Indigenous Politics, the New Primitivism, and Responsible Research

By Brian D. Haley

The term "indigenous" has become ubiquitous in the past quarter century, as environmentalists, human rights advocates, scholars, and members of the media and public engage in a discourse on "indigenous rights," "indigenous knowledge," "indigenous resistance," and a variety of related topics. In July 1998, the chairperson of the United Nation's Working Group on Indigenous Populations declared the existence of a new "global indigenous community." In previous actions, the UN had declared 1995-2004 to be the International Decade of the World's Indigenous People, issued a draft Declaration on the Rights of Indigenous Peoples, and adopted resolutions on protecting indigenous heritage, land rights, and religious freedoms. Indeed, indigeneness itself—once by definition a localized condition—has gone global.

What does this world-wide attention mean to researchers working in indigenous communities? The indigenous peoples and cultures of developing countries are a popular topic with scholars, and University of California researchers have a long record of such work in Mexico. Since 1985, UC MEXUS has awarded 76 grants for research addressing—to various degrees—native peoples and cultures. The funded projects explore such traditional subjects as archaeology, colonial history and ethnohistory, rural development, household economy, linguistics, health, religion, and resource management, and less traditional topics such as indigenous imagery in Chicana/o identity, and the composition of new music. Many regions and cultural groups are represented in these studies. As examples, there are Brian McCormack's (UCSD, 1992) study of marriage, conversion, and ethnic identity at California's colonial missions, Mary O'Connor's (UCSB, 1995) study of the causes and consequences of conversion to evangelical Protestantism in Sonora's Mayo Valley, Scott Fedick's (UCR, 1992, 1995) studies in Maya archaeology in Quintana Roo, and Richard Lesure's (UCLA, 1996) investigation of the prehistoric spread of Olmec art styles across the Isthmus of Tehuantepec.

Among the most common topics of indigenous research supported by UC MEXUS are labor migration, transnationalism, agroecology, and indigenous rights. Given these emphases, it is not surprising that half of the projects focusing on specific populations involve Maya and Mixtec peoples of Chiapas and Oaxaca. This some-

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**Guest Editorial**

By Paul Sullivan

**Why Are You the Enemy?**

"Why are you an enemy?" my fellow asked. Actually he asked in his native language, Yucatec Maya. "Ba'antem enminigooch." By the time he came around to posing that awkward question, we knew each other well. I had lived for two years in his small village in Quintana Roo, Mexico, working on a project that required frequent contact with local authorities and representation in cultural anthropology. After a four-year absence I had begun visiting again, each summer for several years in a row. I had spent a lot of time with Miguel, going with him to fields or into the forest, accompanying him and his family to fiestas in other places, and just hanging out with him late nights on the stoops of village stores or on the village well court. That we were friends was well recognized by other villagers. "Where's your older brother," they would sometimes jokingly ask me, in allusion to the absent Miguel (though we were the same age), and they bestowed upon me the same nicknames they had given to Miguel's real younger brother.

The premise of his question—that I was enemy—was no surprise to me. The people among whom I lived in Quintana Roo were descendants of nineteenth-century Maya fugitives and rebels who had arrived in 1947 and for decades after made war against Yucatan, Maximilian, and the federal Mexican state. Though the famed capital of the rebel Maya, Santa Cruz, had been captured by federal forces in 1901, following generations had kept alive the memory of that past war and a sense of themselves as a subjugated people. Though they lived now in what they called the "Time of Freedom," they had sustained as well prophecies of dark times to come, of the return of slavers and of war, and of an end to the war ending more conclusively than the last. In the meantime, the vestiges of their former military organization were maintained, with every man and woman apportioned into companies, commanded in religious affairs by spiritual leaders bearing military titles, and with all villages affiliated with one another or the war-time cantons or shrine villages.

Miguel's question was not a hostile one, nor was I ever made to feel that villagers did not want me there. They were not ones to mince words, and if they didn't want me to learn their language, follow them to work, participate in their fiestas, and listen to their nightly conversation and story-telling; they would have made that clear. On the contrary, they received me well and treated me well, and we got along fine. But still, I was enemy. I was not them, but, obviously, an example of that other type of human-kind, the drab, the white man, the foreigner. Though today we could be friends, share food and labors and conversation, many of the villagers apparently believed that harsh times would come again, one day, and the primordial division of us and them would acquire once again its lethal import. Miguel was one of the Maya officers most responsible for maintaining such belief and the organization that reflects that belief, although our frequent, close contact had evidently caused him at least a moment's doubt about the necessary or primordial character of that age-old division.

I was enemy. I was born enemy. I would always be enemy. That they had not bothered me, if it didn't bother them. And it didn't bother them much. Today we were prophesied tomorrow of war and strife might never come. Besides, I knew I had come to do good, not harm; to listen to them and share with others what I had learned, with the vague expectation that mutual understanding and goodwill (an incontrovertible good, despite the villagers' occasional speculations upon my true, ulterior motives for spending so much time with them, they seemed also inclined to assume the best.

For scholars and researchers working elsewhere in Mexico or Central America, of course, it has seemed to matter more which side they are counted on as the neutral middle ground disappears beneath their feet. What is the researcher—especially the foreign researcher—to do in such politically-charged contexts?

Many field researchers are North American anthropologists, like myself. Since the Vietnam war, if not before, North American anthropology has overseen a deep vein of support and sympathy for the disadvantaged and oppressed. Attracted to that tendency, many of the current generation of anthropologists entered the profession in a world of frequent antico- lumbian struggles against colonialism, and civil war, we sought to make available to the public accurate information necessary for formulating wise and humane public policy. For many of us, that is still the nature of our advocacy. We learn about the world and teach about the world—those parts of the world to which the public might not otherwise turn its attention except in times of crisis. In recent decades my colleagues and I have adopted a more explicit stance of advocacy vis-a-vis the indigenous peoples suffering from poverty among whom they study. Somewhere along the way, advocacy moved beyond its earlier liberal form, towards more political, sometimes even political struggle—even armed struggle—of a leftish kind. The foreign student of other peoples sought to be one of them. We abolished that wall and share with others what we had learned, with the vague expectation that mutual understanding and goodwill (an incontrovertible good, despite the villagers' occasional speculations upon my true, ulterior motives for spending so much time with them, they seemed also inclined to assume the best.

Not all of my colleagues have followed that road, and among those who have, the students of Mexico and Central America have often been reproached for it. But several decades of civil war and guerrilla conflict in the region have contributed to politicizing our endeavors, it seems to me, in ways that undermine our fundamental research and educational purposes. And so it is in the, in Chiapas? Which side are the "Indians" on? Which side should be supported by anyone concerned about human rights? I fear that only the most avid, open-minded, skeptical students of the literature on that struggle will know that the answers to these questions are anything but clear, or even that the questions themselves are flawed. So too, it seems, for students of the civil war in Guatemala, most of whom will have learned that it was with Rigoberta Menchu they should want to stand, while reports that many Indians chose other paths in those difficult times.

