

Connelly constantly shifts his study across continents and attempts to make connections between Algeria and the rest of the world because historical events do not occur in isolation. To better illustrate Algeria's relationship to other nations, the book includes a map of Algeria and its neighbors illustrating how the war not only spread across the country, but how the conflict extended to neighboring Tunisia and Morocco. In addition, Algeria's geographic location was of strategic importance for Western Europe and the United States during the Cold War. Connelly's study is foundational for understanding the history of European decolonization as well as the global dimensions of the Algerian War of Independence. Students and scholars researching and teaching World History will find his book invaluable.

Lucy Tambara

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Gilbert G. Gonzalez. *Culture of Empire: American Writers, Mexico, & Mexican immigrants, 1880-1930*. Austin: University of Texas Press, 2004. Pp. 245. Paper \$22.95.

Culture of Empire is an insightful analysis of the United States as an imperial power in Mexico. Gonzalez, a Chicano/Latino Studies professor at the University of California, Irvine, focuses on three specific areas: the economic conquest of Mexico by the United States, American literature illustrating the mysterious land south of the border, and Mexican immigration. Gonzalez notes that the economic colonization of Mexico was the first U.S. attempt at imperialism, which was executed in the late nineteenth century virtually without public knowledge or protest from anti-imperialist groups, because it was a peaceful conquest. Mexico was seen as a nation with abundant and profitable mineral resources, as well as other raw materials and American businesses did not hesitate to exploit the land and take advantage of the cheap labor. Their justification for crossing the border was an American variation of the white man's burden to civilize an inferior people through the promotion of democracy and capitalism. Gonzalez further argues that ethnic Mexican communities in the United States today are a result of American imperialism in the nineteenth century, when Mexicans began to migrate to the U.S. sent north by American businessmen as inexpensive workers.

Americans who ventured south in the mid- to late-1800s wrote narratives romanticizing old Spanish Mexico, inspiring increasing numbers of Americans to visit the strange, exotic and romantic land. As a result, thousands of Americans made the journey to Mexico via horse and wagon, and eventually the railroads.

Travelers influenced by pamphlets and novels noted that Mexicans were rich in culture, dance, music and crafts; however, they were intellectually inferior to Americans. In adding insult to injury, Mexicans were also seen as dirty, lazy, undesired, undependable, and backwards. This was characterized as the “Mexican Problem.” American businessmen, who by 1900 controlled Mexico’s mining operations, key agricultural regions, railroads, and oil production, treated lower class Mexicans accordingly bad. Elite Mexican businessmen fared slightly better but were characterized as children with money in their pockets, who could not be allowed to make decisions without white approval. American businessmen often transported their Mexican workers to the U.S. where they continued to receive low wages while establishing communities. Sadly, migrants encountered the same scrutiny in the United States by Americans as they did in Mexico by Americans.

Schools and other educational training facilities in the United States were influenced by American writers who depicted Mexicans as mentally below average but having excellent handy-man skills. Boys and girls were segregated by gender and taught to do menial jobs. While boys were taught carpentry and other artisan trades, girls were trained as future domestic servants in housekeeping and childrearing.

Gonzalez presents an interesting argument for the emergence of Mexican communities in the U.S. today. However, he neglects to mention the monumental impact of Mexican immigration to the U.S. during the Revolution. But readers who are new to Chicano or Latino Studies might find his work informative and stimulating. He certainly succeeds in historicizing the plight of Mexican immigrant communities in the U.S. today.

Jonathan Vera

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