Feminism and the Mexican American Woman

By Yvonne Pacheco Tevis

Who is the Latina woman? A lot of people might guess she is the antithesis of a feminist. "A common knowledge is floating around out in the world that Chicanas are supposed to be more traditional," said Beatriz Pesquera, assistant professor of sociology and Chicano studies at the University of California, Davis.

Questioning that assumption, Pesquera and Denise Segura, assistant professor of sociology and Chicano studies at the University of California, Santa Barbara, are researching how employment affects the political consciousness of Latina (Chicana, Mexican, Mexican American, or Latin American) women regarding traditional roles, feminism, and ethnicity. Pesquera says that, "historically, it has been assumed that women's identity flows from the family." However, as more and more women work outside the home, "we spend at least eight hours a day doing these jobs," she said, "and all this bears upon how we begin to perceive ourselves."

Segura explains that "research on white women indicates that work has a 'liberalizing' effect," meaning that it leads to egalitarian views and a more individualistic ethic. She explains this occurs "because of the women's greater economic sufficiency, their lesser dependence upon men, and hence their expanded world view." Such studies until now had not been conducted on Latinas.

According to commonly-held stereotypes, the Latina favors traditional gender roles and gender ideologies. She hails from a patriarchal culture dominated by men and the Catholic Church. She accepts the dictates of women's traditional roles. Should she have a job, she considers it secondary to her main role as family caretaker. Therefore, she works a double shift, working outside the home by day and house-and-family-keeping at night. Pesquera and Segura wondered if this is really what Latina women are like, the way they think, and the way they think their lives should be. The two researchers have explored the question whether or not the beliefs of Latina women also are influenced by work.

Initially, they conducted a survey of Chicanas in higher education who were members of a Chicana advocacy group, Mujeres Activas en Letras y Cambio Social

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Tripping over the Practical on the Way to Truth and Beauty

A mong the many crises that the United States faces, there is a crisis of research. While the Constitution guarantees freedom of speech, only money assures that there is effective scholarly expression. But the funding agencies, whether public or private, have decided that only the 'practical' is important. Seeking immediate 'pay off', they have little interest in 'esoteric' subjects such as literature, history, and philosophy. Of what use are those fields? How are they going to change people's lives? Today the candids of research support projects that will exterminate caviar, encourage breast feeding, facilitate 'community development', improve language proficiency, or promote international understanding and cooperation. No one questions the importance of these activities, but should research support be exclusively or primarily focused on practical studies? And should universities, with their much-treasured historical independence from political influence, assume the agency for their priorities?

Lest the reader consider this special pleading by a historian, let me review the facts as I know them. Several years ago, the Reagan administration introduced a bill granting tax benefits to those who contributed to research, except in the areas of humanities and social sciences. Regrettably, the leaders of the nation's research universities supported the proposal, seemingly more concerned with protecting funding for scientific research than with protecting the integrity of all the disciplines.

The major foundations also decided to shift their emphasis to areas where they believed they could affect significant change. A survey of their programs indicates that they prefer projects that are both 'practical' and 'current'. The National Science Foundation, which has as part of its charge the support of social science, also tends to emphasize the practical, and, partly as a legacy of the Reagan administration, allocates little funding to the general area of social science. The Department of Education, which is the principal source of funds for international studies programs, has emphasized foreign language proficiency testing and 'professional linkages' rather than the study of foreign areas. Currently the National Endowment for the Humanities appears to be more interested in teaching—an area one would have thought the province of the Department of Education—than research, and, although the NEH has various programs, it also seeks to emphasize the practical, as its program on Humanities, Science and Technology suggests.

In general, the emphasis on the practical has come to the fore at the very time that there is a pressing need to support basic research—the generation of new knowledge—in all areas, but particularly in the humanities and the social sciences. A generation of scholars, those who entered the field after World War II, is about to retire. Universities and research centers will lose about 40 percent of their younger researchers in the next decade because of retirements. Younger scholars and today's graduate students face a bleak situation, one where basic research funding is becoming increasingly scarce. Who will replace those who retire? How will they advance their research careers? And how will our basic understanding of the world progress if all new work simply applies old knowledge? These are critical questions facing the research community.

If the lack of support for basic research is harmful for scholars in general, it is disastrous for those concerned with Latin America and with Hispanics in the United States. Funding agencies consider these topics marginal. Most of the money allocated is earmarked for 'practical' projects. The Ford Foundation, for example, whose earlier contributions significantly contributed to the study of Mexican history, decided to focus its activities in Mexico on community development, to the exclusion of basic research. Ford, or any other foundation, clearly has the right to define its own priorities, but if most, or all, funding agencies support only practical activities, they will force most research into that area. It requires money, even in the humanities and social sciences, to conduct research. And if the humanities and the social sciences have demonstrated anything, it is that human beings are complex and that their needs are more than simply material. All societies, at all times, have invested a significant proportion of their resources in the advancement and preservation of their arts and cultures. This has occurred because it appears that all peoples need to pursue truth and beauty. While there are profound examples of both truth and beauty in studies of Latin America and U.S. Hispanics, the current pattern of practical research funding contributes to an image of Latin Americans and the United States' Hispanics that is pathological. If one were to base one's analysis on the projects research agencies support, one would have to believe that we are essentially poor, uneducated, and sick. Negative attitudes which are widely held are the result of the emphasis on the 'pathological' and the virtual absence of public knowledge about the achievements of Latin Americans and United States Hispanics and their influence on American culture.

It is difficult for the American public to reach informed conclusions because the news media and, to some extent, on such themes as poverty, corruption, political instability, and the general malfunctioning of Latin American and United States Hispanic society. While human interest stories about Europe often glorify the continent's cultural achievements, comparable stories about Latin America highlight the fragile existence of slum dwellers.

As a result of these tendencies, American public opinion and the words of majority politicians reflect little truth about either the people of Latin America or the Hispanic society in this country. Major decisions which affect both groups are made by people who either are uninformed or, worse, misinformed. Consider, for example, the emotional debate about the terms Hispanic and Latino. I have read articles in newspapers and magazines asserting that the term 'Hispanic' was invented by the federal government to homogenize the 'Latino' population in the United States. This may be so, but the authors of those pieces seem not to realize that the term Hispanic is very old, while the word Latino is recent. After all, most Latinos, except those with Portuguese ancestry, possess a heritage that includes both Spanish and Indian culture. For nearly 500 years, the Spanish have explicitly acknowledged Indian culture as part of the larger Hispanic culture of the Spanish Empire. Most of us speak Spanish, while virtually none of us speak Latin. The term Latino or Latino was coined by the French (who had virtually no impact on the American world of Hispanic America) in the middle of the nineteenth century in an attempt to influence the former colony of Spain and Portugal. It refers to those people who speak a Romance language, that is, a tongue derived from Latin, such as Romanian, Belgian, Italian, Portuguese, French, and Spanish.

The place for Indian cultures in the concept of Latinism, at least as originally formulated. In the end, it matters little whether we in this country call ourselves Latino or Hispanic; what matters is what we understand why we do so.

In a similar vein, the 1992 quasi-election campaign revolved around the renaming of many myths. A typical story is that Spanish scientists opposed the voyage of Cristóbal Colón—Christopher Columbus—because they believed the world was flat. No educated Spaniard of the time believed such nonsense. What Spanish scholars asserted in 1492 was that the circumference of the earth was too great for ships then in service to reach India by going west without exhausting their supplies. Colón insisted that the world was much smaller. The Spanish scholars were correct; don Cristóbal Colón did not discover a land west of Europe he had not tripped over a land which the Europeans did not know existed.

