

Más allá de la tesis principal de la obra, ligada al estudio de los flujos para promover, según decimos, la integración de la población inmigrante, hasta cierto punto debatible desde otros posicionamientos (piénsese desde quienes abogan por una inmigración temporal, no duradera, enfocada a una reducción del volumen general y de su repercusión en la sociedad de acogida, a quienes plantean conceptos como ciudadanía transnacional y supresión de fronteras); la obra a que nos estamos refiriendo supone una aportación capital para cualquier estudio del fenómeno migratorio en nuestro país en los últimos años. En este sentido, si bien no presenta un elevado marco conceptual desde el tradicional punto de vista historiográfico si que constituye un recorrido amplio y exhaustivo por la inmensa mayoría de los rudimentos empíricos válidos para el conocimiento y análisis de un fenómeno tan controvertido como el inmigratorio, de ahí la obligada consulta que se impone para cualquier científico social.

Davis, Mike, *Buda's Wagon: a brief history of the car bomb*. Londres, Verso, 2007, 228 pp.

Por Daniel Alcalde Güelfo
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In 1920, after the arrests of Sacco and Vanzetti, an *offended Italian*, as Davis himself calls him in the book, put a horse drawn wagon in the main symbol of economic power in the United States, Wall Street. The wagon was loaded with dynamite and shrapnel. One year earlier, the following threat had been heard from some North American anarchist circles: *'You have shown no pity to us!. We will do likewise. We will dynamite you!'*. On that hot September day, something changed in the course of history. 40 people dead, 200 injured and enormous economic losses were witnesses to that change. As Orwell put it, 'A complex weapon makes the strong stronger, while a simple weapon –so long as there is no answer to it– gives claws to the weak.' Mario Buda gave claws to the weak.

Davis' work shows, without losing the typical dynamism of his writing, more complexity and order than usual. There is a possible explanation of this change in the structure of his discourse. While

creating theories concerning the use of such a savage and indiscriminate weapon as a car bomb, Davis has to describe "bloodbaths" continuously, in order to show the devastating effects of the use of this kind of weapon. However, it doesn't seem that Davis wants to forget about details, and in "Buda's Wagon" he offers us much more information with much less 'literary ornaments' than he normally uses. The extreme violence described in some paragraphs 'blows away' any 'fictional touch'.

Nevertheless, contrary to appearances, *Buda's wagon* is not a story of the *technology* but of its circumstances. Davis moves comfortably within the inconvenience of writing about something as controversial as terrorism. He manages to avoid all the traps that he could fall into. It is neither a scientific look at the evolution of a car bomb as a tool, nor a description of resistance movements which could have used it in that way. The car bomb itself is neither the subject of this book, nor its reason.

Davis' work is principally a work about oppression, imperialism and resistance. The genealogy of terror which he presents, helps to understand why some questions remain unanswered and shows a very hard view of the possible future of humanity.

But what has the 'poor man's force' made out of the car bomb *par excellence*?

First of all, Davis tells us that car bombs are cheap, as they can be stolen. In addition to that, they have a great ability to impact and surprise, because they can be put in almost any place without being detected until they have served their purpose. What is more, we can even choose the size of the bomb: from a bicycle filled with explosives, to a plane (a car bomb with wings).

Secondly, car bombs are, above all, striking. There is an important reason for that. In comparison with other forms of 'political propaganda', from a graffiti to an assassination of an individual, their existence is practically impossible to be denied. You cannot hide the fact that a car has exploded in the city centre. In the words of Régis Debray: 'they are manifestos written in the blood of others'.

In the third place, almost anyone can make a car bomb. A small research is enough to discover the methods of exploding a car (from fertilisers to small quantities of dynamite placed next to a full fuel tank). 200 euros of investment can cause millions of losses.

The fourth reason: the damage is practically sure and if you have little interest in 'who the victims might be', it is a tremendously useful tool.

The fifth argument is the outstanding 'anonymity' of the car bomb. With the weapon completely destroyed, it is highly improbable to find evidence against anyone.

The sixth reason is that a car bomb gives enormous sociopolitical importance to marginal groups who generally don't have to represent a broad sector of society.

The destructive power of car bombs reaches another sphere too. It is a brilliant tool to destroy the legitimacy of resistance movements, as Davis himself shows: 'they are equally effective at destroying the moral credibility of a cause and alienating its mass base of support, as both the IRA in Northern Ireland and ETA in Spain have independently discovered'.

Having explained the reasons, Davis moves on to depict the methods. During 22 chapters, we can witness the gradual darkening in the tone of his discourse as he advances chronologically. From the first detonations by the Zionist Stern Gang in occupied Palestine, to the masterly use of dynamite on the part of Viet Cong. From the Palestinian resistance, to the 'economic warfare' of the IRA. From the racist attack of the white supremacists in Johannesburg to the culmination: the twin towers and the war in Iraq.

The fact that creates real terror in Davis' work is the anonymity. How can you stop an attack carried out with a weapon which is impossible to be recognised as such? Baghdad is a perfect example of the uselessness of 'conventional' fight when the car bomb comes into play. In a city with over 6000 checkpoints and over 50 000 policemen to protect them, cars continue to explode every day.

What Buda's Wagon shows us, is that incessant impact of car bombs which is changing our lifestyle, our cities, and to a great extent, our societies. The fear of a nuclear conflict or 'bioterrorism' has no justification when our life can be threatened anywhere, without us even noticing the danger. Davis once again looks at the details which change the world and shows us how 'the weak got its claws'. This book is required reading for everyone interested in discovering how the necessity becomes the main force in development, how the terror is able to force evolution (or involution) of a

society and how, in confrontation with the latest generation tanks, 'intelligent' missiles and unmanned planes, the weak still have something to say. As Daniel Bensaid said once: 'Four centuries after Galileo, a science of disorder has asserted itself alongside a science of order'. The future is one of the car bomb, poor man's air force.

Del Arco Blanco, Miguel Ángel, *Hambre de siglos*. Ed. Comares, Granada, 2007, 513 pp.

Por Pedro Feria Vázquez
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La imagen atávica del hambre en Andalucía, la estampa del jornalero que Blas Infante tenía "clavada en la conciencia" y otros mitos del campo andaluz volvieron a aparecer con fuerza tras la guerra civil. A esa hambre estructural y "milenaria" se unió en esos años una carestía coyuntural provocada por los efectos de la contienda y los rigores de la autarquía, el rígido sistema económico impuesto por el franquismo. Un modelo que trajo consigo nuevos modos y relaciones de producción y estructuras sociales cuyas consecuencias se arrastran incluso hasta nuestros días.

De sobra conocida es la gran cantidad de bibliografía destinada a la guerra civil, que de año a año no deja de aumentar con nuevos títulos. No tan numerosa es la ocupada en el estudio de la "dura posguerra", el período que va desde el fin del conflicto hasta principios de los años cincuenta, cuando el régimen dio por concluido el racionamiento. De esta bibliografía, mucho menor es la que se ha acercado al tema desde un punto de vista científico, alejado de la memoria sentimental y las "canciones para después de una guerra" que tanto se han prodigado en los últimos años. En este paisaje, el libro de Miguel Ángel del Arco supone un primer intento de aproximación a los años de la posguerra en Andalucía de una manera seria y rigurosa, sobre bases empíricas y científicas y no sobre tópicos ni premisas puramente ideológicas.

Del Arco ha basado su investigación en el análisis en detalle de comunidades rurales concretas, evitando hacer uso de la frialdad y la distancia a veces excesiva de las cifras macroeconómicas, con el objeto de conocer con precisión cómo esas comu-