Anna Clayfield, *The Guerrilla Legacy of the Cuban Revolution*. Gainesville: University Press of Florida, 2019. x + 218 pp. (Cloth US\$85.00)

The Guerrilla Legacy of the Cuban Revolution is a fascinating account of how the leaders of the Cuban Revolution constructed popular legitimacy for their project and how that legitimacy has been maintained since they came to power in 1959. Anna Clayfield deftly refutes common representations of Cuba as simply a militaristic dictatorship, arguing that the military parades and revolutionary garb ubiquitous in Cuba do not explain the endurance of the Revolution or its leaders, and that the legitimacy of the Revolution has been sustained, rather, by the intersection of civil and military life. Many of the leaders in the Cuban government were former guerrilleros who presided over the new government and incorporated the principles of the Revolution into political and civil society. Clayfield uses discourse analysis to examine the power of language, imagery, billboards, monuments, and texts constructed by various constituents of the Revolutionary government to reveal how the guerrilla ethos has been actively disseminated since the government came to power.

Combining linguistic-based analysis with social and political theory provides insight into how both written and spoken discourse contributed to social change while maintaining the ethos of the Revolution. An analysis of ideological linguistic codes reveals that guerrilla values integrally linked to the ideological underpinnings of the Revolution have become hegemonic, maintaining the structure of the Revolution. Clayfield illustrates the process behind the reasons for statements being uttered, the practices that lead to those utterances becoming true, and the ways that truth is contingent on social, political, and historical circumstances. The social construction of reality in Cuba is linguistically mediated by an array of institutions, ministries, and Revolutionary organizations.

Clayfield examines a variety of official speeches and written material including the 1960 *Manual de capacitación cívica* (Civic training manuals), the *Instrucción política FAR* (Political education of the Revolutionary Armed Forces), and *Verde Olivo* (Olive green), the official magazine of FAR. She also draws on texts published by government institutions such as history books, newspapers and magazines, *Granma* (the official newspaper of the Communist Party), and *Bohemia*, the country's oldest general interest magazine founded in 1908. Applying Foucault's analysis of power, she illustrates the ways that recurrent language, texts, images, and "verbal acts" that were disseminated and reiterated in Cuba led to the guerrilla ethos becoming a defining feature of Cuban society from the dawn of the Revolution until the present.

Clayton's rejection of "militarism" as the driving force behind the sociohistorical legacy of guerrillerismo is compelling. Instead, she reveals the historical

interconnection between Fidel Castro, Ernesto “Che” Guevara, Camilo Cienfuegos, the rebels, and earlier independence movements in their victory over Fulgencio Batista. A new mythology that romanticized the guerrilla fighter as a man of the people was created and translated into a set of motifs that would characterize the Revolution and its enduring discourse. The newly heroic archetype was most notably personified by Che Guevara and in the renewed interest in the writings by José Martí.

In addition, the new revolutionary government was strengthened by an understanding that slogans and propaganda would not sustain the Revolution. As a result, agrarian reform, educational and economic restructuring, and an improvement in the lived experiences of previously oppressed Cubans began. In order for the Revolution to succeed and endure, average citizens, the peasantry, and the guerrilleros needed a common discourse that shaped the consciousness of the nation. For example, an examination of Castro's early speeches highlights the historical legacy of José Martí and situates the Cuban Revolution solely within Cuban history—a history in which the workers are responsible for the continuing struggle begun by the guerrilleros. This consciousness building and the way it has been historically articulated are the linguistic tools that underpin the continuation of the Revolution, and the ideological and practical focus contributed to the revolutionary praxis that continues to define Cuban society. Utilizing this discursive methodology, Clayfield examines the periods 1968–79, 1980–89, and 1989–2003. She convincingly explicates how language, speech, utterances, and acts of language evolved, allowing the guerrilla ethos to be transformed over the last 50 years in ways that reinforced the original principles of the Cuban Revolution. Clayton's rejection of “militarism” as the overarching explanation for the Revolution's enduring legacy is insightful and instructive. I highly recommend *The Guerrilla Legacy of the Cuban Revolution*, an extremely well-researched, well-written, and compelling book.

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