The significance of that event is that it was not a person of Genoese ancestry—Italy did not exist as a nation then—at the service of the Spanish crown discovered a land which had never been lost, but that the representatives of one of the most advanced nations in Europe, Spain, entered into contact with societies that, until then, had been isolated. That fateful meeting led to many things—some tragic, others not—the most important of which was the forging of new multicultural, multicultural societies in the American continent. It is not insignificant that the nation of Latin America, Spain, Portugal, Italy, and France agree that the five hundredth anniversary of that historic event should commemorate the "Meeting of Two Cultures," while we in the United States are celebrating the "Columbus Quincentennial."

In recent years there has occurred inflamed debate about the nature of education in this country. William Bennett, first director of the National...
Endowment for the Humanities and subsequently as secretary of education, and Alan Bloom, to mention only the most prominent, have argued that women and minorities are undergoing the great Western traditions which are the basis of United States culture. This has led to emotional responses from women and minorities who have often assumed that "minorities" are not part of the great "Western tradition" that Bennett and other conservatives are seeking to protect. That is not true.

The culture of Spain, a significant aspect of Latin American and United States Hispanic culture, flowered in the sixteenth and seventeenth centuries and remained important later. Educated Latin Americans normally study classical civilization and are familiar with European and United States high culture as well as their own. Indeed, some have argued that the great Western traditions are more alive in Latin America than in the United States. While English-speaking people must make do with the old and outdated Leech translations of the Greek and Latin classics, Spanish-speaking people enjoy excellent modern translations of those same works, many of them published in inexpensive editions by the Universidad Nacional Autonoma de Mexico.

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(MALCS), regarding the women’s attitudes toward work, "including perceptions of how women are expected to handle access, retention, and promotion," ethnicity, and the feminist movement, says that Chicana academics who responded criticize what they consider sexual and racial barriers in the way of personal and professional advancement. However, they also criticize the feminist movement itself and argue that it mostly has been a white women’s campaign, with little input for Chicanas only in the form of trickle-down benefits. So they separate themselves from the American women’s movement and call themselves "Chicana feminists."

However, Pesquera and Segura expected highly-educated academics to be politically conscious of gender and ethnic equality issues. They suspected that not all Chicanas are allowed to challenge the boundaries of abominations of the practical. But federal agencies and private foundations must devote a greater portion of their resources to basic research in the humanities and social sciences, particularly with regard to Latin America and United States Hispanics. We are a complex people and integral to the evolution of U.S. culture. Ignorance of that fact leads to much misplaced policy and the conduct of "practical research" meant to alleviate the ill our people suffer by virtue of their perceived distance from a mainstream American culture that, in fact, is their rightful inheritance.

If funders, and therefore drivers, of research really want to make a difference, they must recognize that basic studies in the humanities and social sciences are essential weapons against ignorance. And I believe that few will deny that ignorance underlies most of the world’s miseries. If it will help to bring traditional research back into favor, perhaps we could recognize that it is, after all, very practical.

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Since the acculturation model predicts that the longer (in terms of generations) a person’s family has been in the United States the better off the individual she has received, and the higher the position she achieves at work, then the greater is the likelihood that she will adopt American behaviors and beliefs, including an individualistic ethic.

Most of the white-collar workers Segura and Pesquera surveyed are of working class origin and are the children of immigrants. While well-educated for Mexican Americans, said Pesquera, they are not highly educated when compared to the entire U.S. population. Following the acculturation model, one would not expect them to be particularly sympathetic to the women’s movement. This is not what Segura and Pesquera found. Pesquera’s survey will call into question feminists or say that they have good, good friends who are feminists, but they feel comfortable with feminism, Segura said. In fact, the survey indicates that at times the women themselves possess a feminist consciousness. Forty-three percent of the respondents report they have experienced discrimination at work either in getting a job, a promotion, or both. Nearly three-fourths attribute this discrimination to gender alone, or gender and ethnicity combined.

Thirty-four and one-half percent report having been sexually harassed; of that number, half reported the harassment or filed formal complaints. Most of the respondents (64.2 percent) believe that women have to work harder than men to get what they want out of life, but they also believe that women who work outside the home have a role in making power in the family than those who do not. Ninety-one percent had heard about the American women’s movement, and most (72.3 percent) believe it strives to improve the status of all women, although not specifically that of Latinas. And the largest percent—95 percent—believe men should talk equal responsibility for household tasks.

What people say and what they do, as Pesquera points out, can be different. Of the married women in the survey (60.1 percent), only 37 percent indicated that they better off at work. The household work equally; the majority, 55 percent, do the greater share. Their expressions of what they would prefer, however, of what they believe is right, do not reflect brooch-beaten females willing to keep to, or be kept in, their 'proper place'. Segura and Pesquera were highly surprised, and, to be frank, a bit delighted. It would seem that work—even clerical positions—has raised the political consciousness of these women. Segura writes in a report on her research that "the stereotype has developed that because of cultural factors Chicanas/Latinas women are less likely to adhere to feminist orientations or exhibit feminist consciousness. This view is not confirmed by our findings. Our current study challenges this stereotype and the acculturation model."

Pesquera and Segura’s research indicates diverse opinion among Latinas regarding feminism and racial barriers to advancement. The academics believe that, by virtue of their being female and Latina, they face roadblocks on the path to greater achievement. Segura explained, "The academics are critical of feminism for being focused mainly on the concerns of middle- and upper-class women—access to male-dominated professions, for example. Concerns often expressed by the working class and the poor, such as health care, are not emphasized."

Chicanas academics are also in direct competition with white feminists, who often have superior access to resources and publication outlets.” Hence they are highly critical of the status quo in both gender and racial areas and want to change it. "The proximity and competition often fuels their criticism of feminism’s contradictions regarding lack of attention to questions of race and class privilege," Segura added.

On the other hand, the white-collar Latinas workers seem to believe in the American meritocracy. If one works hard enough, one will get ahead. They "appreciate the feminist movement for striving for equality and for highlighting issues," said Segura, and, while critical of race or class barriers, they do not always see feminism issues in class or racial terms and are interested more in equalizing rather than discarding the status quo.

A dramatic departure from existing stereotypes concerns the white-collar women’s attitudes toward abortion and the Catholic Church. While 80 percent of the respondents are Catholic, the majority also favor legal abortion, Segura remarks that Chicanas can be Catholic and independent—women at the same time. In the survey, Segura and Pesquera asked if abortion is right under any condition (46.6 percent chose this pro-choice stance), right under certain conditions (46.6 percent took this conditional option), or never right (8.6 percent held this position). The numbers, said

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Pesquera, "give what they believe but not why." During interviews, Pesquera asked the women to "explain their attitude on abortion. We searched for them a platform to retract if they wanted."

She discovered that the women taking the pro-choice position were more likely to give short, definitive answers, such as, "I believe a woman has the right to control her body." The women who pressed the conditional response needed to talk about the issues more as though they were sorting them out as they spoke. Many consider abortion morally wrong for themselves personally, but separate that decision from the legal question. While they understand the Catholic Church's explicit opposition to abortion, they believe each person has a particular relationship with God and will be judged accordingly. Pesquera said, "There was a sense of trust that if a woman made a choice to have an abortion, it was best for her life at that time for economic and emotional reasons."

An interesting result from the interviews, in light of the patriarchal Latino culture, is that when asked if spousal disclosure laws—legislation that requires a married woman to obtain permission from her husband to have an abortion—are justified, 73 of 100 (73 percent) of the respondents answered "no." She continued, "The women believe neither law, nor religious belief, nor husband have veto power over terminating a pregnancy."

