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**Abstract:** The article reviews the book "The First and Second Declarations of Havana," edited by Mary Alice Waters.

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anexo son prueba de ello, dado que los temas que presentan aluden directamente a la península ibérica. Sin embargo, el libro intrínsecamente va a contracorriente de esta visión. Las primeras trece obras presentan una modalidad específica del teatro conventual en la Nueva España, no un teatro “a la española.” Estas obras no pueden considerarse obra de “aficionados” (365) copiadas de un modelo peninsular. Al respecto, la aproximación de las autoras no llega a ‘descolonizar’ este tipo de teatro ya que busca enfocarse en las concordancias mientras que son precisamente las disonancias de este tipo de teatro con el modelo ibérico (o francés, o inglés, etc.) los aspectos más interesantes y enriquecedores para el lector, el crítico o el investigador literario.

*No sólo ayunos y oraciones* es una obra valiosa en tanto ofrece material que difícilmente podría haber llegado a ser difundido de no ser por la ardua tarea archivística de sus autoras y, aunque resulta tradicional en su metodología, es una puerta abierta a análisis más elaborados que indaguen en el abanico de posibilidades que ofrece el teatro novohispano del siglo XVIII.

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**THE FIRST AND SECOND DECLARATIONS OF HAVANA.** By Mary Alice Waters (ed.) New York: Pathfinder, 2007, p. 100, \$10.

For a book with a fairly complete, although doctrinaire, chronology of events in Cuba from 1952-1967, a glossary of terms that runs from “Antilles” to “Zapata,” a useful index, and six pages of black-and-white photos of the early years of the Cuban Revolution, the price is right. Obviously, however, this is not the work’s *raison d’être*. Its purpose is to present the revolutionary declarations of Havana—issued respectively September 2, 1960, and February 4, 1962—in a new, expanded publication, to provide an explanatory preface and footnotes for the texts, and to propose a connection to the present.

The themes and memories of the 1959 revolution continue to resonate nearly fifty years after the events. Che Guevara’s iconic image is visible around the world, the Center for Che Guevara Studies in Havana is flourishing, books and films about the *guerrillero* abound, and Guevara’s daughter, Aleida Guevara March, has a 2006 DVD about Che as father. In 2003, Cuba’s premier print-maker, Antonio Canet, produced a special edition of prints to commemorate the fiftieth anniversary of Fidel Castro’s assault on the Moncada Barracks, the event proclaimed in Cuba as the true beginning of the struggle to overthrow Batista. All of this is testimony to the continuing promotion of and interest in the early phases of the Cuban Revolution.



The professed goal of this slender paperback is to offer the declarations of Havana as guideposts to the movements for change throughout the Americas today. It proposes that the declarations serve as a response to questions about the viability of the political foundations of socialism, specifically Marx and Engels, and the role of capitalist classes and imperialism today in Latin America. As the preface states, Pathfinder perceived a need to make the texts accessible “to the new generations of militants who did not live the tumultuous revolutionary events in the heat of which these documents were forged and signed on to by millions” (12).

The first declaration of Havana was an emphatic answer to the “Declaration of San José” set forth in Costa Rica in August 1960 by the Organization of American States, a document which condemned both totalitarian rule in the Americas and intervention from outside the hemisphere. The second declaration of Havana defiantly noted the 1961 defeat of the United States-backed invasion at the Bay of Pigs and served as a response to the OAS expulsion of Cuba in 1962. In both cases the declarations were presented by Fidel Castro to mass rallies of Cubans gathered in the Plaza of the Revolution, and in both cases the crowds were depicted as National General Assemblies of the Cuban People.

The first declaration had nine “points,” which included a condemnation of the Declaration of San José and U. S imperialism, a rejection of what it called the perpetuation of the Monroe Doctrine, and a defense of the Soviet Union’s aid to Cuba and Cuba’s friendship with socialist nations. The declaration also condemned financial oligarchies, exploitation of the working classes, and judicial abuses as it proclaimed the rights of workers, peasants, students, Blacks, Indians, Women, children and the elderly. It also proclaimed “the right of intellectuals, artists, and scientists to use their work to fight for a better world” (31). The declaration affirmed the duty of the aggrieved to fight for their rights and to maintain solidarity, and it projected a common destiny for Latin America that would give voice to the voiceless. No mention was made of the rights of homosexuals or of the absolute right of authors and artists to create, themes that surfaced later with the Padilla case and the plight of Reinaldo Arenas, authors who were ostracized and/or persecuted in Cuba.

The second declaration was a longer treatise that opened with a quote from José Martí about the United States that signaled the defiant tone of the document: “I have lived inside the monster and know its entrails; and my sling is the sling of David” (37). This declaration linked the history of Cuba to that of Latin America as a whole, described the exploitation of the conquest, decried the capitalist system, and railed against the United States. Specifically, it admonished the Organization of American States for expelling Cuba from its ranks at the January 1962 OAS-sponsored meeting in Punta del Este, Uruguay, and it bashed the aims of the Alliance for Progress. This declaration proclaimed a great ideological battle between the “Cuban Revolution and Yankee Imperialism” (54). The second declaration also lamented the mistreatment of Indians in the Americas and the

suffering and persecution of Blacks in the United States. It pointed with indignation to problems facing Latin America: impoverished children, lack of education, untreated diseases, etc., and it insisted that the exploited masses would write a new epic for the continent.

The declarations, especially the second one, are repetitive and are heavily laden with rhetoric that seems dated, particularly in light of the realities of "post-Fidel" Cuba today. The models presented are from an idealistic past, long before the Soviet Union's farewell and withdrawal of subsidies from Cuba, before the truly hard circumstances of the Special Period, and before the 1994 exodus of *balseiros*.

Who could use this book? It seems an unlikely text for college courses in United States institutions of higher learning unless paired with an alternative reading to provide balance. It could perhaps serve as a resource for students looking for authentic source material from Cuba and offers many points that can be challenged. However, it would not be a significant source of information for academics who can read Spanish and do not need the footnotes and glossary. Mostly it provides a window on the past.

The book makes no identification of the editor's affiliation, but Mary Alice Waters is a socialist writer and a *New Internationalist* editor, and Pathfinder is a left-leaning press. This is a work with strongly-expressed points of view.

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