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**Imperial Portugal in the Age of Atlantic Revolutions:
The Luso-Brazilian World, c. 1770-1850 by Gabriel Paquette
(review)**

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1970s and the impact of modernization theory and its derivative communication and development paradigm on the education reform conducted by the PCN governments. This book offers a persuasive narrative on the roles that USAID, UNESCO, the World Bank and other international actors played in shaping education reform in El Salvador, as well as on the multiple reactions of local actors to the reformist attempts conducted by the PCN governments. Ultimately, Lindo-Fuentes' and Ching's book offers a new perspective to address the larger question of how and why the Salvadoran state failed to conduct structural reforms in the 1960s and 1970s and instead increased repression against the emerging social movements, leading the country into a brutal civil war.

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Imperial Portugal in the Age of Atlantic Revolutions: The Luso-Brazilian World, c. 1770–1850. By Gabriel Paquette. New York: Cambridge University Press, 2013. Pp. xiv, 450. Figures. Abbreviations. Maps. Bibliography. Index. \$99.00 cloth.

Historians have traditionally viewed the independence of Brazil and the establishment of the only New World monarchy there as a decisive separation between Portugal and Brazil, attended by sustained antagonism between colony and metropolis. In *Imperial Portugal in the Age of Atlantic Revolutions*, Gabriel Paquette offers a brilliant refutation of this view of Luso-Brazilian history. Drawing on extensive archival work in Portugal, Brazil, Britain, and the United States, Paquette underscores continuities in the Luso-Brazilian world and explores the shared values and interests of Portuguese and Brazilian elites.

Paquette's analysis of the reign of Dona Maria following the fall of the Marquês de Pombal exemplifies his larger argument. Whereas most previous historians have seen the fall of Pombal as "a major disjuncture" that led to the abandonment of his reforms, Paquette argues that men loyal to Pombal (including his son, the Conde de Oeiras) and the reforms they introduced remained in place under the new administration, and that "the most distinctive change ushered in by Dona Maria's accession was the restoration of the aristocracy's rights, privileges, and immunities" (p. 35).

University education was a key means of integration in the Luso-Brazilian world. Brazilians joined the imperial bureaucracy through the study of law, medicine, and the natural sciences, principally at the University of Coimbra. This education produced a cadre of crown servants who shared a commitment to agrarianism (*agrarianismo*), a movement that promoted modernization within the existing imperial framework. A variety of state-sponsored institutions—most importantly, the Academy of Sciences, founded in 1779—served both to advance scientific knowledge and to advance the military and administrative objectives of the crown. Here Paquette convincingly revises received wisdom concerning the decisive impact of *estrangeirados* (men who relied on ideas from abroad) on Portuguese intellectual life, arguing that "foreign influences intermingled with Portuguese precedent in peculiar circumstances to create an original style. ... There was nothing meretricious about [the importation of foreign ideas]. Creative borrowing was a response to circumstances where tradition held sway" (pp. 46–48).

Brazilian independence was precipitated by the Napoleonic invasion of Portugal 1808 and the move of the royal court to Rio de Janeiro on British ships. These events are at the heart of Paquette's narrative and analysis, which are among the most perceptive since the publication of Manoel de Oliveira Lima's still-indispensable *D. João VI no Brasil* (1908). Among the consequences of the transfer of the court were the expansion of the population of Rio de Janeiro in general and of the crown bureaucracy in particular, and the flourishing of the arts and sciences in a city that Oliveira Lima called "a tropical Versailles." Brazil's new status as a kingdom and the corresponding loss of status of Portugal provoked sharp protests in Portugal and among Portuguese emigrants in Brazil. At the same time, long-standing ties between the Portuguese and Brazilian elites, heightened fears among whites in Brazil following the slave revolt in Haiti, and the presence of *quilombos* (communities of runaway slaves) in Brazil combined to discourage any sustained commitment to republicanism and to align Brazilians instead with their reform-minded interlocutors in Portugal.

By expertly mining the archives and the contemporary periodical and pamphlet literature, Paquette reconstructs from a new angle the familiar events of Brazilian independence. Dom João VI did not recognize the independence of Brazil until 1825, when he wrote to Dom Pedro, "I have ratified the treaty; you are not unaware how many sacrifices I have made for you. If you are grateful, you must work to cement the mutual happiness of these [two] peoples which Divine Providence entrusted to my care" (p. 195 and ff.). Dom Pedro would remain cognizant of his father's charge, and the so-called "rupture" that he introduced must be understood in the context of the spirit of reform and conciliation that characterized the Luso-Brazilian world throughout the decades following independence.

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Che on My Mind. By Margaret Randall. Duke University Press, Durham and London, 2013. Pp. 148. Bibliography. Notes, no index. \$19.95 paper. \$69.95 cloth.

This beautifully written reminiscence is "the intuition of a poet," as Noam Chomsky notes on the back cover. Randall is best known to me as a writer on revolutionary themes in recent Latin American history, but she is also a poet, feminist, photographer and social activist. She has taken advantage of her closeness to Celia Guevara, the younger sister of Che, and to his first wife, Hilda Gadea. She spent 11 years in the early, formative years of Cuba's revolution, and conversed with dozens of guerrillas. Such familiarity with Cuba and the guerrillas may not be unique among the innumerable writers on the century's best-known and perhaps most admired *guerrillero*, but no others have brought such sensitivity to the task. Her informal and engaging tone may be compared with what stands as a very different but complementary work, Michael Casey's recent book *Che's Afterlife*, which presents him as visual icon.

Randall starts with a critical view of how Cuba has developed, and how far it reflects or has reflected the spirit of Che. There is consensus here, but not enough by far. Fidel