When advocacy enters our research, then, it always seems to me that our research suffers too. When we are moved to champion the subjects of our studies, we turn our gaze away from their very human faults, transgressions, and limitations. Thus we become many puppets for our progressive political shadow plays, rather than complex human beings and no so much as individuals. One finds among our subjects grist for our favored views of the world and support for our political views, we decline to explore diligently for data that would contradict our views, and we fail to entertain alternative hypotheses to explain what we have found. (Hence the craze in cultural anthropology for finding "resistance" in every wink and under every rock.) When we become incapable of seeing the world in ways that confirm our beliefs and please our small circle of colleagues, we end up having little to say to another that is new or interesting and little to teach our students except how to mimic our way of talking and writing. (Unsurprisingly, undergraduates quickly learn that if it sounds good, it is good, and it gets a good grade.) Finally, when we become par- tisans, we jeopardize our welcome in the foreign lands where we study or among the contrary subjects of our research. To be sure, not every researcher-advocate falls into these traps. But younger scholars who have not yet fully internalized the rigorous standards of scholarly life may be prey to such tendencies, and one day they will be the teachers and the enforcers of what standards remain.

The notion among North American anthropologists that advocacy was, essentially, advocacy grew to be so strong (and from an ethical institution) that most of us belong—the American Anthropological Association moved tentatively to resign it in. An executive committee appointed to review the organization's code of professional ethics: They believed that while the committee understands and supports the desire of some anthropological researchers to move beyond disinterested research results and education to a position of advocation," the committee was compelled to note that "advocating from an anthropological research base is not the same as doing anthropological research. And the committee wisely observed that "theoretical researchers could not be expected, and should not expect, to determine what is and is not in the best interests of the people among whom we study."

Foreign researchers studying among the indigenous peoples of Mexico and Guatemala have no proper role as vocal advocates, nor as vocal partisans. Some, however, legitimate whatever struggles may appear to us to be. Even more, given our natural sympathy with the poor, the oppressed, and the struggling (that's why many of us went into anthropology), we owe it to our profession and to our students to adopt an explicitly critical stance, in order to keep ourselves honest and credible. In our academic circles, "critical" has come to mean un-critical of leftist or so-called progressive causes. I do not mean "critical" in that sense. Rather, by critical I mean that our investigations and our curricula must seek to challenge the reigning or popular assumptions and beliefs about the world, even if we happen to share those assumptions and beliefs. Where, then, are the studies that detail the views, experiences, aspirations, and fears of those people?
many Indians who happen to oppose the Zapataistas—whether by choice or by force—find themselves on the losing side. The outcome of these struggles will be decided by Mexicans—on that all Mexicans seem to agree. Our accounts of the processes of these struggles, if we study them with open, critical minds, may be valuable sources for future students of those struggles, useful guides for the future in the possibilities of human choice and action in the future. The kind of critical, but sympa-
thetic, neutrality I advocate will win us few accolades in the present. Seeking to be one with the "People" and to identify with, even advance, their "Struggles" has its rewards and (for the foreigner) few risks. And when we fail to choose the "right" side, when we write fails to support a group's image of itself, its past, and its projects in the present, some may come to call us enemy. Perhaps, in a way, that is what we are and must be. We are professional researchers, pursuing with uncompromising rigor a scientific or scholarly purpose that is foreign to the daily lives and purposes of most of our hosts. In my experience that does not mean we cannot still be friends.

Paul Sullivan received his Ph.D. in anthropology from John Hopkins University in 1983 where his dissertation examined apocalypic prophecy among contemporary Maya. He is the author of Unfinished Conversations: Mayas and Foreigners Between Two Wars (University of California, 1991), a detailed examina-
tion of the controversial relationships among anthropologists and the Maya in the Yucatan Peninsula from the mid-1800s until the present. Sul-
vilian has taught at the Universidad Iberoamericana in Mexico City and at Yale University. He is currently conducting independent historical research on the Caste Wars and Maya anthropology.

Indigenous (continued from page 1)

what unusual topical and regional emphasis reflects two strong and mutually reinforcing influences. First, following the global cultural trend, many students of rural class and labor issues have shifted their approach toward a model of politi-
cized ethnicity, particularly as this concern with identity is manifested as a vehicle for "indigenous resistance" and "indigenous rights" issues. Sec-
ond, environmental theory has embarked a novel, self-sustaining, highly-dependent ecological practices that emphasizes the roles of sacred and secular "indigenous knowledge" in environmental politics. Conse-
quently, this reformed class theory and environmentalism came together in a single strategic discourse of indigenous politics, embraced by many indigenous activists and inter-
national non-governmental organiz-
izations (NGOs) and legitimized by scholars for the broader public. There are important and worth-
while underlying goals here: a health-
ful and sustainable environment; equality under the law and tolerance of difference, self-determination, and the hope and confidence that spring from a sense of spiritual security. There can be no denying that Indige-
nous peoples frequently face and over-
found inequalities and difficult cir-
cumstances. Bringing these condi-
tions to light through careful research may effect positive change. Nevertheless, concentrating research in con-
temporary political hot spots on issues that are vulnerable to politici-
ization risks encouraging a romantic primitivism (belief in the superiority of "uncivilized" cultures) among researchers. There is growing evi-
dence that the consequences of this kind of rhetoric are not always so beneficial. In fact, many researchers are finding that the losers in this political strategy are indigenous peo-
ple themselves.

The Poles of Primitivism

Contemporary primitivism is little different from that diagnosed by Roy 
Harvey Peare (UCLA) nearly a half cen-
tury ago in his masterpiece, Sav-
agism and Civilization. That which is indigenous symbolizes the opposite of what was once called civilized, but

is now encapsulated in Western, 
industrial, colonial, or capitalist.
Civilization's defenders on the right 
envision a negative: indigenousness is Notward, traditional, an impedi-
ment to progress to be slaughtered, 
marginalized, or perhaps forced into 
conformity with national goals and 
ascertaining, that is, 
development projects. Civiliza-
tion's critics on the left project 
positive value onto indigenousness: it is the original and most enduring obstacle to capitalist hegemony, the archetype of environmental steward-
ship, and, for some, a protected piece of a pure and organic morality and 
spirituality. Peach, who hoped that 
his history of the two poles of primitivism "might serve as an acknowl-
edgment of the burden which the 
story it tells puts upon us," instead 
realized in the 1980s that "scholars 
are developing a new primitivism, 
envisioning the Indian once more as 
noble savage." This "new primiti-
vism" is an updated romanticism of 
The Left.

Some of my own research in Cali-
ifornia has addressed the creation and legitimation of indigenous tradi-
tionalists outside the region's Indian 
communities. These newcomers to 
indigenous identity have been unac-
quired legitimacy partly through the advoca-
cy of scholars and environmentalists 
engaged in political actions to protect 
archaeological and sacred sites and other 
environmental resources. As a result, 
however, the region's histori-
cal Indian communities often find 
themselves outmaneuvered politically 
and culturally by newcomers to 
indigenous identity, silenced, in 
effect, by the actions of anthropolo-
gists and environmentalists whose goals seem better achieved through 
alliance with the newcomers.