When answers were marked according to the circumstances under which abortion is warranted, the results were consistent with the opinions of the rest of the American population. Respondents were less willing to grant abortion because of economic problems or the failure of birth control. Pesquera said, "There's the feeling that you should be able to take care of these situations. Even though the respondents were conscious of unequal access that women and Chicanas/Latinas have to economic advancement, nevertheless they are raised in American society with the belief that you should be able to control your own destiny."

Another important section of Pesquera and Segura's research concerns the influence Hispanic worker advocacy organizations (HWOs) have upon members' attitudes. Most of the respondents to the survey report feeling "very satisfied" (30.8) or "satisfied" (39.8 percent) with their jobs. Segura and Pesquera surveyed from the larger sample a subgroup of women who belong to a Hispanic worker advocacy organization. These women report even slightly higher levels of satisfaction and commitment than those not belonging to such groups. Segura suggests that the fact of belonging to a group and thus having peer support and an avenue through which to express opinion and possibly influence events leads to greater worker commitment. For example, a majority of the women who complained officially about sexual harassment belong to HWOs. Perhaps rather than feeling helpless, they believe they had both the right and the power to take action.

Segura said that administrators tend to see HWOs as voices for the overthrown of institutions. However, her impression after interviews was that these women "did not have that real militant attitude. While the research has not been completed, it appears that the HWO women are slightly more conservative than the others. For example, although supportive of abortion rights, they would require more restrictions on abortion. Segura comments that when people feel strongly about an issue, they "may not be as much in need of more radical viewpoints." Segura expects that further research into this topic will suggest worker advocacy organizations as a forum through which workers may educate themselves and administrators may receive feedback "if the goal of an administration is an environment conducive to good morale as well as productivity."

The women in HWOs have expressed an ethnic self-awareness simply by joining. However, a certain amount of political consciousness regarding ethnicity is apparent in the responses from the total group of white-collar workers: The respondents feel a sense of loyalty to the Spanish language (56.4 percent bilingual in Spanish and English), support bilingual education in public schools (70.7 percent), and believe schools should teach Mexican and Chicano history (67.6 percent). Nevertheless, Segura said, "they are critical of those aspects of the Mexican Hispanic culture that do not encourage women's individual quests for high levels of education or occupational mobility."

They demonstrated that Segura and Pesquera call "ethnic fluidity." They live in predominantly Anglo neighborhoods (72.2 percent) and/or ethnically mixed neighborhoods (12.8 percent). Many intermarry (33.9 percent) with non-Hispanic men. The majority (85.7 percent) do not believe their children must marry people of Hispanic heritage (even though many commented in interviews they would prefer Hispanic husbands or wives). Also, most of the white-collar respondents use several terms to describe their ethnicity. Segura describes the use of ethnic self-identifiers as "situated," each term fitting part of the speaker's ethnic identity in different arenas. The preferred term is 'Mexican American' or 'Hispanic,' many considering the latter synonymous with 'Mexican.' "Interestingly, few respondents felt comfortable with the term 'Latino/.' " Segura and Pesquera write, "even though it is widely used in policy circles in California. The respondents indicate that the term 'Latino' properly refers to people of Latin American heritage as opposed to people of Mexican descent in the United States. 'Hispanic,' according to the respondents, refer to Spanish-speaking people or people who can trace ancestry to Spain." Segura and Pesquera conclude that the political overtones of the term, 'Hispanic,' specifically its often perceived emphasis of the European cultural heritage at the expense of the Indian, is not an issue for the respondents.

While those age thirty or over, remembering the Chicano movement, consider the term 'Chicano' adequate, most of the respondents do not feel it is useful. Pesquera explained that 'Chicano has become associated with radicalism, and, more recently, with a working class youth culture. 'Many people think it is gang related or do not want to associate with the working class,' she said. When Pesquera and Segura began to conduct intensive interviews with survey respondents, they found that what is important to those of Mexican descent is to be acknowledged as Mexican. They want to say, 'I am Mexican,' in spite of their belief that most Mexicans are disparaged by the larger American society. Segura says that the women place great store in "maintaining their Mexican heritage. While they have 'acclimated' and have adopted certain aspects of the American mindset, and while they do not maintain the culture of their ancestors (for example, they readily admit they do not speak Spanish as well as their parents), they nevertheless value their culture.

Perhaps it is the value they place in their culture and people that makes them want to open doorways for other Latinas. Segura says that the women believe that their very presence in a university, no matter whether they are Chicana or Mexican, is important. Segura said, "I am interested in the empowerment of all people, but especially Chicana, since I am one. I remember the excitement I felt when I first picked up an article by a Chicana that applied to my life."

As Segura and Pesquera outline in their report future directions for their research, they hypothesize "that Chicanas and Latinas may possess aspects of a collective orientation that informs their political consciousness. That is, they will express outlooks that are related to an awareness of the group status of Mexican female workers in the U.S.—all of which is related to feminist attitudes and orientations."

Pesquera and Segura plan to explore different ways to explain feminist orientations among Chicanas, working in a collective relationship between ethnic consciousness or worker consciousness and feminism. For now, what they do know is that the Latina working woman is not what people thought she was.
Mexico's National Archive Celebrates Bicentennial

Two hundred years ago, the Archivo General de la Nación in Mexico City was founded by viceroy Juan Vicente Gómez Pacheco y Padilla, second count of Revillagigedo. Within its walls are housed over 450 years of history, from the third decade of the 16th century, through the colonial epoch of the Habsburgs and the Bourbons, the national period initiated in 1821, to the present. The tremendous variety of material includes manuscripts, imprints of all kinds, maps, charts, drawings, recordings, photographs, videos, films, and sound tracks.

Partly as a bicentennial celebration and partly as the result of a tremendous cataloging effort of the archive's resources, a new Guía General was published in 1990. A big, handsome volume, the Guía gives a brief history and description of the archive. It compares the archive to a rich mine, and the user to a miner who needs proper tools to extract the important resources he seeks; the intent of the Guía is to be such a tool and to facilitate many uses of the archive. These may range from a scholar conducting research, to a composer seeking testimony to back up his property claims, and to a television producer needing period illustration.

The new Guía is the latest of many archive catalogues, the first prepared in 1867 by Juan de Dios Domínguez. In 1913, Herbert E. Bolton, a professor at the University of California, published the second catalog, Guide to Materials for the History of the United States in the Principal Archives of Mexico. The current guide is the most ambitious. It describes the 322 groups into which the collections have been organized. Nearly every page of the Guía displays a reproduction from the collection: floorplans, old drawings, and photographs. A sampling of the group headings themselves reflect the fascinating array of recorded information in the archive: Cane Alcohol, Roads and Streets, the Californias, Foreign Relations, Department of Oil, Benito Juárez, Ecclesiastical Justice.

The Guía provides a brief description of each collection, including its history, the time period covered, the number of records held, how the material is organized, and other complementary sources both in the Archivo General de la Nación and other archives.

This huge wealth of resources is easily tapped. One can have documents photocopied in a matter of days and the staff is extremely helpful. Access to resources is in part a result of the Mexican archive's move in 1982 to a new home, the huge former prison in Mexico City, Locumbierí. The archive had been located in the Palacio de las Comunicaciones but about 80 percent of the materials, uncataloged, were stored in various warehouses throughout the city. The move to Lecumberí signaled a new era for the archive.

Under the direction of Leonor Ortiz Monasterio, all the holdings have been gathered under one roof, and a tremendous campaign has been carried out to obtain materials held by other federal, state, and local governmental agencies, as well as private individuals and institutions. Although the entire collection has not been cataloged, most of it is now accessible.

