

the coffee activity. Others of those descendants emigrated to the United States. Simultaneously, as the urbanization of the Central Valley intensified, numerous coffee farms were destroyed to make way for real estate development. In this context, the close connection between rural cooperativism and the PLN also began to disappear. Faced with these challenges, the Costa Rican coffee industry, since the end of the twentieth century, has been oriented toward the production of coffee for the gourmet market. As Gudmundson demonstrates, this displacement has been led, in some cases, by foreign entrepreneurs and transnational corporations such as Café Britt and Starbucks, and is based on a workforce of immigrant workers, especially Nicaraguans. Cooperatives, increasingly aging in terms of the demographic composition of their members, have joined this process. As a result of these changes, Costa Rica has now become an importer of lower-quality coffee to meet domestic demand, particularly that of the popular sectors.

Composed of five independent essays, Gudmundson's book presents some problems common to this type of compilation, such as the unnecessary repetition of some content and the lack of connection among the chapters. Without an introduction, its reading becomes even more difficult for a reader unfamiliar with the history of Costa Rica. In addition, Gudmundson omits the studies of historian Victor Hugo Acuña on the mobilization of small and medium Costa Rican coffee producers during the 1920s and 1930s to raise the price paid for coffee by the owners of processing plants (*beneficios*). By not considering these important contributions, Gudmundson loses a valuable opportunity to explore the connections between those struggles and the extraordinary cooperative movement after 1950. Despite these limitations, his new book, which recovers with particular empathy the memories of those who participated in the cooperative utopia, is a valuable and welcomed contribution to studies on coffee in Costa Rica.

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## SOMOZA-ERA NICARAGUA

*Students of Revolution. Youth, Protests, and Coalition Building in Somoza-Era Nicaragua.* By Claudia Rueda. Austin: University of Texas Press, 2019. Pp. 352. \$45.00 cloth.  
 doi:10.1017/tam.2020.25

Claudia Rueda, while a graduate student, wrote this comprehensive book on how Nicaraguan students during the Somoza dictatorships (Anastasio Somoza, 1937-47 and 1950-56; Luis Somoza de Bayle 1956-63; and Anastasio "Tachito" Somoza 1967-72 and 1974-79) fought for political legitimacy and then used that authority to shape the society around them. Of extraordinary value are the unusual sources to which professor Rueda had access: oral histories through interviews with young students,

advisers, parents, and university administrators; records in university archives; and flyers, publications, and student newspapers and correspondence. She also had access to the archives of the dictatorship, including spies' reports on students and the archives of the Ministry of Education and the Oficina de Seguridad Nacional. She also studied the US diplomatic files in the US National Archives.

Books on the Sandinista FSLN revolution tend to concentrate on the role of the guerrillas, the communists, farmers, labor unions, and the public university, and not on the students at the Catholic University who raised broader political consciousness. Youth played a pivotal role in the success of the Sandinista revolution. They were not only active in the revolution itself, but also tried to organize their society. This book also emphasizes the role of young women. Students had the unusual ability to spark wide mobilizations in Nicaragua, including nationwide strikes and urban insurrections.

The book is divided into chapters that focus on the origin of students' anti-Somoza consciousness between 1937 and 1944, the protests and repressions during the period of "democratic effervescence" (1944-48), the period of defending students' dignity (1950-56), "*la pequeña gran república*" (1956-59), the challenges of trying to reform the country in the midst of the revolution (1960-68), the radicalization of youth (1966-72), and, finally, the many difficulties between 1970 and 1979. When the last of the Somozas fled the country in 1979, he left behind a divided country. Nearly 50,000 had been killed, and 20 percent of the population had been displaced. The Somozas took with them a substantial part of the national treasure, so the Sandinistas had to organize a society from scratch.

Students in the secondary schools and universities had been central players in the struggle of the 1970s, and the government cracked down on them. Students of the 1940s like Pedro Joaquín Chamorro helped students in the 1970s through his newspaper *La Prensa*; thus, there were generational connections. Some students adopted Christian democracy, others Marxism.

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## EL SALVADOR

*After Insurgency: Revolution and Electoral Politics in El Salvador.* By Ralph Sprenkels.  
 Notre Dame: Notre Dame University Press, 2018. Pp. 484. \$45.00 cloth.  
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The year 1992 marks a watershed in the study of El Salvador's recent history. It was the year that a peace accord went into effect, drawing an end to the country's 12-year civil