Debroy—illustrate how the interna-
tional success of Menchu and her tes-
timoneo silenced a contrasting ver-
sion of events told by her fellow vil-
agers. Similar problematic results have plagued indigenous politics in 
other parts of California, Australia, 
and Latin America.

One cannot help but wonder who is 
being silenced when only certain 
indigenous voices are enabled by 
outsiders to speak.

Summarizing the "risk for Indi-
ans" in conforming to outsiders: 
"notions of what Indians are like," 
anthropologist Beth Conklin writes, 
"indigenous actors who fail to con-
form to these images are categorized as corrupt and inauthentic, undermin-
ing the symbolic values on which 
their participation in transnational politics is based." Compounding matters, 
"this foreign framework does not necessarily coincide with indige-
nous peoples' own visions of them-
selves and their futures." The eagar-
ness with which many scholars ele-
vated the Zapataistas movement to the 
status of spokespersons for all of 
indigenous Mexico in the heady days 
following the 1994 insurrection, and 
the more recent revelations regarding the non-indigenous origins of 
the movement's top leadership, raise 
the same question. While crucial human 
rights and environmental issues are 
at stake in these cases, one cannot 
help but wonder who is being silenced 
when only certain indigenous 
voices are enabled by outsiders to speak.

The Challenges to Researchers

Scholars supported by UC Mex-
ico have confronted these issues 
and similar issues in a variety of 
approaches both to us and as we 
became more concerned with the 
risks of competing primitivisms. Oth-
ers have tried to reduce their own 
influence by careful methodology 
and attention to the politics of their 
various research sites.

Stephen Lewis's (UCSD, 1994) 
dissertation, Revolution and the 
Rural Schoolhouse: Forzage State 
and Nation in Chiapas, Mexico, 
1913-1948, addresses the mixed 
success of the federal Ministry of 
Public Education (SEP) in Chiapas. 
SEP's failings were greatest in Chi-
apas' indigenous communities— 
especially those of Tuxtla and 
Tonalá—where objected to the 
government's linguistic and 
cultural pedagogical agenda and 
nativism. Local ladino elites try-
ing to protect their turf were an even 
greater impediment to the SEP pro-
gram. Lewis recognizes the fluidity 
of Indian ethnicity in southern Mexi-
co, and observes that SEP discourses 
itself often invoked the noble/ignoble 
savage imagery of romantic primiti-
ivism. In effect, he states, "Instituto 
Nacional Indigenista (INI) adopted 
bilingual approaches but still failed to redress the structural 
inequalities that subordinate and silence Chiapas' indigenous 
communities. Lewis notes that where INI
applied to succeed, it relied on well-off, "cultural cauciques"—to circumvent actual local resistance to INI's program. The SEP and INI failures continued the silencing of indigenous communities in the region, and Lewis believes that he "threatened to lead to the Zapatista insurrection of 1994. Lewis provides only a hint as to how well the Zapatista movement's rhetoric and action represent the diverse indigenous communities of Chiapas. Anthropologists Michael Kearney and José Federico Besserer (Universidade Autônoma de México-Iztapalapa) similarly are investigating the dynamics of transnational Mixe community "in relation to recent and ongoing changes in the economies, legal systems, and cultural and political fields in Mexico and the United States."

Studies in indigenous agroecology are vulnerable to the new environmentalism, but they address significant issues of our time. Ed Taylor (UCD, 1997) is investigating "Biodiversity Loss and Development in the Yucatán," and especially the potential unintended loss of crop genetic resources stemming from NAFTA and other market reforms. An important question is whether traditional forms of Maya agriculture, which "endowed the Maya with exceptional local taxonomic and ecological knowledge, probably surpassing that of western science," will be lost due to post-NAFTA market-oriented developments.

An important research tool in the botany and agroecology of indigenous regions is local collaboration. It enables researchers and indigenous residents to learn from each other and forge productive partnerships, but it also can be an effective guard against the excesses of environmentalism. Arturo Gómez-Pompa (UCR, 1994) conducted collaborative experiments with local Maya farmers and fellow researchers from the Universidad Autónoma de Yucatán to learn what the farmers themselves considered to be the essential elements and planning considerations in making effective gardens. The project's larger goals are to design low-input sustainable land-use systems for the Yucatan Peninsula. Similarly, Ignacio H. Chapala (UCB, 1997) prepared for a field trip on the use of fungi in the sustainable management of high-diversity forests by collaborating in the field with a local indigenous group that uses fungi in forest management.

Some UC MEXUS scholars confront the problems associated with primate more directly. Scott Anderson (UCSF, 1996) assisted Robert Van Kemper of Southern Methodist University in conducting an anthropological research of Tzintzuntzan, Michoacán, continuing a 50-year tradition of research in that community. He also conducted his own study of aging, illness, and煊is among the town's residents. Anderson is sensitive to the "romantized visions of aging in other cultures" that sometimes appear in anthropological studies. In Tzintzuntzan he finds considerable illness among the elderly even by U.S. standards, but fewer symptoms of depression. He concludes, "Where Tzintzuntzan fails as a model for maintaining good physiological health among its elders, it succeeds in allowing the elderly to preserve as valued members of the community into advanced old age."

In an ethnographic study of women and artisan potters in Oaxaca, Ramona Pérez (UCR, 1995) had to contend with the problem of her research being used by local residents as a vehicle for furthering their own economic and personal interests, in "the hope that the ethnography would bring more tourists." Some local residents tried to position themselves as her authorities, while other community members contested these self-appointed authorities' right to micromanage portrayal of the community's "indigenous heritage to the tourists."

The responsible researcher accepts that academic work carries a certain authority over what constitutes primitive, or when its use is appropriate. The responsible researcher accepts that academic work carries a certain authority (regardless of how much rhetoric recently has been spent to contest that authority). Scholarly responsibility entails reflecting upon one's own work, and especially how it has been constructed, received, and interpreted by others. It cannot hurt us to consider, when researchers invoke the new primitivism, whether they are embarrassing indigenous peoples or unwittingly helping to rob them of chances for free engagement and choice.

Brian Haley is a postdoctoral anthropologist at UC MEXUS. He received his Ph.D. from UC Santa Barbara in 1997. His dissertation, Newcomers in a Small Town: Change and Ethnicity in Rural California, provided an ethnographic study of Chumash Tradition. "[Brian] Current Anthropology 38(3):701-734" co-authored with Larry W. Wilcoxson, has opened a dynamic discussion regarding the roles played by anthropologists, environmentalists, and policy makers in the contemporary creation of indigenous identities and the consequences of these actions (cf. 1998, Current Anthropology 39(4):477-510).
Challenging the U.S.-Mexico Relationship

"I would like to have a picture of the Berlin Wall coming down juxtaposed with the construction of the triple wall along the San Diego-Tijuana border.