A tangible outcome is the Guía, of course, which represents the latest success in a two-hundred-year commitment to make available to all Mexicans, and all people interested in Mexico, the wealth of material that records prosperity, the vibrant and varied history of that nation.

The Guía General may be ordered directly from the National Archive. Send a money order made payable to Archivo General de la Nación in the amount of $250,000 Mexican pesos or 75 U.S. dollars. If you wish the book to be delivered by certified mail, add $15 USD to the price for addresses in the United States, Canada, and Central America; $25 for addresses in Europe and South America; and $37 for addresses in Asia. Allow three weeks for delivery.

Mexico's First Exposition of Books on Chicano Culture

In Tlatelolco, the former monastery in Mexico City where Fray Bernabé de Sahagún wrote his celebrated history of the Aztec civilization, the First Exhibition of Books on Chicano Culture was held last November. Coordinated by Salvador Gélvez, librarians at the University of California at Santa Barbara, the exhibit was one of several events organized on the occasion of the award of the Order of the Aztec Eagle by Mexican President Carlos Salinas de Gortari. The Aztec Eagle is Mexico’s highest honor bestowed upon foreigners, and this marks the first time it has been presented to members of the Mexican American community.

The recipients were César Chávez, labor leader; Américo Paredes, historian and folklorist; and Julian Samora, sociologist.

The exhibition consisted of five hundred books, which will initiate a collection on Chicano culture in the Genaro Estrada Library of the Secretaría de Relaciones Exteriores (SRE—Department of Foreign Relations) in Mexico City. Various U.S. publishers, especially Arte Público Press, donated a significant number of their books. Gélvez said that such materials are difficult to acquire because they are published by small presses, are generated in limited printing runs, and tend to go out of print quickly.

Organizations both in Mexico and in the United States sponsored the exhibit. These included the General Office of Historical and Diplomatic Archives and the Program for Mexican Communities Abroad of the SRE, the Chicano Information Management Consortium of California, the Benjamin Franklin Library, the National Council for Culture and the Arts Border Office for Publications and Cultural Affairs of the Instituto Nacional de Antropología e Historia (INAH), and the Unversidad Nacional Autónoma de México (UNAM).

Javier Barros Valero, Mexico’s undersecretary of foreign relations, inaugurated the exhibit. He said, “Books are our memory and represent the aspirations and achievements of mankind. In them are melded in a manner which perhaps no other medium can, the most essential facets of cultures and societies. For this reason, there is no better way to understand the thoughts and characteristics of a community than to draw near to books.”
Teatro Nuevo Siglo Tours Europe

Photograph from the playbook for The Trials of Don Edwards

Last summer, Chicano theater artists Daniel Carmona, Teatro Nuevo Siglo, and Jorge Huerta, professor of theater at UCSD, performed in Europe. Their director was Jorge Huerta, professor of theater at UCSD. The company performed in Barcelona, Paris, Brussels, Osnabrück, Gernsheim, and Bamberg from June 18 to July 11, 1990. First and last performances were held in theaters; the rest in unusual venues: lecture halls, Louis XIXV ballrooms, and City Hall buildings, with the accompanying sound and staging difficulties. For several performances, after the railway car carrying the luggage had separated from the rest of the train, the company had to borrow and scramble together makeshift props. "Fortunately, what was irreparable remained with us," said Huerta. The luggage eventually was returned, and Teatro Nuevo Siglo, the performing name for the UCSD Hispanic American Theatre Program, carried on.

The Trials of Don Edwards was written by Daniel Carmona, a graduate student in the Program, which is the first and only graduate program in the United States to focus on Hispanic theater. The students receive the same training as in traditional theatrical study. "We veer off in production," said Huerta, "in which we're geared towards promoting Hispanic-American theater."

This year the group on its European tour, funded partially by UC MEXUS grant. In Gernsheim, the performance coincided with the Fourth International Conference on the Hispanic Culture of the United States at the Johannes Gutenberg University. "We mingled with Hispanics from all over the United States," Huerta said. Considered exotic by its audiences, the Hispanic theater company received enthusiastic reviews. By the time the performance reached Bamberg, Germany, it commanded standing room only in the 175 seat theater. "It was the best audience we had in the U.S. or Europe," Huerta said. He called the tour—performances, travel, and lodging with private individuals—"a wonderful experience in terms of exchange of ideas and educating about our cultures."

Triumph of the Hands Exhibited in Gorky Park

Judith Baca, creator of the half-mile-long mural, Great Wall of Los Angeles, Chicana muralist, and associate professor in studio arts at the University of California, Irvine, is immersed in the creation of another mural—this one designed to travel the world. When complete, World Wall: A Vision of the Future without Fear, will consist of fourteen panels, each ten feet high and thirty feet wide. They will be exhibited in a circle one hundred feet in diameter, with seven panels on the inside and seven on the outside. The project is sponsored by SPARC (Social and Public Art Resource Center), the nonprofit multicultural art center founded in 1976 by Baca, Donna Deitch, and Christina Schlesinger and directed by Baca ever since.

In designing the seven inside panels, Baca and her international team of forty-five students and artists wrestled with the problem of depicting an active image of peace. They sought to show all people working together to redirect human energy from militaristic aims to such efforts as health care, production of food, and establishment of a harmonious world. Through a 1989 Creative Activities grant, UC MEXUS partially funded the panel entitled Triumph of the Hands in which the people realize that in their own hands lies the power to stop the military machine. World Wall is an example of a public art form that draws on the Hispanic mural tradition at the same time that it reaches an international audience. The outside of the circle will be composed of seven panels painted by artists from seven countries to which World Wall will tour. The international exhibit opened in June 1990 at the five day PAND Festival (Performers and Artists for Nuclear Disarmament) in Joensuu, Finland. The first international panel added to World Wall was Dialogue of Alternatives by Finnish artists Juha Saasa, Sirkka-Liisa Lonka, and Aaro Mainiala. Later, the mural traveled to Gorky Park in Moscow, U.S.S.R. where 100,000 people viewed it over ten days. Soviet artist Alexei Bogor added another panel, The End of the Twentieth Century. World Wall will be exhibited in Washington, D.C. at the Smithsonian Institution's new Experimental Gallery from July 26th through October 1991. Future plans entail exhibitions in South Africa, Mexico, Japan, and Spain (coinciding with the 1992 Olympics).
U.S.-Mexico Cooperative Citrus Research

The cultivation of Mexican limes encompasses nearly 25,000 hectares and represents virtually all citrus grown in Colima. But lower fruit prices in recent years and the increasing threat of citrus diseases have necessitated a re-examination of presently grown citrus varieties and cultivation techniques. At the same time, the expanding use of irrigation systems in the prime coastal growing areas has presented Colima with the opportunity to diversify and expand its citrus industry. The tropical and subtropical conditions in Colima, suitable for most citrus, should favor establishment of new varieties, and the existing commercial infrastructure for handling citrus fruit will help facilitate this expansion.

