

revistas como *Sur* y *Liberalis*, e individuos particulares.

El autor pretende trazar el recorrido de las ideas liberales a lo largo de los siete capítulos que posee el libro, siguiendo el orden temporal. En primer lugar, analiza las tradiciones liberales que se forjaron en la Argentina previa a 1930. En esa vía, nos presenta un mapa en el cual no podemos hablar de una sola tradición, sino de muchas. De esta multiplicidad de manifestaciones surgirá la inspiración de muchos políticos e intelectuales que desarrollaron su actividad con posterioridad a 1930. En este sentido, la corriente de pensamiento que Nállim define es compleja, ya que se encuentra influida por una tradición particular, la realidad del momento, y también por preferencias particulares. Esto sitúa al liberalismo argentino como algo único, y que está lejos de ser una mera mimesis de ideas extranjeras.

Por otra parte, el estudio de sus orígenes también nos enfrenta a una característica que tendrá resonancias en el período posterior a 1930 y es que nunca hubo un partido liberal puro, sino que siempre se vio amalgamado con ideas conservadoras y reformistas. La dinámica de partidos cobra relevancia capital en su análisis, donde demuestra que ante la falta de un programa claro en cada uno de ellos, inclinaciones liberales están presentes desde el catolicismo hasta el socialismo. Esto se acentúa en el gobierno de la década de 1930, donde la coalición gobernante es una unión de diferentes partidos políticos. En el libro se evidencia un tratamiento mucho más profundo del período 1930-1946 que el correspondiente al peronismo porque en este último, según señala el autor, las ideas tendían a definirse con respecto al nuevo movimiento político. El liberalismo se posicionó frente a la naciente corriente nacional y popular, y por esta razón fue cobrando ribetes lejanos a la democracia y

la gente. Como punto culmen de la trama, todas las instituciones liberales celebraron el fin del gobierno peronista en 1955 como un triunfo, aunque sin embargo no pudieron consolidarse nuevamente como una vertiente de relevancia. La realidad social y política marcó una nueva agenda en las corrientes de ideas: la revolución, la irrupción militar en el escenario político y el peronismo se convirtieron en los ejes de debate.

El libro de Jorge Nállim es fundamental para comprender el desarrollo del liberalismo argentino entre los años 1930 y 1955 y su importancia también radica en el método que utiliza. La investigación de redes entre instituciones liberales nacionales e internacionales podría otorgarnos una idea clara sobre cómo pervivieron las ideas liberales en la segunda mitad del siglo xx, hasta su resurgimiento en la década de 1990. Por tanto, la obra de Nállim es un incentivo a seguir profundizando este tipo de estudios.

Damián Dolcera

(Universidad Torcuato Di Tella, Buenos Aires)

Eve M. Duffy / Alida C. Metcalf: *The Return of Hans Staden. A Go-between in the Atlantic World*. Baltimore: The Johns Hopkins University Press 2012. XVIII, 192 páginas.

Duffy's and Metcalf's book tries to explain how a sixteenth century traveller to Brazil was able to convince his readers of his credibility although admittedly owing his survival to skilful lies. Hans Staden's highly successful and influential travel account of his shipwreck and subsequent captivity by the Tupinambá turned a bestseller soon after it was published in 1557, and is highly valued not only

by the general public but also by anthropologists down to the present day. When Staden was writing his book, the indigenous population he had met and their customs and rituals were still unknown to Europeans. The literary genre as well as the pictorial illustrations Staden employed could not draw on established forms, but had to be completely novel. As Duffy and Metcalf point out, generating credibility was therefore of utmost importance for Staden's "True History". His survival among the Tupinambá was the result of proficient dissimulation, based on his aptitude to communicate with the natives and to understand the situations in which he was enlaced. As he openly disclosed in his narrative he continuously invented stories to convince his kidnappers of his loyalty, a fact which might have run counter to his trustworthiness among his European readers. However, he was able to bridge this problematic friction by giving his account the form of a martyr's tale, with the help of the humanist Johannes Dryander. They framed it as a morality tale about God's grace and the power of true faith. At the same time they condemned the newly found people and legitimized the idea of their righteous punishment.