- Jesus Silva-Herzog

Beyond the Crisis: Mexico and the Americas in Transition (Stanford University, 1987), he also directed the Bank of Mexico and the Center for Latin American Monetary Studies. He is currently a researcher-in-residence at the Coordinación de Humanidades of the Universidad Nacional Autónoma de México, where he is writing a book on U.S.-Mexico bilateral relations. His visit to UC Riverside was sponsored by the Office of the Chancellor, UC MEXUS, the UCR Department of Economics, the Latin American Studies Program, the College of Humanities, Arts and Social Sciences, the International Economic Conflict and Cooperation Group, and the Office of Governmental and Community Relations.

During his two-week residency, Silva-Herzog gave three public lectures at UCR. In "Mexico's Political

as it had with the protectionist policies previously in favor in the United States. Mexico-Herzog predicted that by the year 2000, the Mexican-origin population will be the United States' most important minority population, with the ability to affect both U.S. and Mexican elections, especially as new voting privileges for Mexicans with dual citizenship are formalized. The Mexican population in the United States also is no longer concentrated primarily in California and Texas. Today Mexicans and Mexican-Americans are powerful forces throughout the country. Silva-Herzog quipped, "Mexicans in a gradual, silent manner are regaining lost territory. They have a tremendous advantage now because the road is already paved."

On a more serious note, he stressed that there is no more important country to the United States than Mexico. The problem is that 99.9% of U.S. society does not recognize this. Resolving the difficulties in the U.S.-Mexico relationship relies on improving the understanding and knowledge of each country for the other. "We need to be better neighbors, better partners, and better friends."

In addition to his three public lectures, Silva-Herzog offered a seminar in development economics, visited political and business leaders in the Coachella Valley, attended a NAFTA meeting in Calexico, met with farmworkers and migrants in Mexicali, granted media interviews to local newspapers, and provided time to talk with faculty and students.

JUAN VICENTE PALMER, director of UC MEXUS, commented that "no other Regents Lecturer has ever been asked to address questions such as the underlying theme of Silva-Herzog's presentations was that Mexicans and Americans do not really know each other very well despite their shared history and proximity. It is the responsibility of the academic community to remedy this situation, said Palerm, beginning with providing ways and means to integrate and encourage scholars, scientists, and students to work in work that is meaningful to science and to both countries. "During his tenure at UC Riverside, Ambassador Jesús Silva Herzog has laid a bridge of frank dialogue that we must use if we are to make serious progress in our faculty relationships."

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Announcements

New Findings on Mental Illness among Mexican Immigrants

As Mexican nationals adapt to American society, their rates of mental disorder begin to soar, according to work undertaken by William Vega, professor of public health at UC Berkeley. In the largest study of its type, involving approximately 3,000 people, Vega found that acculturation to American patterns has detrimental impact on the mental health of Mexican immigrants. And the longer they have been in the United States, the worse it gets. Vega found twice the rate of mental disturbance among Mexican-Americans born in this country, compared to recent immigrants or Mexicans who remained in their homeland.

The report of the study was published recently in the Archives of General Psychiatry, the American Medical Association's primary journal in the field of mental illness. Co-authors were Ethel Aldrete and Ralph Catalano of UC Berkeley, Bohdan Kolassa of San Diego State University, Sergio Aguilar-Gaxiola of California State University, Fresno; and Jorge Caraveo-Aguilera of the Instituto Nacional de Psiquiatria in Mexico City.

The team found that, although the lifetime risk of being diagnosed with a mental disorder was less for new immigrants and Mexican nationals than for U.S.-born Mexican-Americans or non-Hispanic whites, the rate of mental illness climbed consistently after immigration, so that Mexican-Americans six years or more in the country for more than 13 years had nearly the same high rate as native-born Americans. "This is clearly a social effect," said Vega, "not a biological one. ... Mexicans come to this country with some sort of natural protection against mental disorder, and that breaks down very quickly in American society. In fact, it goes in one generation."

He believes this protection lies in the strength of Mexican families and the emotional support and security individuals receive from being imbedded in a family group, regardless of economic stress.

Multicultural Media: Call for Manuscripts

The editors of a Greenworld Press book, on multicultural media invite contributions focusing on the structure and operation of mass media that are controlled, significantly influenced, and owned by Latinas, Latinos, and Native Americans. The book will include reports of original research including case studies, critical essays and professional profiles.

Since the development of this five-book series spans the next six years, proposals for work in progress or planned may be submitted, but the latter must articulate stage of development and expected completion date. To obtain a list of specific topics, discuss ideas, or submit a manuscript or proposal, contact Alice Tat and Guy Meicos, co-editors, at the AHANA Project, Department of Journalism, Central Michigan University, Mt. Pleasant, MI 48859; fax (412) 774-1714; e-mail: ucla_hispanic@cmich.edu. Please include a statement on self-addressed postage envelope for acknowledgment of receipt or to request the list of topics.

Latinos, Media & Health

Studies show that many of the 29 million Latinos in the United States today rely on Spanish-language and other Latino-oriented media for information, particularly about health issues. At the same time, the country’s Latino-oriented media have grown dramatically in numbers as well as in influence. Yet, as compared to the general market media, much less is known about the coverage of health issues in Spanish-language and other Latino-oriented media.

In a series of three reports, the Kaiser Family Foundation, an independent health care research organization, provides new insight into how health is covered by national and key regional Latino-oriented media, as well as the role of all media today as information sources for Latinos on important health issues. Entitled What’s the Diagnosis? Latinos, Media & Health, the reports include the results of a national and three-region survey of Latinos’ use of the media as a health information source; a content analysis of news coverage of health issues in Latino-oriented newspapers, television and radio, news-focused on the priority given to health in publications and programming in six major U.S. markets with large Latino populations; and a content analysis of Latino-oriented women’s magazines on the subject of their coverage of reproductive and sexual health issues. The reports are available free-of-charge by calling the Kaiser Family Foundation’s publication request line at (800) 655-4KFF (#4100).

UCSF/Fresno Visiting Professorships in Medical Education

The Latino Center for Medical Education and Research at UC San Francisco/Fresno launched its first series of visiting professorships in medical education. The program invites Hispanic health scholars to share their research with faculty and the community and to serve as mentors for aspiring researchers. This year’s visiting scholars included David Hayes-Bautista, professor of medicine and director of the Center for the Study of Latino Health at UC Los Angeles’ School of Medicine; Enrique Fernandez, director of the Division of Medicine, Federal Bureau of Health Professions and executive secretary of the Council on Graduate Medical Education; Michael A. Rodriguez, associate professor at UCSF and associate director at the Pacific Center for Violence Prevention; Fernando Mendive, associate professor, chief of the Division of General Pediatrics, and associate dean for student affairs at the Stanford University School of Medicine; and David V. Espino, associate professor at the University of Texas Health Sciences Center.