An international research project to evaluate new citrus cultivars and rootstocks for the state of Colima has been developed by the Colima branch of the Instituto Nacional de Investigaciones Forestales y Agropecuarias (INIFAP) of Mexico, the citrus growers of the state of Colima, the United States Department of Agriculture’s National Clonal Germplasm Repository for Citrus (NCGR-Citrus), and the University of California at Riverside’s Citrus Variety Collection (CVC). The project is funded jointly by the Secretaria de Agricultura y Recursos Hidraulicos (SARH) and the Colima lime growers. Octavio Pérez-Zamora, director of INIFAP-Colima, will direct and coordinate the project. Representing the U.S. Department of Agriculture-Agricultural Research Service and the University of California will be Tim Williams, curator and research leader of the National Clonal Germplasm Repository for Citrus. The cooperative project involves the investigation of new and promising citrus types not commonly grown in Colima and the examination of new technologies for improving the existing Mexican lime culture. Germplasm, budwood, and seed of the specific varieties to be used in the experiments will be provided by the NCGR-Citrus and the CVC. The USDA-ARS Germplasm Repository, established at Riverside in 1987, has initiated a program in coordination with the University of California Citrus Clonal Protection Program (CCPP) for evaluating the disease status of collection trees and for establishing, through a disease elimination program, a protected collection of disease-free trees for use by citrus researchers throughout the world. The importance of using disease-free propagating material was a primary consideration in the development of the Colima project because the Colima area is relatively free from the major citrus diseases and as such may be vulnerable to introduced pathogens. Additional germplasm of local selections to be used will be supplied by INIFAP.

The experiments will be carried out at the Tecoman Experiment Station and at cooperating grower sites throughout Colima so that trees in the various trials can be evaluated under differing soil conditions. Rootstock used for the trials has been planted. Grazing of these rootstock will be completed in late 1991, followed by field planting of the trees in the late spring, 1992. First yields should occur in 1994 with preliminary results obtained in 1997. The project will continue to completion in 2000.

A new national project paralleling the objectives of the Colima project is being established now. Headed by INIFAP, this national trial will evaluate citrus and rootstock cultivars in several locations throughout Mexico. Once again, the USDA-ARS and the University of California will be working with INIFAP and SARH in the establishment of this project.

UC MEXUS Announces Grants for 1991

UC MEXUS is pleased to announce grants for 1991 for support of faculty research, development of collaborative research programs, creative activities, Chicana/o studies, thesis/dissertation research, and current issues research in areas of interest to the consortium. Awards totaling more than $200,000 have been made to 33 UC faculty and students under the following programs:

Development Grants

Development grants support activities essential to the development of major proposals to extramural support agencies for large research projects, conferences, exchanges, instructional development, and public education activities. Listed below are the principal investigators, home campuses, primary collaborators, and project titles.

- Burton, Julianne - Santa Cruz (Norma Khahn, Olga Najera-Ramirez - Santa Cruz; Carlos Montesvies - Regents’ Lectures, Santa Cruz) A Century of Meldrum in Mexico: Perspectives of a Popular Form.
- Carney, Judith - Los Angeles (Miguel A. Alkuri - Berkeley; David Barker - UAM-Xochimilco) Free Trade, Agricultural Transformation, and Gender.
- Dawson, Chandler R. - San Francisco (H. Bruce Oliver, John P. Whetser, San Francisco; Alejandro O. Clement, Enrique L. Grau - Instituto de Oftalmologia) Prevention of Blindness from Causal Infections in Mexico: A Case-Control Study.
- Flegal, A. Russell - Santa Cruz (Sergio A. Sunudo-Wihelmy - UABG) Heavy Metal Contamination in Pacific Coast Wetlands along the United States-Mexican Boundary.

Creative Activities Grants

Creative Activities grants support research and activity culminating in the creation of new works of graphic art, painting, fiction, music, dance, film, poetry, drama, or photography which are distinctly Mexican or Chicano in subject or style. The program is partially supported by funds allocated in response to the SCR 43 project. Listed below are the principal investigators, home campuses, and project titles.

- Curid, Tony - San Diego. Research and Development of Dyes for the Mexican Theatrical Project for El Teatro Campesino.
- Morton, Carlos - Riverside. Sueno un Domingo.
- Soto, Gary - Berkeley. The Pool Party, a Film.

Chicana/Chicano Studies Grants

Grants in this program support research and research development in Chicano/Chicana studies. The program is partially supported by funds allocated in response to the SCR 43 project. Listed below are the principal investigators, home campuses, and project titles.

- Grinshp, James I. - Davis. (Befalo Vanez, John Reed - Davis; Michael Kralen - Riverside) Invisible Indians: Mixte Farmworkers in California.
- Herrera-Sobek, Maria - Irvine. The Mexican/Chicana Pastorela: The Devil, Gender, and Politics in a Folk Genre.
- Valdez-Menchaca, Marta - Santa Barbara. The Role of Linguistic and Socio-cultural Factors in Facilitating Chicanos’ Preschool Adjustment.

Thesis/Dissertation Grants

Grants in this program support work leading to the master’s thesis or doctoral dissertation. Below are the UC student grants, home campuses, and project titles.

Announcements

Artes de México Festival

From September 14 through December 29, 1991, Los Angeles will host the Artes de México Festival to celebrate the cultural achievements of Mexico. The Festival will complement the exhibits, "México: Splendors of Thirty Centuries," at the Los Angeles County Museum of Art from October 6 through December 29, 1991. Other events include dances, film and video screenings, radio and television broadcast, lectures and conferences, readings, concerts, and theatrical performances. For more information contact Jiros Pérez, executive director, Artes de México, USC Civic and Community Relations, 835 West 34th Street, Suite 101, Los Angeles, CA 90005-0751. Tel: (213) 896-2990, 740-5400.

New Director for California Policy Seminar

Andrés E. Jiménez has been appointed director of the California Policy Seminar, a university-wide organization conducts a yearly, policy-research grants program and provides technical assistance to state government officials. The Seminar is convened by the president of the University of California, and, in the California legislature, the Assembly Speaker and Senate president pro tempore.

Scholarly Books from Latin America

Libros Latinos sells scholarly books from Latin America, Spain, and Portugal, and has over 60,000 titles in stock. Books are offered through catalogs and lists, organized by topic. In addition, the company will search for any book about the above countries and will assist in collection development. For more information contact Libros Latinos P.O. Box 1103, Redlands, CA 92373. Tel: (714) 792-8422.

Premio Iberoamericano Book Award

The Latin American Studies Association's Executive Council has approved the creation of the Premio Iberoamericano, an award for books published in Spanish and Portuguese. Books will be judged on the quality of the research, analysis, and writing, and their contribution to Latin American studies. Anthologies of selections by several authors and reprints of previously published books normally are not eligible. Eligible books will be those published from July 1, 1990 to December 31, 1991. All books nominated must reach each member of the Award Committee by February 1, 1992. The members and mailing addresses of the Premio Book Award Committee for 1992 are: Soli Saxon, Latin American Stud-

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Outstanding Book on Human Rights in the United States

An Arkansas human rights group, the Gustavus Myers Center, has honored Carlos Muñoz, Jr., professor of Chicano studies and ethnic studies at the University of California, Berkeley, for writing "an outstanding book on the subject of human rights in the United States." The book, Youth, Minority, Power: The Chicano Movement," was published in 1989 by Verso. Muñoz is the first Hispanic author to receive this recognition.
Chicano Art Collection at UC Santa Barbara

The library at the University of California at Santa Barbara has embarked upon the two-year Projecto CARIDAD (Chicano Art Resources Information Development and Dissemination) to highlight and preserve Chicano art. Spearheaded by Salvador Güereca, librarian of La Colección Tloque Nahuaque, the Chicano collection at UCSB, Projecto CARIDAD will involve the production of 18,000 slides of paintings, serigraphs, posters, mosaics, and sculpture by Chicano artists. According to Güereca, the material is available in the Chicano Archives at the University's Southern California Chicano Collection. The program's ultimate goal is to produce an art historical reference work on Chicano art.

