

del oficio de la imprenta, así como la importancia y el arrojo de quienes se hallaban al frente –¿o quizá detrás?– del oficio.

Todo lo anterior le procura ritmo, vitalidad y originalidad a la obra. A estas cualidades se suma la de una visión plural, ya que el texto otorga visibilidad a los distintos actores involucrados: autoridades, impresores, autores, lectores, operarios que, en un marco legal cambiante, analizan, argumentan y realizan un manejo sagaz del mismo. Gracias a esta mirada panorámica, Zeltsman devela los artilugios que condujeron a la expansión de una imprenta nacional, una imprenta con un sello particular que dio por terminado el tiempo de las relaciones clientelares.

A los operarios –casi siempre olvidados o invisibles–, los presenta como hacedores de páginas conscientes de ser sustantivos, y no sólo desde un punto de vista técnico, sino también cultural. La autora da cuenta de estos trabajadores como personas al tanto de su papel de mediadores y capaces de asumirse como autores. Este punto deviene fundamental dentro de la historia de la imprenta decimonónica mexicana.

Y es que, junto con el desarrollo de la imprenta, se analizan las políticas para la regulación de impresos. Así, podemos constatar que la libertad de imprenta recorrió intrincados caminos para fortalecer la esfera pública. El ciudadano impresor debió librarse de las presiones de los privilegios y maniobrar frente a las instancias persecutoras de la Iglesia o el Estado. La visión republicana liberal que fue ganando espacios fue, por ende, resultado también de la batalla cotidiana de los impresores. Los ajustes de poder entre la Iglesia, el Estado y los impresores revelan un juego en el que la imprenta se convierte en centro de disputas, en medio de la mirada conservadora que busca restringirla y la mirada liberal, sin cortapisas, al menos en apariencia.

El análisis cuidadoso de Zeltsman da como resultado una imagen completa de las políticas hacia la imprenta en el México del siglo XIX y de las batallas que se libraron en su entorno. Cada una de las piezas encaja de manera impecable y ofrece una mirada nítida y rica del complicado y poderoso mundo de la imprenta, del papel fundamental que desempeñó en el cambio de siglo, de los verdaderos y muy diversos protagonistas de esta historia, de la reacción que desató y de los intereses que privaron en su regulación. En la obra no se presenta un desarrollo lineal, sino coyuntural, que se corresponde con las fuerzas en el poder y con el paulatino reconocimiento de los derechos de autor. Este libro muestra un trabajo arduo, pero sobre todo revela una gran pericia y dominio del tema.

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## Twentieth–Twenty-First Centuries

*Alberto Flores Galindo: Utopía, historia y revolución.* By CARLOS AGUIRRE and CHARLES WALKER. Lima: La Siniestra Ensayos, 2020. Photographs. Figure. Tables. Appendix. Notes. 232 pp. Paper, S/55.00.

Alberto Flores Galindo was an intellectual giant whose seminal work, *Buscando un Inca: Identidad y utopía en los Andes* (1986), helped reshape the field of Peruvian history. Authors

Carlos Aguirre and Charles Walker trace his influences, contributions, and role as a leftist and a public intellectual. Mirroring the structure of Flores Galindo's famous tome, this book is a series of reflective essays, some previously presented or published and others new.

Chapters 1, 2, and 6 recount the historiographical influences and contributions of Flores Galindo's work. Chapter 1 does a broad accounting of Flores Galindo's intellectual journey, discussing what authors affected his own development and the largest conceptual contributions that he made. Aguirre and Walker argue that his approach coalesced with the scholars of his generation of 1968, who were guided by the tumultuous times inside and outside Peru. They emphasize the importance of his idea of Andean utopianism, his commitment to bottom-up history, and his *longue durée* approach. Chapter 2 argues that Flores Galindo's work provides fundamental keys to understanding Peru's independence era. Walker encourages current historians of that period to answer the conceptual challenges made by Flores Galindo: decentralize the story away from Lima, consider failed plots and projects and why they didn't work, and highlight that independence as it happened was not a foregone conclusion. Chapter 6 focuses on how fiction and poetry influenced his approach to both history and writing, as well as the different literary influences that transformed his work (especially José María Arguedas). Aguirre argues that Flores Galindo's passion for literature infused a higher quality to his writing style and that not only did he use key works of fiction as evidence to capture a historical moment, but his historical work inspired literary figures like poet Tulio Mora.