The Latino Center for Medical Education and Research is located in Fresno, CA. It provides a focal point to address the persistent shortage and underrepresentation of Latinos (particularly Mexican-American) physicians in the practice community and in the medical school faculty and to stimulate research on health issues of special significance to Latinos. Some of the new programs created by the Center include a concurrent Master in Public Health (MPh) program for medical residents conducted in partnership with Fresno State University, minority faculty fellowships; research grants awarded to faculty, residents and students to work on health care issues that affect Mexican-American and African-American populations; and a research methodology training program for premedical students. The Center also is planning to create a health profession preparatory school at a high school where the student body is underrepresented in UC admissions. For further information about the Center or the Visiting Professorships Program contact UC San Francisco/Fresno, Latino Center for Medical Education and Research, 5110 East Clinton Way, Suite 117, Fresno, CA 93727; telephone (559) 252-2623; website: www.ucsf.edu/fresno/latinocenter.

North-South Dialogues

UC MEXUS is hosting a distinguished speaker series at UC Riverside for the 1996-97 academic year. Titled "North-South Dialogues: Conversations on the Shape of Local, Regional and National Cultures in Mexico and the United States," the series spotlights scholars who have developed transformative discussions among cultures and societies. Their work establishes new approaches and yields new insights about relationships between U.S. and Mexican society.


Roberto Melville, from the Centro de Investigaciones y Estudios Superiores en Antropologia Social y Politicas in Mexico City, presented comparative approaches and problems in binational anthropological research on water projects and rural communities with local institutions and individuals and are assisting in developing a personal research program on a wide variety of local topics and activities. This year’s program will initiate a collaborative project with local institutions to write a comprehensive ethnography of the Ensenada region.

The program is offered in two sessions: June 14-19 and July 12-17, 1997. The cost of a single session is $2,200 and for both sessions, $3,500. All costs are paid in advance. Preference is given to students with anthropology backgrounds, Spanish skills and who apply for both sessions. Applications with a $100 deposit (non-refundable upon acceptance into the program) are due March 5, 1999. For additional information contact Michael Winkelman, Director, Ethnographic Field School, Department of Anthropology, Arizona State University, P.O. Box 872402, Tempe, AZ 85287-2402; Tel. (602) 965-1057; Fax: (602) 965-7671; e-mail: michael.winkelman@asu.edu; web site: http://www.cals.asu.edu/lanes/ethno/baja ethnography.

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Baja California Field School

The Department of Anthropology at Arizona State University is entering the second decade of its summer program, the "Baja California Field School," in Ensenada, Baja California, Mexico. The ethnographic field program offers cultural immersion, intensive Spanish classes, and both undergraduate and graduate instruction in ethnographic field study, research methods, local cultures, indigenous cultures, visual anthropology and special topics. The research aspect of the program allows students to develop projects of their own interest or to participate in program research projects. The students are provided collaborative research experiences with local institutions and individuals and are assisting in developing a personal research program on a wide variety of local topics and activities. This year’s program will initiate a collaborative project with local institutions to write a comprehensive ethnography of the Ensenada region.

The program is offered in two sessions: June 14-19 and July 12-17, 1997. The cost of a single session is $2,200 and for both sessions, $3,500. All costs are paid in advance. Preference is given to students with anthropology backgrounds, Spanish skills and who apply for both sessions. Applications with a $100 deposit (non-refundable upon acceptance into the program) are due March 5, 1999. For additional information contact Michael Winkelman, Director, Ethnographic Field School, Department of Anthropology, Arizona State University, P.O. Box 872402, Tempe, AZ 85287-2402; Tel. (602) 965-1057; Fax: (602) 965-7671; e-mail: michael.winkelman@asu.edu; web site: http://www.cals.asu.edu/lanes/ethno/baja ethnography.
Films of the Americas at UCR
UC MEXUS, in cooperation with the Latin American Studies Program, Chicano Student Programs, and the Department of Hispanic Studies at UC Riverside, is sponsoring the film series "Películas de las Americas/ Films of the Americas." Screenings during the fall 1998 quarter included films from the Cine Mexicano/Experimental series, Lone Star, Donde, and El Norte. The films for the winter 1999 quarter are as follows:

January 11
Men With Guns by John Sayles
7:00 p.m.

January 25
Contemporary Cuban Cinema
7:00 p.m.

February 8
Double Feature
The Sixth Sun
A documentary by Saul Landau
5:00 p.m.
and
Viva Zapata
7:00 p.m.

February 22
Golden Age of Mexican Cinema
Mini-Festival
Mario Moreno (Cantinflas) in
Adiós Amelita (1946)
5:00 p.m.
and
Doñores del Rio in
Mexique Candelaña
7:00 p.m.

March 1
An evening with filmmaker
Paul Espinosa, producer of The Lemon Grove Incident, The Hunt for Pancho Villa, and The U.S.-Mexican War
7:00 p.m. (films to be announced)

All films are free and charge and will be shown in 1501 Humanities/Social Science at UC Riverside. For further information contact Andrew Wood, (909) 787-3566.

Meetings
Arizona-Sonora Health Services Conference
The conference "Organizing for a Healthy Economy: The Health Services Industry in the Arizona-Sonora Region" will be held January 15, 1999 at the Doubletree Hotel in Tucson, Arizona. Sponsored by the Office of the Governors, Arizona and Sonora and the Arizona-Mexico and Sonora-Arizona Commissions, the conference is intended to help develop a competitive health services industry in the Arizona-Sonora region, explore new opportunities for health providers, create a binational health services cluster organization, eliminate obstacles to transboundary health delivery, and attract new investment to the region. Conference topics include managed care, emergency services delivery; border health issues, cross-border health services delivery systems; development, marketing and distribution; cross-border medical education and certification; investment and financing of new business; legal and regulatory reform; and inter-institutional research initiatives. Registration is $125 for corporations and $75 for public agencies. For more information contact Health Services Conference, c/o Economic Development, University of Arizona, P.O. Box 210518, Tucson, AZ 85721-0158; tel: (520) 626-4446.

Cultural Borders Symposium
UC Riverside's Department of Hispanic Studies and the Center for Ideas and Society will host the symposium Cultural Borders of Latin America and Spain" on February 25-27, 1999 at UC Riverside. The conference will bring together scholars and writers from Latin America, Spain, and the United States to discuss cultural borders in the broadest sense. Planned panel discussions will examine the history of literary borders between Spain and Latin America, as well as north and south and Hispanic literary borders, Caribbean borders, and Spanish/Latin American peripheries and identity. All sessions are free and open to the public. For further information contact Raymond Williams, Department of Hispanic Studies, University of California, Riverside, CA 92521; e-mail: raymond.williams@ucr.edu.

Marla C. Berns—University Art Museum, Santa Barbara
(Chon Noriega, Rafael Perez-Torres, Los Angeles; George Lipsitz, San Diego). A History of Chicano Graphic Arts in California.

Stephen B. Brush—Human and Community Development, Davis (Hugo Pérez-Es, El Colegio de la Frontera Sur). Maize and Language Diversity in Mexico.