The *Return of Hans Staden* is a well told and beautifully illustrated book. The first chapter presents the general context of his voyages and provides the reader with the few facts known about Staden's life before his departure. While the second chapter largely recapitulates Staden's own narrative and his constant fear of being killed and eaten, the third one enters into a deeper reflection on the origin and shaping of Staden's account, which was able to inspire so many readers, convincing them not only of the truthfulness of his observations but also of the legitimacy of his actions. The fourth chapter

offers a thorough analysis of the creation and meanings of the woodcut images that constitute a parallel visual version to the written narrative. The authors explain excitingly how these pictures, integral to the success of the book, came into existence in an unusually narrow collaboration between Staden and the artists.

However there are also some minor foibles. The major title of the book is not fully comprehensible, as the departure and stay in Brazil take nearly as much space as the return. Furthermore, different from what one might have expected, the book touches only lightly on the narration's influential afterlife. Montaigne's "On Cannibalism" and Oswald de Andrade's "Manifesto Antropófago" are mentioned, but a thorough analysis of the role of Staden's account for the process of national identity building and its enduring impact on modern Brazilian society as well as on the European view of it did not belong to the objectives of the authors. As the subtitle rightly implies, the authors' analytical approach is based on the concept of the "go-between". Staden is portrayed as a "physical go-between" when travelling across the Atlantic and connecting disparate places; as a "transactional go-between" when living among the Tupinambá using strategic lies to play out one culture against the other in order to survive; and as a "representational go-between" as the author of his travel narrative describing the indigenous people and their habits. Apart from allowing the categorization of the different roles of this highly interesting historical figure, the added value gained by using the concept in this context is not very clear. It can be understood, however, in connection with Alida C. Metcalf's *Go-Betweens and the Colonization of Brazil, 1500-1600* (Austin: University of Texas Press 2005). Sometimes, the authors take a

rather suggestive perspective, asking questions about Staden's motivations and emotions. For instance regarding Staden's reason for leaving Germany they ask "Had Staden deserted? Was he fleeing for his life? Or perhaps he was in debt? Wanted for a crime? Leaving behind a woman? ...," (p. 23) without, of course, being able to give any sort of answer; somewhat later the authors want to know "What did Staden think of the nearly ten thousand slaves who lived in Lisbon?" (p. 25), again not supplying an answer. The advanced reader may get slightly irritated by this, but many students will certainly be delighted with the inspiring and easy reading.

Jorun Poettering
(Harvard University, Cambridge, MA)

Daniel H. Levine: *Politics, Religion & Society in Latin America*. Boulder / London: Lynne Rienner Publishers 2012. XIII, 321 páginas.

The background of this book, by a professor emeritus of political science at the University of Michigan, is his field research in Colombia, Venezuela and some other countries. "Long assumed to be the unchanging and unquestioned bulwark of established power and privilege, religion has diversified and flourished, while taking on a new social and political presence in more open and competitive societies." (pp. 1/2). How did this change occur?

Eight chapters (about 30 pages each) develop and explain this change. "Politics, Religion and Society in Latin America" presents definitions of "religion" and "politics", shows the way from the fifties in the past century to the current period, based on outstanding events, together with a short review of the following chapters.

"A Note on Theory and Method" deals with Liberation Theology, alternative theories and methods, and secularization. Among the leading personalities and specialists we find L. and C. Boff, G. Gutiérrez, J. Ratzinger, J. Vallier, A. Chesnut, F. Hagopian, J. Habermas, the participants of the peace marches in Leipzig. "Transformations in Catholicism and Protestantism" concentrates on main ideas, explains the changes, especially the rise of Pentecostal and neo-Pentecostal churches. Five tables present very detailed informations. "Democracy, Pluralism, and Religion" begins with general considerations, with the difference between "plurality", "pluralization" and "pluralism", leads to the situation of democracy in contemporary Latin America (defending, promoting, and practicing democratic politics). From here on theoretical and global reflections are illustrated with typical (and convincing) examples from various countries – Chile (Cardinal Henríquez Silva, Vicariate of Solidarity), Paraguay (church opposition to authoritarianism), Peru (Glass of Milk Movement), Brasil (presence of Protestants in Brazilian political life), Venezuela (Hugo Chávez), also papal visits, Christian Democratic parties. "Social Movements and Civil Society" contains sub-chapters such like "Empowerment, Disempowerment, and the Ambiguities of Social Capital", "Churches as Sponsors of Social Movements". Apart from the "Comunidades eclesiales de base", Brasil is represented by the "Movimento sem terra", Peru by the horrible years of the "Shining Path", Chile by the creation and support of grassroots movements in the struggle for democracy.

After some general considerations, "Religion and Violence" deals with the transformation of religion, with violence in the name of Faith, with reactions to violence, with active non-violence as