespread adoption of national-popular sentiments that changed the course of history.

Ibarra relies on a materially based analysis to support his claims. Getting at the social through the material, he carefully and thoroughly accounts for rising and falling standards of living. Wages, prices, landownership, and demographic realities make up the substance of his observations. For readers more accustomed to cultural history, especially beyond the linguistic turn, this may be somewhat difficult to digest. But the payoff is in a clear, lucid, and compelling account of a complex society in the midst of social change.

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**Paul Buhle, *Tim Hector: A Caribbean Radical's Story*. Afterword by Eusi Kwayana. (Jackson, Miss.: University Press of Mississippi, 2006)**

Tim Hector, native of Antigua, maestro of vistas of direct democracy and national purpose for Caribbean peoples, is a paramount historical actor deserving close examination and wide recognition. Those interested in the history and politics of Caribbean civilization, but also critical vantages on philosophy and world civilization as a whole, will find him a compelling figure. Pan-Africanist, partisan of Caribbean federation, master of labour strikes and fighter of corruption; Hector's political journalism and aesthetic statements in his newspaper *Outlet* captured personalities embodying self-emancipation from racism and empire for peoples of African descent. This insurgent was often found in the forefront, with the more famous Walter Rodney of Guyana, opposing authoritarian yet often populist post-colonial regimes. Claiming to benevolently rule in labour's name, wielding the superficial shell of a welfare state, sometimes co-opting the banners of Black Power, nationalized property, and 'workers' participation'; the new regimes in these former British colonies could only have been profoundly subverted by anti-bureaucratic visions of building a good life through direct popular self-management. Glimpses of that generation's struggle are what this volume offers.

Paul Buhle's *Tim Hector* captures this creative disciple of C.L.R. James in a panorama of Caribbean Left politics of the second half of the twentieth century. Not so much a comprehensive study of Hector's life and work, it is partially a type of memoir at a distance from a sympathetic observer offered in solidarity to a friend. Offering concise and engaging portraits of colonial and postcolonial history, not merely in Antigua but equally in Jamaica, Trinidad, Grenada, and Guyana; Buhle's study reflects many of the challenges Hector and his generation confronted.

Chronicling many of Hector's original perspectives and proposals for a wider audience, this native of this tiny peripheral island begins to come into focus. Readers will find allusions to the late 1960s and 1970s, Hector's years attending