F. Lynn Carpenter—Ecology and Evolutionary Biology, Irvine (Sergio Palacios Mayorga, Universidad Autonoma de Mexico, Land Management Practices and Mycorrhizal Communities of Tropical Forest Soils.

UC MEXUS Small Grant Awards
The Small Grants competition is held three times a year to support special, one-time, short-term needs of researchers undertaking projects related to UC MEXUS goals. Listed here are the principal investigators, departments, home campuses, primary collaborators, and project titles of the recipients from the July and October 1998 competitions.


New Fellowships
Patricia Colunga, Universidad Nacional Autonoma de Mexico (Paul Gepts, Agronomy and Range Science, Davis). El Complejo de A. angustifolia: Variacion Genetica y relaciones en los Cultivos Derivados.

Javier Hernandez Lopez, Instituto Politecnico Nacional/Center of Investigation and Studies Superiors (José Wudka, Physics, Riverside). Estudio de Vértices Anomálos con 3 y 4 Bosones Vectoriales en los Procesos Z.

Angel Jimenez Illanes, Universidad Nacional Autonoma de Mexico (Larry Smarr, Scripps Institute, San Diego). Comparativo Study between Lagoons along the Coast of Mexico and Southern California.

Jose Perez Gonzalez, Instituto Politecnico Nacional/Center of Investigation and Studies Superiors (Morton Dena, Chemical Engineering, Berkeley). Ecología de Muelas de Cactales Lápidos y Polimórfos Pseudos.

Daniel Zúñiga, Universidad Nacional Autonoma de Mexico (Paul Gepts, Agronomy and Range Science, Davis). Estimación de los Cambios en la Diversidad Genética de Placetas vulgarios en el Area de Domesticación.

1998-1999 UC/CONACYT Postdoctoral Fellows
As part of the UC/CONACYT Agreement of Cooperation, CONACYT has selected five scholars and scientists to receive postdoctoral fellowship support at UC campuses and renewed four fellowships from the previous grant year. The fellowships are listed here, including graduating institutions in Mexico; hosting UC professors, departments, and campuses; and the titles of their research projects:

Renewing Fellowships

Rubén Flores Mendiceta, Instituto Politecnico Nacional/Center of Investigation and Studies Avanzados (Ames A. M. and Physics, San Diego). Heavy Quark Effective Theory.

José Eduardo Pérez Salazar, Instituto Politecnico Nacional/Center of Investigation of Studies Avanzados (Enrique Reza-Santmyer, Medicine, UC Davis). Role of MAP-Kinase in Agranul Mediated Cytochalasin Organization and Tyrosine Phosphorylation of Focal Adhesion Kinase (FAK) Crk-Associated Substrate (CAS) and Paxillin.

Marco Antonio Reyes Santos, Instituto Politecnico Nacional/Center of Investigation of Studies Avanzados (Philip M. Yager, Physics, Davis). Chaperonin Production at E63.


Thomas L. Rost—Plant Biology, Davis (Joseph G. D'Albryczt, Center of Investigation of Studies Avanzados). Developmental and Mutational Analysis of Lateral Shoot Initiation in Arabidopsis thaliana.
Funding and Fellowship Opportunities

Regional Fellowship Program in the Social Sciences

The Institute of International Education announces the new fellowship program for the Regional Fellowship Program for Graduate Students in the Social Sciences funded by the John D. and Catherine T. MacArthur Foundation, the Ford Foundation, and the William and Flora Hewlett Foundation. The program offers scholarships to Mexican and Central American citizens to pursue master or doctoral degrees in the social sciences outside their country of origin.

Fields of study for the fellowship program include sociology, history, political science, anthropology, law, economics, and geography. Priority areas are international relations, government and democracy, sustainable development, environmental studies, economic and community development, gender studies, human rights, urban and rural development, and reproductive health.

UC MEXUS 1999 Call for Proposals

UC MEXUS announces its 1999 grant competition for scholarly and scientific activities in the following subject areas: Mexican Studies (studies of Mexican history, society, politics, culture, and economy); United States-Mexico Relations (contemporary and historical studies of the economic, political, demographic, and cultural interactions between Mexico and the United States); and Chicana/Chicano Studies (the history, society, and culture of the Chicana population and its relations with Mexico and Mexican immigrants in the United States), and collaborative research between U.S. and Mexican scientists in the social, physical, biological, engineering, health, agricultural, and marine sciences, as well as in the arts and humanities (as they relate to Mexico, U.S.-Mexico relations, and Mexican origin populations in the United States).

The Institute annually provides funding for developing projects conducted by UC researchers or research teams; small grants for special, one-time, short-term needs; and dissertation research awards for UC graduate students. The 1999 call for proposals also includes UC MEXUS-CONACYT Grants for Collaborative Projects available to teams of UC and Mexican researchers for basic and applied collaborative research, instructional development, and public service and education projects that apply to public issues. The joint grant program was established under the UC-CONACYT Agreement of Cooperation in Higher Education and Research on July 25, 1997.

The deadlines for applications are March 1, 1999, for the UC MEXUS and UC MEXUS-CONACYT Grants; April 2, 1999, for the UC MEXUS Dissertation Research Grants; and February 5, June 4, and October 1, 1999, for the UC MEXUS Small Grants. For information and application forms, please contact the UC MEXUS website at www.uc.edu/~mexus/ or contact Kathryn Vincent, Assistant Director, UC MEXUS, Universitywide Headquarters, 3324 Obstfeld Hall, University of California, Riverside, CA 92521, tel.: (909) 787-3519, fax: (909) 787-3556, e-mail: Kathryn.Vincent@ucr.edu.

Student Research Grants in Earth Science

The Geological Society of America grants program provides partial support for research in earth science by graduate students at universities in the United States, Canada, Mexico, and Central America. In 1999, the GSA gave awards totaling over $23,000 to 34 graduate students for projects in geology, geological engineering, geophysics, paleoecology, and physical oceanography. Eight of the students were from universities in Mexico, and awards totaling over $6,000 were given to Mexican students. Awards range from $500 to $5,000.

Reports Received

Reports of activities supported by UC MEXUS convey the broad scope of interdisciplinary and collaborative research undertaken by UC and Mexican scholars. Recently completed projects include the following: Investigating the biogeography of the Baja California Desert, and the development of a visual mode to study the structure of the Earth. A preliminary assessment of the potential of this mode is described in the UC MEXUS publication, "The Structure of the Earth: Its External and Internal Features," by Edith L. Cooper-Anderson and Carlos Bonilla. Information and application forms for the next UC MEXUS call for proposals are available on the UC MEXUS website at www.uc.edu/~mexus/ or by contacting Kathryn Vincent, Assistant Director, UC MEXUS, Universitywide Headquarters, 3324 Obstfeld Hall, University of California, Riverside, CA 92521.
Johnnie Underwood-Hu — Ophthalmology, San Francisco (Jorge Valdés Flores, Instituto Politécnico Nacional). Cellular Mechanisms for the Development of Steroid Glaucoma. Collaboration to initiate studies on the molecular basis of steroid-induced glaucoma. The researchers had previously identified a tight junction-associated protein which was induced by steroids and associated with increased resistance in the eye. The results of the current study support the hypothesis that this protein is necessary for the development of tight junctions and fluid flow resistance in endothelial cells. They also indicate that it is important in the up-regulation of resistance induced by dexamethasone treatment.