Chicano cultural arts organizations in California and elsewhere have contributed slides of works in their collections to the UCSB project team, which will organize, process, duplicate, and catalog the work and prepare pertinent written information.

Silver Apple Award

Jon Silver, video production coordinator in social sciences and lecturer in education at the University of California at Santa Cruz, won a Silver Apple award at the 1991 National Educational Film Festival for his 15-minute documentary, "Dirty Business: Food Exports to the United States." The video explores the impact of agribusiness on Mexico's children, workers, and environment.

UCLA Center Has New Director

Following a one-year term as acting director, Norris C. Humluk, professor of history, was named director of the Latin American Center at UCLA.

Gómez-Pompa Joins Smithsonian Council; Named Deputy Chairman of IUCN Species Survival Commission

Arturo Gómez-Pompa, director of UC MEXUS and professor of botany at the University of California, Riverside, has been named to the Smithsonian Council, composed of twenty-five members selected from nominations made by the staff and the Council. For over 40 years the Council has guided the Smithsonian Institution in the development of its activities for the advancement of knowledge and popular understanding in art, history, and science. The Smithsonian Council acts as a continuing forum for such advice, with distinguished representatives from fields of research and public service of importance to the Institution.

Gómez-Pompa also has been elected deputy chairman of the Species Survival Commission by the Council of IUCN-The World Conservation Union. The Species Survival Commission, the largest commission of IUCN-The World Conservation Union, was formed in 1963 to provide leadership to species conservation efforts. Its 250 members in 137 countries provide technical and scientific counsel for biodiversity conservation projects throughout the world and also serve as resource governments, international conventions, and conservation organizations.

Mexico Cultural Institute Established

The Mexican Cultural Institute of Los Angeles has been established as a California nonprofit corporation dedicated to public service and located in Los Angeles, California. The Institute's principal goal is improved understanding between communities in Southern California and the people of Mexico via cultural, artistic, and educational exchanges. Acting director is Lorenza del Rio de la Kunda, cultural attaché of the Consulate of Mexico in Los Angeles. President and CEO of the Institute is Fernando Oaxaca, Los Angeles businessperson; chairman of the board is José Angel Pescador Osuna, consul general of Mexico in Los Angeles. Serving on the board of directors are Roger Díaz de León, director of the Program for las Comunidades Mexicanas en el Extranjero; Juan Gómez-Quintanar, professor at the University of California, Los Angeles; Ignacio Losano, retired publisher of La Opinión; Dionicio Morales, president of The Mexican-American Opportunity Foundation; and Fernando Viveros, deputy consul of Mexico in Los Angeles. For more information contact Mexican Cultural Institute, 123 Paseo de la Plaza, third floor, Los Angeles, CA 90012; Tel. (213) 624-3000/624-3082.

Winners of UCSD Center's Fellowship Competition

The Center for U.S.-Mexican Studies at the University of California, San Diego, has announced the winners of its twelfth annual residential fellowship competition. The Center's Visiting Research Fellows are made possible by grants from the John D. and Catherine T. MacArthur Foundation, the Ford Foundation, the Xerox Foundation, the Salk Foundation for American Volunteers, and the University of California, with general support from the William and Flora Hewlett Foundation. The fellowship selection committee consisted of twelve leading Mexican and U.S. scholars representing all of the social science disciplines and history. The scholars awarded fellowships for 1991-92 are John Bailey, political science, Georgetown University. Research project: "Center-Periphery Relations in Budget-Making and Candidate Selection: The Case of Nuevo León." in residence January - June 1992.

V Guadalajara International Book Fair

The fifth Guadalajara International Book Fair (Feria Internacional del Libro, FIL '91) will take place at the Expo-Guadalajara exhibition center, November 23 - December 1, 1991, in Guadalajara, Mexico. Highlights of this year's fair include the First Latin American Book Industry Fair (SLIR), November 23, 24, and 25; the awarding of the first Juan Rulfo Latin American and Caribbean Prize for Literature; the First Ibero-American Conference on Bilingual Education; and the Fifth Congress of Book Industry Professionals. For more information contact Publication Information Center, FIL '91, Hidalgo 1477 S.I., 4th fl., 39-130, 44170 Guadalajara, Jalisco. Tel: (36) 25-86-62, 25-22-27; Fax: (36) 25-73-59, 25-10-00.


In addition, the following guest scholars will be in residence at the Center during 1991-1992:


Rebecca Morales, urban and regional development, University of California, Los Angeles. Research project: "Concentrated urban poverty in the United States. Undergraduate research assistants offers $5,000 per student for research conducted by undergraduate students in collaboration with faculty and/or advanced graduate students. Dissertation fellowships provide up to $22,000 for full-time research directed toward the completion of the doctoral dissertation. The Summer Dissertation Workshop for Minority Students provides training in research design and analysis to assist students in developing a dissertation proposal. Application deadline is December 10, 1991. For more information contact Social Science Research Council, Research on the Urban Underclass, 605 Third Avenue, New York, NY, 10158. Tel: (212) 661-0280.
**Meetings**

**Call for Papers on Latino Issues**

Proposals are being accepted on the theme, "Breaking the Barriers with the Power of Numbers: The Latino Population and Its Political Future," for possible presentation at a conference to be held November 1-2, 1991 at Wayne State University in Detroit, Michigan. Papers on the following themes are encouraged: Latino urban politics, strategic planning for political empowerment, political relations between Blacks and Latinos, the future of Latinos in the two-party system, the promise of redistricting, the politics of grapes, the politics of free trade and immigration, the political options for Puerto Rico, and the politics of health care. Deadline is September 1, 1991. Contact Josué Cueto, Center for Chicano-Boricua Studies, Wayne State University, Detroit, MI 48202. Tel: (313) 541-0350. Fax: (313) 577-1274.

**VI Hispanic Medical Congress**

The Interamerican College of Physicians and Surgeons and the National Confederation of Hispanic American Medical Associations will present the VI Hispanic Medical Congress, September 26-29, 1991, at the El Paso Airport Hilton and Conference Center, El Paso, Texas. This year’s theme, Building Bridges to Political Power: Solidarity, Leadership and Change in Hispanic Health Policy, places an emphasis on the need to develop solidarity to exercise political influence in Hispanic health policy. The congress will be comprised of four tracks: scientific and clinical medicine; U.S.-Mexico border health issues; medical education; and health policy. For more information contact Linda Gresned, Conference Chair, Planned Parenthood of San Diego and Riverside Counties, 2100 Fifth Avenue, San Diego, CA 92101.

**Hispanic Symposium on Business and the Economy**

The University of Colorado at Boulder and the National Association of Hispanic Professors of Business and Economics invite submissions for the Sixth Hispanic Symposium on Business and the Economy, to be held in Boulder, Colorado, October 8-10, 1992. The theme of the conference is Hispanic Issues in a Global Environment. Proposal topics should be related to one or more of the following four tracks: regional trade alliances; management, marketing, and financial issues; Hispanic economic development; and educational issues. Submissions are due by January 15, 1992. For more information contact Professor Robert Oliva, School of Accounting, Florida International University, Miami, FL 33199. Tel: (305) 348-2581. Fax: (305) 348-2914.

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**Review**

**By Roderic At Camp**

F or years, academics have spoken of the need for improved intellectual exchange between Mexico and the United States, but in general, our work remains unshared, and unincorporated into the world of scholarly articles and reviews. As it begins its seventh year of publication, *MEXICO* has continued to provide the sole source of interdisciplinary work on Mexico from a U.S. and a Mexican perspective. Although all academic journals are open to Mexican scholarship, *Mexican Studies* is the only journal which has published numerous Mexican contributions, either in their native language or in English. A cooperative venture between UC MEXUS and the Universidad Nacional Autónoma de México, the journal offers North American academics a regular taste of Mexican scholarship in the same way that *Foro Internacional* and *Historia Mexico* have consistently offered U.S. interpretations to Mexican audiences. In this regard, *Mexican Studies* has provided an original contribution to the field.