Chapter 3 is an interesting mix of historical context on leftist intellectual production in the late twentieth century and an almost bibliographic recounting of Flores Galindo's academic and journalistic writings. Aguirre argues that the flourishing culture of print production of the 1960s and 1970s inspired a generation of leftist public intellectuals. While some eventually retreated from the nexus of print culture, leftist militancy, and public engagement, Flores Galindo maintained a commitment to engage in leftist polemics and spread his ideas to a broader public audience. This chapter has some compelling insights into the nature of the Left's rise, its connection to print culture, and why it went into crisis. However, the chapter (perhaps unintentionally) implies that Flores Galindo's continued public engagement and leftist militancy were somewhat of an anomaly for leftist scholars, who Aguirre intimates became less politically active starting in the 1980s. I would argue that many leftist academics remained politically engaged throughout the 1980s, although none were more prolific in terms of publishing than Flores Galindo. While Aguirre argues that one of Flores Galindo's strengths was his participation in leftist polemics, it would have been beneficial to state where Flores Galindo stood on these debates and how he fit in the leftist scholarly community. For example, how did Flores Galindo interact with other leftist scholars at the Catholic University like Henry Pease, Rolando Ames, and Javier Iguñiz, who were far more politically active than him (Pease became Lima's vice mayor, Ames was elected as senator, and Iguñiz drafted much of the United Left's political and economic program)?

Chapter 4 has the best original research and follows Flores Galindo's own love of sharp biographies to humanize history. Mining the Casa de las Américas archives and oral

histories with contemporaries, Aguirre does an excellent job of painting a clearer image of Flores Galindo as a historical subject himself. Engaging anecdotes (like him joking about finding the electronic bugs in his Havana hotel) are combined with a powerful analysis of how Flores Galindo's critical vision of Cuba transformed over time and reflected both his skepticism and idealism.

Chapter 5 exposes Flores Galindo's position on one of Peru's major dilemmas: the Shining Path and human rights. Looking at both his academic and journalistic writings, Walker convincingly contests the idea that Flores Galindo was uncritical of the Shining Path and highlights his unwavering commitment to human rights, which sometimes put him at odds with other leftists. While the general public's complicated apathy toward state abuses is undeniable, what's less compellingly proven is the Left's ambivalence toward human rights, which Walker implies stemmed from the leftist view of human rights as a bourgeois construct. I would argue that this claim was far more representative of the Shining Path's position and that as leftist militants were increasingly targeted for intimidation and assassination, the Left became far more unified in its support of human rights. This wasn't just an ideological position but one of survival.

Overall, this book is an important contribution to our understanding of an influential Peruvian intellectual and should be of great interest to scholars of both Peru and the Latin American Left. It also underscores the value that a full biography of Flores Galindo would have.

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*Food and Revolution: Fighting Hunger in Nicaragua, 1960–1993.*

By CHRISTIANE BERTH. Pitt Latin American Series. Pittsburgh, PA: University of Pittsburgh Press, 2021. Photograph. Maps. Figures. Table. Notes. Glossary. Bibliography. Index. xi, 283 pp. Cloth, \$50.00.

In *Food and Revolution*, Christiane Berth traces a compelling story of food policy and hunger in Nicaragua from the 1950s to the present, finding more continuity than one might expect across diverse governments. She credits the revolutionary Sandinista government as the only one to effectively address hunger, but just from 1979 to 1981, when the Contra war, US embargo, and poor management eroded their programs. However, one lasting outcome of the Sandinista era (1979–90) was the global movement for food security, an idea incorporated into the Nicaraguan Constitution in 1987 and revived in the 1990s by reorganized peasant networks that had learned to organize during the revolution.

One of Berth's most interesting contributions is her emphasis not just on the nutritional importance of food but on its cultural role. She discusses Nicaraguans as consumers, with preferences that could not be reshaped by nutritionists or revolutionary policy. Whether the Sandinistas exhorted Nicaraguans to eschew imported food as a symbol of US imperialism (corn versus wheat) or to embrace food aid that brought unfamiliar imports (Soviet canned mackerel), Nicaraguans insisted on their own, more