J. Giles White — Botany and Plant Sciences, Riverside (Francisco J. Ibáñez-Perez, Instituto Nacional de Investigaciones Forestales y Agropecuarias, Durango). Pollination Biology of Wild and Domesticated Common Beans in Mexico and California. The study gathered basic information on pollination biology from wild populations of common bean in Durango, Mexico, and on the effect of insect 'trapping' of bean flowers on seed yield in four cultivated varieties of common bean in California. The project contributed to research demonstrating that in some years, seed yield in determinate (bush-type) cultivars of common bean could be increased up to 30% by bee visits in the production field.

Dissertations

María de la Luz Ibarra — Anthropology, Santa Barbara. "Creón Que Vi Tenemán Vidas": Migration, Alienation, and Resistance in the Lives of Mexican Household Workers. Undertaken in Santa Barbara, California, this ethnographic study examines how Mexican household workers are alienated within the labor force and what they do through everyday actions to resist alienating aspects of their jobs.

María Del Carmen Elizondo — Nursing, San Francisco. Mexican-American Women with Type II Diabetes Mellitus: Self-Management Descriptors in the Context of Age, Socioeconomic Status, Acculturation, Health Status, and Glycemic Control. Type II diabetes mellitus is a disorder of glucose metabolism characterized by a slow onset and progression of symptoms. The disease occurs at least twice in half lives more frequently among Mexican-Americans in comparison to non-Hispanics, especially with women, and with greater symptom severity. The study describes the relationships among age, socioeconomic status, acculturation, health status, and glycemic control in 44 Mexican-American women with Type II diabetes. The research includes additional exploration of self-management practices in the context of daily living.

Jessica Díaz — Education, Santa Barbara. Globalization and Social and Academic Integration among Latino Freshmen. An ethnographic examination of the challenges Latino students face while making an indefinite college life. Díaz argues that current conceptual models of student integration need to take into account Latino students’ background, personal and racial identity, characteristics, academic experiences, and campus racial climate.

Kathleen Laguná — Nursing, San Francisco. Preventing Low Birthweight: Cultural Influences on Mexican American Prenatal Care. A Community Study. An ethnographic study based in Watsonville, California that examines how cultural factors affect the pregnancy experience among Mexican-American women. The research stems from the unexplained differences between infant birthweights for Mexican-American and Mexican-immigrant populations.

Benjamín Range — Botany and Plant Sciences, Riverside. Botanical Studies of Yerba Maté (Anemopsis californica). Using approaches from biochemistry, cell biology, and ethno- botany, the dissertation examines various aspects of Anemopsis californica, a highly valued medicinal plant to the Native Americans in the southwestern United States and northern Mexico. The study looks at the plant's anesthetic properties, the location and storage of functional components in the plant, the chemical variation of these components in wild and cultivated plants, plant propagation and the synthesis of essential oils, and the relationship of Anemopsis to other taxa of the family.

Dolores Treviño — Sociology, Los Angeles. Agrarian Insurgency, State Policy, and the Self-Organization of Agrarian Capitalists: Mexico, 1970-1975. The dissertation examines the causes and consequences of land reform policies during the 1970s and argues that these reforms became a national phenomenon when the expansion of agrarian capitalism resulted in a widespread subsistence crisis for peasants. Emphasis is given to the effects of earlier Communist organizing, President Echeverría’s land reform policies in the 1970s, and the changing nature of the relationship between agrarian capitalists and the state as a result of the peasants’ insurgencies.

This page and opposite: Details of photographs of weavers from Oaxaca and Guerrero.
Review

Sex, Drugs and Death in the Land of a Thousand Dances

By Andrew G. Wood

A novel composed of jolting imagery and strong language, Alejandro Morales’ Caras viejas y vino nuevo shocked audiences when it was first published in 1975. Breaking with then-conventional literary techniques depicting character, time and place, Morales has led the way in “new wave” literature in recent decades. Indeed, Caras viejas y vino nuevo is meant to be felt as much as read.

“My first two books dealt with barrio life in ways that they had to be presented in the language of the barrio,” Morales told UC MEXUS in the Fall of 1989. Unashamedly painting barrio life in all its fullness, the novel presents a powerful emotional portrait of the complex culture and social relationships of the inner city. The neighborhood Morales creates is largely a wasteland dying a slow death after being abandoned by a society obsessed with “modernity” and “progress.” Correspondingly, the human tragedy he narrates is one in which the characters have little hope. Not surprisingly, Barrio on the Edge offers no shortage of degradation and psychological darkness.

Generally, the novel’s experimental narrative mixes hard-hitting social realism with a surrealistic rendering (often in the form of cinematic “snapshots”) of life in a predominantly Latino neighborhood during the late 1960s. Told from the perspective of two adolescent boys (Matoe and Julian), Morales gives us different views on the central themes of family, religion, culture and community. Over the course of the novel, we witness a variety of traditional social events including a wedding, a funeral, a dance, and a holiday party into which are woven a host of desperate encounters centered around sex, drugs and violence.

New Publications

Publications announced below are not distributed by UC MEXUS. They may be ordered directly from their respective publishers or through bookstores.

Dust jacket detail of the Getty Conservation Institute publication from which this NEWS issue’s weaving images were taken. Ordering information is on the newsletter’s back page.

By Ernest Preiss Edwards. Illustrations by Edward Murry Butler. University of Texas Press, P.O. Box 7819, Austin, TX 78713-7819. (Tel: 512-323-3206, 1998, 288 pp., cloth $35.00, paper $17.95. Jorge Amado’s stories of birds occur in Mexico and in the adjacent countries of Belize, Guatemala, and El Salvador. Of these birds, less than half are found in the United States, and many cross the border only a short distance into the southwestern states. This field guide contains detailed instructions for easy identification of all Mexican birds, including English, Spanish, and Latin names; a general range statement for each bird; its typical habitat and abundance; its physical characteristics; and 500 color illustrations.

By Letitia M. Garza-Falcon. University of Texas Press, P.O. Box 7819, Austin, TX 78713-7819. (Tel: 512-232-3206, 1998, 328 pp., cloth $35.00, paper $15.95. The popular image of the American South¬

tects—are identity and resistance in two Los Angeles communities.

By Mary S. Prado. Temple University Press, 1601 N. Broad Street, Philadelphia, PA 19122-6059. (Tel: 215-732-3333, 1998, 256 pp., cloth $29.95, paper $19.95. We will see children playing in a supervised playground or hear about a school being renovated, we seldom wonder about who mobilized the community resources to rebuild the school or staff the park. Based on the working-class, inner-city neighborhoods of Boyle Heights in Eastside Los Angeles and the racially mixed middle-class suburb of Monterey Park, the book tells the stories of Mexican American women from two Los Angeles neighborhoods and how they transformed the everyday problems they confronted into political concerns.