One of the difficulties for an interdisciplinary journal is that no single discipline claims it as its own; nor does *Mexican Studies* have the advantage of the Latin American Research Review, by being the scholarly flagship of the major international association of Latin Americanists, in which dues and subscriptions are automatically intertied. Yet, the editorial leadership of *Mexican Studies* initiated and has sustained a journal focusing on a single country. Few World countries can claim such a distinction in the United States.

The scope of the journal is expressed in Jaime E. Rodriguez’s editorial statement, which appears in each issue: "Contributions may be interpretive, theoretical, or theoretical, but must contribute in a significant way to understanding of cultural, historical, political, social, economic, or scientific factors affecting the development of Mexico." Of the six broad fields mentioned, four received attention in the first year of publication. In fact, in certain fields the journal has built up a body of literature which not only contributes to the intellectual debate in the disciplines at large, but provides a certain longitudinal coherence to ongoing arguments. Indeed, it can be argued that *Mexican Studies* has been the major source for literature on certain trends in Mexican scholarship.

Most significantly, *Mexican Studies* has produced a notable body of work in the social sciences, particularly in contemporary politics, public policy issues, and political economy. While some of these contributions borrow from geographical, historical, and political science disciplines, they essentially analyze and speculate about the dynamic changes occurring in Mexico. A strength of the journal, reflected in its editorial policy, is that it reviews manuscripts promptly and publishes describing analyses quickly, thus offering its readership a policy forum for timely social-sciences issues as presidential changes, cabinet composition, international debt, and agricultural reform.

*Mexican Studies* has been able to accomplish for Mexico, through an adept and flexible editorial policy, what *International Politics and Foreign Affairs* does for the general foreign policy community. For example, the articles by Henry Schmitt and Wayne Cornelius, on, respectively, the foreign debt from López Portillo to de la Madrid, and economic austerity under de la Madrid, were topics of considerable relevance in the mid-1980s. The journal’s presentation of political-economic topics continues, including contributions on inflation, early industrialization, and technology transfer.

It can be argued that the special *Summer 1986 issue on technology transfer between Mexico and the United States made a major contribution to a bilateral policy debate. Some of Mexico and the United States’ leading analysts contributed the eight articles, which form a tightly-integrated evaluation of the topic. The issue remains the best published collaboration on the subject. Later, in the *Summer 1989 issue*, the journal added to this literature when José Seriñahí, rector
New Publications

Publications announced below may be ordered directly from the publisher.

Thrown among Strangers: The Making of Mexican Culture in Frontier California
By Douglas Monroy. University of California Press, 2120 Berkeley Way, Berkeley, CA 94720. Tel: (415) 642-6427. 1990, 355 pp., cloth, $29.95. Interprets the colonial history of the California missions and the settlement of southern California by Mexicans and then by Anglos. Among the primary sources used are travelers' accounts, missionaries' writings, and the reminiscences of Indians and Mexicans.

When Jesus Came, the Corn Mothers Went Away: Marriage, Sexuality, and Power in New Mexico, 1500-1846
By Ramona Gutierrez. Stanford University Press, Stanford, CA 94305-2235. Tel: (415) 723-9434. 1991, 544 pp., cloth $49.50, paper $16.95. Examines the Spanish conquest of America and its impact on the Pueblo Indians, interpreted in large part from their point of view, using marriage as a window on power relations, especially gender and power, domination and subordination.

Frida Kahlo: The Brush of Anguish
By Martha Zamora. Translated by Marilyn Sode Smith. Chronicle Books, 275 Fifth Street, San Francisco, CA 94103. Tel: (415) 777-7240. 1990, 144 pp., cloth, $29.95. Survey of Frida Kahlo's paintings illustrate the narrative of Kahlo's tempestuous marriage to Diego Rivera, her travels to the United States and abroad, her flamboyant style, and her political convictions.

Signs from the Heart: California Chicano Murals
Edited by Eva Spertling Cockcroft and Holly Barnet-Sánchez. Social and Public Art Resource Center, 885 Venice Boulevard, Venice, CA 90291. Tel: (213) 822-9550. 1990, 105 pp., paper, $14.95. Four essays by Chicano scholars describe, in this heavily illustrated book, the development and the historical, artistic, and educational significance of Chicano murals.

United States-Mexico Border Statistics since 1900
Edited by David E. Lorey. UCLA Latin American Center, University of California at Los Angeles, Los Angeles, CA 90095-1447. Tel: (213) 824-6534. 1990, 512 pp., cloth, $145.00. Includes quantitative data on all major aspects of life in the Mexican North and the U.S. Southwest, a time-series presentation for historical analysis, and interpretive essays on the border.

El estado mexicano y la CTM

Mexico: A Higher Vision; An Aerial Journey from Past to Present
Introduction by Carlos Fuentes. Photography by Michael Calderwood. ALTI Publishing, 4180 La Jolla Village Drive, Suite 250, La Jolla, CA 92037. Tel: (800) 2-TITLES. 1990, 192 pp., 150 aerial color photographs, cloth, $49.95. A series of full page, aerial, color photographs takes the reader to the length and breadth of Mexico, from the jade and turquoise seas of the Caribbean to the burnished deserts of Baja California.

Tesoros de la Gran Ciudad: Art and Symbolism of the Aztec Empire
By Eduardo Matos Montesera. Photography by Michel Zahal. ALTI Publishing, 4180 La Jolla Village Drive, Suite 250, La Jolla, CA 92037. Tel: (800) 2-TITLES. 1990, 180 pp., 140 original color plates, cloth, $39.95. Displays the sculpture on exhibit at the Museum of the Great Temple of Cholula, which was excavated from the Zocalo in Mexico City.

Movimientos de resistencia y rebeliones indígenas en el norte de México (1680-1821): Guía documental
By José Luis Mirafuentes Galván. Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México, Circuito Mario de la Cueva, 04510 México, D. F., 1989, 249 pp., paper. A detailed guide to materials in the Archivo General de la Nación on Indian rebellions in northern Mexico, including the present U.S. Southwest.
The 1988 Mexican Presidential Election

Edited by Edgar W. Butler and Jorge A. Bustamante

Westview Press, 5500 Central Avenue, Boulder, CO 80301. 1991, 264 pp., paper, $22.90 (Special Discount Price). Colorado residents add 3.75% sales tax. All orders add postage and handling: $2.50 for the book, $7.75 for the second book, and $5.00 for each additional book.

Impresos Novohispanos, 1808-1821, Tomo I y II


Movimientos populares en Nueva España: Michoacán, 1766-1767

By Felicio Castro Gutiérrez. Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México, Circuito Mario de la Cueva, 04510 México, D.F. 1990, 158 pp., paper. Study of the socioeconomic aspects of the great rebellion of 1766-67 in Michoacán. The first part of a larger study by Castro Gutiérrez on the widespread popular rebellions that erupted in New Spain during that period.

Memorias del Simposio de Historiografía Mexicana

Comité Mexicano de Ciencias Históricas, Apdo. Postal 91972, México 04600, D.F. 1990, 843 pp., paper, approx. $35.00. Proceedings of the Simposio de Historiografía Mexicana that took place October 1988 and sought to offer an overview of scholarship during the last twenty years about the history of Mexico. Over eighty scholars have contributed to the volume.

