

entering the public sphere. Part III, "Pathways," dedicates two chapters, one for each country, to reviewing the relationship between LGBT activists and the state, mostly in the form of legislative activism. The final chapter—chapter six—presents an analysis of the program Brazil Without Homophobia, revealing an engagement with politics different from the one traditionally offered by parties, in which activists participate as experts giving advice in the creation of programs and policies.

In the excellent introduction, the author focuses on the construction of homosexual subjectivities and on locating them in the public and private divide. The conclusion, with the revealing title "The Hope and Fear of Institutions," summarizes the relationship between politics and activism, the law and public practices in a study that "has focused considerable attention on the weight of formal political institutions" (207) and their relationship with sexual politics to create one of the most original studies of gender and sexuality in Latin America.

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CHE'S TRAVELS: THE MAKING OF A REVOLUTIONARY IN 1950s LATIN AMERICA.
By Paulo Drinot (ed.). Durham: Duke University Press, 306 pp., \$23.95.

From 1950 to 1956 Ernesto Guevara de la Serna visited most of the countries in Latin America during a decade of dramatic social and political transformations: rural-urban migrations, burgeoning city slums, divisive Cold War politics, assertive nationalisms, and new demands for social justice from traditionally excluded groups. Yet, as Paulo Drinot notes, scholarship has largely ignored this period in Guevara's life. *Che's Travels* addresses the gap with eight individual chapters on Che's experiences in Argentina, Chile, Peru, Bolivia, Colombia, Venezuela, Guatemala, and Mexico before he departed for Cuba with Fidel Castro in November 1956. The contributors, employing their country-specific expertise, explore three interconnected themes: how travel transformed Che, how Che represented the countries he visited in his travelogues, and how subsequent generations of Latin Americans have assigned various meanings to Che since the end of his revolutionary career. The book makes a significant contribution to our understanding of the predilections, prejudices, and emerging political orientation of the young Ernesto Guevara. The authors also provide a remarkably informative survey of the political, social, and economic trends Che encountered in Latin America during the 1950s.

The biographies of Che Guevara by John Lee Anderson and Jorge Castañeda, and more recently Walter Salles' film *The Motorcycle Diaries*, all draw attention to the role that travel played in the formation of Guevara's attitudes and guiding convictions. US corporations across Latin America reinforced his perception of the United States as an impediment

to the region's progress. He learned to disdain reformist political parties like Venezuela's *Acción Democrática* or Peru's APRA, which he felt would inevitably compromise revolutionary goals. And Guevara's presence in Guatemala during a CIA-backed coup against Jacobo Arbenz in 1954 sharpened his belief that armed struggle was imperative in order to overcome US imperialism and achieve revolutionary change. *Che's Travels* highlights these points while offering a more focused and critical take on Guevara's wanderlust. Contributor Eduardo Elena, for instance, contemplates Che's travels as part of a twin process. On the one hand, travel transformed Guevara from a Bohemian into a committed revolutionary. On the other hand, travel contributed to Che's emerging ideological inflexibility that so profoundly marked his theory and practice of revolution later in life.

One important theme in the book is what Che ignored, disliked, or misunderstood about the countries he visited. In Chile, for instance, Che repeated established notions of a bountiful land, generous people, and beautiful women, without once commenting on the profound inequalities of the countryside or the fact that Chile could hardly feed itself in the fifties. Instead, his comments focused on the urban proletariat and American domination of the Chilean economy. In Venezuela, Che toured Caracas' urban shantytowns where he attributed the social condition of slum dwellers to cultural and racial factors. The urban poor appeared to Che both undisciplined and lacking the necessary consciousness to become political actors. In Peru and Bolivia, Che relied on essentialist and racial stereotypes to describe the Indians he encountered as a downtrodden race, incapable of achieving their own salvation. Thus, his simple view of exploited Indians and corrupt ruling elites blinded him to the nuances of indigenous politics in both countries, where Indian communities were undergoing profound changes he either ignored or lacked the curiosity to discover. Ann Zulawski notes that his lack of knowledge about peasant, working class, and radical movements in Bolivia blinded him to the country's revolutionary and counterrevolutionary potential and what alliances might have proven useful in 1966 when he attempted to apply his theory of *foquismo* in the southern part of the country.

Contributors take somewhat different approaches to the question of Che's legacy. Malcolm Deas, for instance, argues that Che and the Cuban Revolution prolonged conflicts in Colombia's countryside and internationalized them at a time when *La Violencia* appeared to be waning. Cindy Forster analyzes Che's role as a symbol of dignity and collective rights for Guatemala's indigenous poor during the country's violent wars of the 1980s. Most chapters highlight Che's enduring significance as a symbol of selflessness, courage, and resistance to US hegemony despite his theory of revolution having been discredited.

Che's Travels may be usefully assigned to undergraduates as a survey of trends in Latin America during the fifties or as a companion to Che's travelogues: *The Motorcycle Diaries* and *Back on the Road*. The book will appeal to



scholars of postwar Latin America and anyone interested in Che Guevara. It also represents a methodological model for analyzing travel accounts. In conclusion, *Che's Travels* is a noteworthy success. The analytical framework laid out at the beginning of the book yields a cohesive volume that enriches our understanding of the social, political and economic contexts that shaped one of Latin America's most influential personalities.

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THE DOG WHO SPOKE AND MORE MAYA FOLKTALES / EL PERRO QUE HABLÓ Y MÁS CUENTOS MAYAS. By James D. Sexton and Fredy Rodríguez-Mejía (ed., trans.). Norman: U Oklahoma P, 2010, 261 pp., \$24.95.

Those already familiar with James D. Sexton's work will find *The Dog Who Spoke and More Maya Folktales* to be a welcome addition to a long line of his first-hand scholarly publications dealing with Maya life in the towns around Guatemala's Lake Atitlán. Co-edited and co-translated with Fredy Rodríguez-Mejía, this collaborative effort collects Maya stories written and told in Spanish by Pedro Choltío Temó and Alberto Barreno. Following works like the 3-volume *Words of the True Peoples* (2004; 2005; 2007) edited by Carlos Montemayor and Donald Frischman, *The Dog Who Spoke* is a bilingual English/Spanish edition, a publication format that, as noted by Sexton, makes these stories available in their original language to a Spanish-speaking public in the United States and elsewhere in the Americas (xviii).

In the preface, Sexton outlines the scope and history of his ongoing research along the shores of Lake Atitlán. Of particular interest to those who have followed Sexton's work is that Pedro Choltío Temó is the real name of Sexton's longtime collaborator who in previous works such as *Son of Tecún Umán* (1981) and *Campesino* (1985) went by the pen name Ignacio Bizzaro Ujpán. Sexton explains that Choltío Temó "wished to use his real name as well as the real name of his town" for this publication, with Choltío Temó saying this change of heart owed to the fact that "Nowadays, [in Guatemala] we are living in a democracy" (xi-xii). Although seemingly trivial, this information reminds one of how much Guatemalan society has changed since the signing of the Peace Accords in 1996 as well as of the potential, perhaps unexpected consequences of collaborations between North American academics and indigenous peoples, hence the original need for Choltío Temó to use a pen name.

The Introduction serves as a brief crash course on the Maya Area and its diverse peoples from the Classical Period to the present, material that Sexton capably summarizes. From this beginning he then describes the