

Southeast were met with enmity, indifference, and skepticism farther afield. This is shown to be true in Pernambuco and Rio Grande do Sul, two states gripped by political tumult (both endured federal interventions, in 1922 and 1923, respectively), whose contemporary and historical conflicts “drew on deep wells of regionalist identity and resentment” (85). The book also examines how immigrants and foreign residents used the centenary to “claim Brazil, in ways both tangible and ideological” (231). Although the book has the most to say about communities of Portuguese, Italian, and, to a lesser extent, German descent, it will serve as a useful point of departure for those wanting to understand other groups’ modes of self-assertion.

Bocketti casts a wide net in terms of source material. The bulk of his analysis draws on nearly 50 periodicals published across seven states and captures a broad swath of ideological persuasions and readerships. Particularly intriguing are the book’s 22 black-and-white images, which range from political cartoons to photographs of centenary celebrations throughout Brazil. These items are neither enumerated in a list of figures nor fully explicated in the text. The subordinate position of these visual texts is something of a missed opportunity because they offer important clues about those who attended and experienced such events, and how they, at the same time, might have left their own marks on these moments of “time out of time” (8).

The book will be of interest to both specialist and general readers. However, both audiences would benefit from having a timeline of the events cited throughout. For scholars in and of Brazil, the book deepens one’s understanding of the events and debates that presaged, or perhaps hastened, the collapse of the Old Republic between 1889 and 1930. Readers might ask whether the Revolution of 1930 and the rise of Getúlio Vargas were as inevitable as the book implies. It is also debatable when what might be called Brazil’s “long” (rather than calendar-bound) 1922 came to a definitive end. Whatever the case, Bocketti’s well-written and thought-provoking book leaves much to ponder regarding memory and belonging, particularly in the wake of the 2022 bicentenary.

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## BRAZIL AND GREEN REVOLUTION HISTORY

*Agriculture’s Energy: The Trouble with Ethanol in Brazil’s Green Revolution.* By Thomas D. Rogers. Chapel Hill: University of North Carolina Press, 2022. Pp. 287. \$29.95 paper.  
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Few history books address today’s policy debates over energy, farming, malnutrition, labor conditions, and the environment as fully as Thomas Rogers’s detailed examination of

Brazil's ethanol program (known as Proálcool) between 1975 and 1990. His well-researched study adds to a growing body of literature that posits a “long Green Revolution history” and places Brazil's within its twentieth century arc of modernization (12); it also starts where the author's previous award-winning book left off (*The Deepest Wounds*, 2010).

Rogers provides a rich, multi-vocal account of Brazil's agribusiness industry in the mid-to-late twentieth century. His first two chapters cover well-trodden ground regarding Brazil's pursuit of economic development based on an ISI model of industrialization. For many between the 1930s and 1950s, the farming sector was backward, and its primary function was to feed the nation's industrial workers. Others, though, believed Brazilian agriculture was destined for greatness. Although the nation's developmental ethos after World War II continued to emphasize modernization and industrialization, political leaders in the 1950s and 1960s began to change Brazil's agricultural policies as the Green Revolution brought high-yield seeds, fertilizers, pesticides, mechanized farming equipment, and foreign experts (primarily agronomists and economists) to the country. Central planning of agriculture soon became a prominent part of government policy as farming's rapid modernization significantly increased crop yields. In the 1960s, agriculture became central to Brazil's growing GDP as well as its national strength and security according to Rogers.

The military leaders who seized power after overthrowing President João Goulart launched Proálcool (the National Alcohol Program) in 1975 to incentivize the production of ethanol derived from sugarcane as a fuel alternative. Brasilia saw Proálcool first as a nationalistic energy policy designed to offset the soaring price of imported oil, and second as an agricultural one that would modernize farming. Cooperation between agribusiness, the federal government, and the state governments of São Paulo and Pernambuco enabled Proálcool within five years to become the “largest oil-substitution and renewable energy program in the world” (3).

Rogers rightly notes that Proálcool was just one part of the country's large-scale economic development policies that combined state and private interests. He does an excellent job explaining the consolidation of Brazil's agribusiness industry, especially its sugarcane sector, and the complex yet synergistic relationships it had with the nation's alcohol producers, chemical companies, oil firms, car manufacturers, and federal and state governments, as well as international lenders. Also, by covering the decades-long careers of two prominent sugarcane policymakers, Rogers's narrative refreshingly avoids a mundane history of faceless bureaucrats. By the 1990s, three-quarters of all cars on Brazilian roads ran on ethanol and 90 percent of new cars sold had alcohol engines. Despite these successes, Proálcool had a devastating impact on Brazil's working-class as well as its environment, which Rogers documents fully in the book's second half.

As with other Latin American countries that embarked on the Green Revolution, Brazil's shift from food to commodity (that is, cash) crops exacerbated the nation's pre-existing

socioeconomic problems, including land concentration, rural worker displacement, migratory labor exploitation, limited credit for small farmers, regional inequality, rapid and unregulated urbanization, falling production of staple products, high food prices, growing levels of poverty and hunger, and worsening levels of rural pollution, especially from wastewater. By the late 1970s, rural workers and their unions, academics, and environmentalists began criticizing Proácool and the dictatorship's implementation of agricultural policies without public debate.

In the 1980s, labor strikes produced modest gains for rural migratory workers, Brazil's growing environmental movement precipitated state and federal reforms, and intercropping sugarcane and vegetables addressed growing rates of malnutrition and hunger. Rogers rightly concludes that these changes did not go far enough. Understanding what went wrong during Brazil's first ethanol boom is critical because the country is currently in the midst of another, even as it models itself as a global leader in fighting climate change by producing renewable energy through low-carbon agriculture. Let's hope that this important book is read widely beyond academia.

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## COLD WAR-ERA DEVELOPMENT IN RURAL GUATEMALA

*On Our Own Terms: Development and Indigeneity in Cold War Guatemala.* By Sarah Foss. Chapel Hill: University of North Carolina Press, 2022. Pp. 316. \$99.00 cloth; \$29.95 paper; \$22.99 e-book.  
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Sarah Foss's book is an innovative study of Cold War-era development projects in rural Guatemala. Rather than focusing solely on project outcomes, Foss explores the complex interactions and negotiations that took place between aid recipients and local development agents, presenting community development as a dialectic. She convincingly argues that development efforts often reinforced state efforts to control, surveil, and racialize rural Mayan communities, but because indigenous Guatemalans were not passive recipients, development projects also provided opportunities for these communities to question racism and forge alternative definitions of modernity.

Each of the book's seven chapters spotlights a development project in a different community. This approach succeeds thanks to Foss's extensive archival research and her collection of over 60 oral histories from former development agents, indigenous community members, and military officials. These sources allow Foss to center each chapter's narratives around the actions and perceptions of specific historical actors and to construct community vignettes that are cognizant of events at the national and