Historia, Antropología y Política: Homenaje a Angel Palerm, vols. I and II


México prehispánico.

Evolución ecológica del valle de México


Geriatric Fu: My First Sixty-Five Years in the United States

By Octavio I. Romano-V. TQS Publications, P.O. Box 9275, Berkeley, CA 94709, 1990, 256 pp., paper, $12.00. The migratory odyssey of Octavio I. Romano-V., anthropologist, author, editor, publisher, video producer, and professor emeritus of the University of California.

Rudeño A. Anaya: Focus on Criticism


Rise of the Mexican American Middle Class: San Antonio, 1929-1941

By Richard A. Garcia. Texas A & M University Press, Drawer C College Station, TX 77843. Tel: 1-800-826-8911. 1991, 256 pp., approx. $39.50. Focuses on the conservative Mexican exilic ricor in San Antonio between 1929 and 1941 who promoted a perspective of "Lo Mexicano" and a return to patria, and on the rising Mexican American middle class who sought a life of Americanism that stressed social integration, education, political rights and power, and economic betterment for both the individual and the ethnic community.

U.S.-Mexico Border Health Statistics

Pan American Health Organization, Field Office-U.S. Mexico Border, 600 N. Mesa, Suite 600, El Paso, TX 79902. Tel: (915) 541-6645. 1990, 136 pp., paper, $10.00. Provides a profile of the border area, the health situation, health resources, and migration, and statistics on health problems and other related topics.

RAND Corporation and Urban Institute Series: Research on Immigration Policy


The Modern Maya: A Culture in Transition

Photographs and text by Macduff Ev- erson. Additional essays by Dorie Reents-Budet and Ulrich Keller. University of New Mexico Press, Albuquerque, NM 87131. Tel: (505) 277-4810. 1991, 272 pp., cloth $45.00, paper $29.50. Macduff Evert- son has lived and worked with the Maya for over twenty years. His photos depict their contemporary lives and changing customs, which are inextricably rooted in the Precolombian traditions of the past.

Hispanic Writers: A Selection of Sketches from Contemporary Authors

Edited by Bryan Ryan. Gale Research Inc., 835 Penobscot Bldg., Detroit, MI 48226-4094. Tel: (313) 347-4251. 1991, 514 pp., cloth, $25.00. Provides biographical and bibliographical information on more than 400 authors from the United States, Puerto Rico, Cuba, Mexico, and the Spanish-speaking countries of Central and South America, as well as a limited number of authors from Spain who have influenced the literature of the New World.

The Chicano Anthology Index

Edited by Francisco García-Ayern. Chicano Studies Library Publications Unit, 3494 Distelhalle Hall, University of California at Berkeley, Berkeley, CA 94720. Tel: (415) 642-3859. 1990, 736 pp., cloth, $150.00. Indexes virtually every Chicano anthology published since 1965. With multiple sub- ject headings for numerous access points, each entry is also accessible by title and author.
Reality Económica de México 1991

Grupo Editorial Iberoamérica, Río Ganges No. 64, 06000 México, D.F. Tel: 511-2517; 208-7711. 1991: 700 pp.; paper: 230,000 pesos. Contains statistics on Mexico's economic activity, national accounts, the external sector, finances, prices, the exchange rate, wages, employment, the financial sector and international statistics.

Discovering the Americas. Working Papers

Department of Spanish and Portuguese, University of Maryland at College Park, 2215 Jimenez Hall, College Park, MD 20742. Tel: (301) 454-4055. 1989, paper, $3.00 each. The 1992 lecture series includes "Sahagún in the Limits of the Discovery of the Other" by Luis Villoro. "Los mitos fundadores garantiza de su reinterpretación" by Rubén Bariero Saguier. "Syncretism in Mexican and Mexican-American Folk Medicine" by Bernard Ortiz de Montellano, and "Writing and Reflection among the Maya" by Dennis Tedlock.

Indian Clothing before Cortés: Mesoamerican Costumes from the Codices

By Patricia Rieff Anawalt. University of Oklahoma Press, P.O. Box 787, Norman, OK 73070-0787. Tel: 1-800-625-7377. 1990, 256 pp., paper, $37.95. Describes Mesoamerican costume repertoires found in pre- and post-conquest pictorial data. Illuminates the position that the people of Mesoamerica, "dressed were identity.

Vision and Revision in Maya Studies

Edited by Flora S. Clancy and Peter D. Harrison. University of New Mexico Press, Albuquerque, NM 87131. Tel: (505) 277-4810. 1991, 248 pp., cloth, $40.00. New information on the ancient Maya and advances in glyphic interpretation point to the advent of a history based on primary historical documents as well as archaeological and anthropological evidence. Fifteen scholars address the potential for a new history, reconsider the relationships between agriculture, economy, and society, and present a case for a revised chronology.

The Architecture of Ricardo Legoretta

Edited by Wayne Attoe. University of Texas Press, Box 7019, Austin, TX 78713-7019. Tel: (512) 471-7231.

1990, 198 color and 93 b&w photos, $60.00. Amoosed drawings and photographs of twenty-five of Legoretta's works. Central to the book are commentaries in which Legoretta identifies some of the factors that impel his work: the need for mystery, the importance of light, and the craving for color.

New Journals

Mexico Business Monthly

Editor and Publisher, Karl Wageman. 52 Maple Ave., Maplewood, NJ 07040. Tel: (201) 762-1565; (800) 766-3949. Inaugurated February 1991, monthly, institutions $150, individuals $75. Covers key sectors of the Mexican economy, including agriculture, banking, energy, manufacturing, construction, transportation, tourism, and trade; features a calendar of upcoming events, a section listing new publications, and a data base section with economic statistics.

Film

Dirty Business: Food Exports to the United States

By Jon Silver. Migrant Media Productions, P.O. Box 2048, Freedom, CA 95019. Tel: (408) 728-8949. 1990, 15 min., color, 17 in. VHS, $100. Exposes the impacts of agribusiness in Mexico, including child labor abuse and harsh conditions for agricultural workers.

Sentinels of Silence: The Ruins of Ancient Mexico

Written and directed by Robert Amram. Produced by Manuel Arango. Music by Mariano Moreno. English version narrated by Orson Welles. Spanish version narrated by Ricardo Montalban. ALTI Publishing, 4180 La Jolla Village Drive, Suite 250, La Jolla, CA 92037. Tel: (800) 2-TITLES. 1990, 18 min., VHS, $24.95. First-time release in video format. Presents aerial views of seven archaeological sites in Mexico: Teotihuacan, Monte Albán, Mitla, Tulum, Palenque, Chicche Itzá, and Uxmal. Winner of two Academy Awards, as well as numerous other prizes.

The Bike

By Gary Soto. Silver Skates Publishing, 1000 Santa Fe, Albany, CA 94706. Tel: (415) 528-1302. 1991, 12 min., color, VHS, $159.00 including shipping. As a young Latino boy explores his neighborhood on his new bicycle, he encounters local characters and magic.

Birthwrite: Growing up Hispanic

Produced by Jesus Trevino, directed by Luis R. Torres, hosted by Cheech Marin. The Cinema Guild, 1697 Broadway, New York, NY 10019. Tel: (212) 246-5522. 1989, 57 min., color, all video formats, $255 purchase, $90 rental. Examines the work of several Hispanic writers and how their poems, short stories, and novels reflect what it means to grow up Hispanic in the United States. The writers profiled are Edward Rivera, Alberto Rios, Rolando Hinostroza, Judith Ortiz Cofer, Alejandro Morales, Lorna Des Cervantes, and Tato Laviera.

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