Teishan A. Latner, *Cuban Revolution in America: Havana and the Making of a United States Left, 1968–1992*. Chapel Hill: University of North Carolina Press, 2017. xiv + 351 pp. (Cloth US\$ 39.50)

Teishan Latner's *Cuban Revolution in America* fills a large gap in recent writing about U.S. history. How he does this goes against the grain of history's division into distinct subfields. That segregation has impeded the writing of this kind of book, which cuts across immigrant history, diplomatic history, U.S.-Latin American relations, Latino history, African American history, and the history of New Left radicalism. To be clear: this is not a comprehensive narrative of the relation of American radicals to the Cuban Revolution since the late 1960s. That would have made a different book, one focusing on organizations and trends (the Communist Party and the New Left, the New Communist Movement, and the "Third World Left," as well as Trotskyists and social democrats). Latner pays little attention to organizational history, focusing on the nexus of social movements, alternative culture, and intergovernmental policy via interlocking case studies.

The book begins by resurrecting one of the New Left's last great ventures, the Venceremos Brigade that brought several thousand youths to Cuba in 1969 and after to do voluntary labor while engaging with the revolutionary process. From there, it shifts to examining how, in the 1970s, powerful rightwing figures in the United States such as Senator James Eastland of Mississippi, plus the FBI, targeted the Brigade as a Trojan Horse of Cuban-directed subversion. Maintaining the connection between dissent and policy, Latner then pulls off a bravura analysis of the post-1968 wave of airplane hijackings by social misfits and would-be revolutionaries seeking asylum, leading to the first diplomatic agreement between the Cuban and U.S. governments in 1973, since neither Castro nor Nixon approved of air piracy. The book's final chapters move beyond "the Long Sixties," first by examining the Antonio Maceo Brigade, an organization of young Cuban-Americans who challenged their own community's hard-line rejectionism, and helped bring about a halting reconciliation in the late 1970s between the Cuban *exilio* and Cubans on the island. It concludes with the most charged aspect of the U.S.-Cuban relationship through the present—the asylum granted to African American revolutionaries, in particular Assata Shakur, convicted of killing a New Jersey State Trooper in 1973, who escaped to Cuba in 1979. Latner argues for the impact that she and other exiles have had within the island, opening up the Revolution's approach to race, and for Shakur's iconic status as a symbol of defiance within Black America, helped by her quasi-familial relation to Tupac Shakur and the radical wing of hip-hop culture. Cuba's long-term relationship to African American radicals, from Robert

NEW WEST INDIAN GUIDE

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F. Williams to Stokely Carmichael, Eldridge Cleaver, and lesser-known members of the Black Panther Party and the Republic of New Africa, is the main continuity in Cuba's connection to the U.S. Left, and a through line of this book, so this is a fitting conclusion.

The strength of *Cuban Revolution in America* is its tracking of radical politics against aggressive U.S. policies toward Cuba, and the Cuban government's counteroffensives to modify that policy. It should be read by diplomatic historians, even if its main focus is the late or post-New Left, whether the Black Liberation Army as an offshoot of the Black Panther Party, or the Venceremos Brigade coming out of the Students for a Democratic Society and its Weatherman derivation. There is a larger paradox to the disconnected episodes of solidarity Latner traces. His assertion that "from 1959 until well after the decline of the Cold War, the Cuban revolutionary project remained the most consistent foreign influence on left-wing radicalism in the United States" (p. 6) rings true, yet since the Fair Play for Cuba Committee's demise circa 1962, there has been no ongoing organization, coalition, or network developing solidarity with the Cuban Revolution. Instead, discrete campaigns have developed on their own, and only one of those—the Venceremos Brigade—has lasted for any length of time; the major exception is the Pastors for Peace "Friendshipment" caravans, organized by the Interreligious Foundation for Community Organization since 1992, which would have been a worthy addition to this study. There is no equivalent to the Latin American solidarity movements of the 1960s–90s, or the "liberation support" movements for Africa that began in the 1950s. Sectarian Marxist-Leninist groups have claimed the formal "defense of the Cuban Revolution" with little political significance. Since the Cold War's end, the Cuban government has focused its outreach in the United States toward centrist sectors and agribusinesses anxious to gain access to their markets, while maintaining ties to leaders of the U.S. "peace and justice" movements and the Congressional Black Caucus. Explicitly leftist solidarity was simply not that useful, one surmises.

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