The Royal Road: El Camino Real from Mexico City to Santa Fe

By Douglas Preston and José Antonio Espinell. University of New Mexico Press, 1720 Lomas Boulevard NE, Albuquerque, NM 87131-1891. (Tel: 505-249-2737, 1998, 192 pp., cloth $55.00, paper $22.95. A stunningly photographed book that chronicles the history and documents the images along El Camino Real de Tierra Adentro, the Royal Road of the Interior, from pre-Columbian Mayan City to Santa Fe, New Mexico. The husband-and-wife author-photographer team traveled by car and horseback and on foot to trace this historic road through the long ago as a series of Indian trails.

Border Crossings: Mexican and Mexican-American Workers

By John Mason Hart. SR Books, 104 Greenhill Avenue, Wilmingtom, DE 19802-1897, (Tel: 604-727-9327, 1998, 243 pp., cloth $25.00, paper $18.95. A compilation of essays that explore the historical process behind the formation of the Mexican and Mexican-American working classes. The volume connects the

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history of their experiences from the cultural beginnings and the rise of industrialism in Mexico to the late twentieth century in the United States.

Women through Women's Eyes: Latin American Women in Nineteenth-Century Travel Accounts

Edited by June E. Hahner, SR. Books, 104 Greenhaw Avenue, Wilmington, DE 19803-1807; Tel: (800) 777-9837; 1998, 184 pp., cloth $55.00, paper $17.95. The nineteenth century was a period of peak popularity for travel to Latin America, where a new political independence was accompanied by honored travel restrictions. People traveled through Women's Eyes, and draws from ten insightful accounts by female visitors to Latin America during this time. Organized chronologically, the accounts range in time from the independence period to the end of the century. Their destinations extend across Latin America from the Caribbean to Chile, with the greatest concentration in Mexico and Brazil, the principal centers of attraction for foreign visitors.

California Latino Demographic Databook

By John Stiles, Jonathan Cohn, Zachary Elkins, and Fredric Gey. California Policy Seminars, University of California, Berkeley, 901 Zoom Hall, Suite 202, Berkeley, CA 94704. Tel. (510) 443-6336, 1998, 215 pp., paper $30.00. This second edition of the 1993 demographic databook provides a more detailed, accurate, and current look at California’s Latino population based primarily on the 1990 decennial census, as well as on newly collected and released data from other sources. The chapters include the size, growth, and distribution of California’s Latino population; age, sex, and household characteristics; language and education; employment and occupation; and industry; income and poverty; and political participation and citizenship.

My Life in the Old Army: The Reminiscences of Abner Doubleday

Edited and Annotated by Joseph E. Chance. Texas Christian University Press, University Publishing Company, College Station, TX 77843-4354. Tel: (800) 826-8971, 1998, 414 pp., cloth $27.95. Often thought of as the inventor of baseball, Abner Doubleday was first and foremost a soldier. The volume is comprised of previously unpublished writings with an emphasis on Doubleday’s tour of duty during the Mexican War.

Prets, Power, and Politics: Religion and Nation Formation in Guatemala 1821-1871


History and Mythology of the Aztecs: The Codex Codex Códice


The Cristal Experiment: A Chicano Struggle for Community Control

By Armando Navarro. University of Wisconsin Press, 2537 Daniels St., Madison, WI 53715-6772. Tel: (800) 829-6559, 1998, 456 pp., cloth $55.95, paper $22.95. Amidst the turbulence of the 1960s and early 1970s, the Mexican-American community of the agricultural town of Crystal City, Texas (Cristal in Spanish) staged two eleventh revolts, each time winning control of the city council and school board. The Cristal Experiment presents a comprehensive examination of the rise of the Chicano political movement in Cristal, its successes and conflicts (both internal and external), and its eventual decline.

Pretz, Power, and Politics: Religion and Nation Formation in Guatemala 1821-1871

While writing this book, Urrea realized that he was actually selling to tell his own story, exercise his own demons, and come to terms with his own turbulent childhood.

Crowning Borders: Changing Social Identities in Southern Mexico

By Kimberly M. Grimes. University of Arizona Press, 1230 N. Park Ave., Suite 102, Tucson, AZ 85719. Tel: (800) 426-3797, 1998, 204 pp., cloth $45.00, paper $19.95. What happens to towns, to cultures, to countries, when people pass between them? In an examination of migration to the United States from Puerto Rico, Oaxaca, the testaments of the people in Crowning Borders indicate—hope that the changes occurring in their small town as a result of circular migration to and from the United States are viewed with mixed emotions. The author points out that the Pueblos are not passive recipients of change but are actively embracing it, creating it, and mediating it.

Kvek Viva Los Tomatillos: Food and the Making of Mexican Identity

By Jeffrey M. Pilcher. University of New Mexico Press, 1720 Lomas Boulevard NE, Albuquerque, NM 87131-1591. Tel: (505) 249-7737, 1998, 234 pp., cloth $37.50, paper $16.95. Connections between what people eat and who they are—between cuisine and identity—reach deep into Mexico’s history, from the time pre-Columbian inhabitants sacrificed human flesh to the maize god in hope of securing plentiful crops. This cultural history of food in Mexico traces the influence of gender, race, and class on food preferences from Aztec times to the present and relates cuisine to the formation of national identity.

Crossings: Mexican Immigration in Interdisciplinary Perspectives

Essays by Iris H. W. Enstrang and Richard Griswold del Castillo. Afterword by Elena Poniatowska. Austin Museum of Western Heritage, distributed by Texas A&M University Press, College Station, TX 77843-4407. Tel: (979) 691-8911, 1998, 160 pp., cloth $30.00. With the treaty that ended the U.S.-Mexico war, the people long settled in Mexico’s northern territories suddenly found themselves separated from their homeland and transformed into minority residents in the alien culture of the United States. Culture y Cultura addressed the impact of this shift for Mexican people. The bilingual publication includes poetry, essays, and reproductions of art and artifacts from the Austin Museum of Western Heritage’s exhibition "Culture y Cultura: How the U.S.-Mexican War Shaped the West."

New Borders of Historical Memory

Essays by Richard B. Jackson. University of New Mexico Press, 1720 Lomas Boulevard NE, Albuquerque, NM 87131-3191. Tel: (505) 249-7737, 1998, 242 pp., cloth $40.00, paper $19.95. Seven original essays offer an ethnohistoric interpretation of Spanish-American interaction along the borderlands from Florida to California. The contributors discuss the social, demographic, and economic impacts of Spanish colonization, including relations among settlers, soldiers, priests, and indigenous peoples.

Images (above and opposite) derived from a photograph of a Chinaman’s man’s rush from northern Oaxaca.

Mexican-Adventures in Nature

By Ron Mader. John Muir Publications, PO Box 631, Sonora, CA 95370. 1998, 408 pp., cloth $18.95. A new guide book oriented toward "eco-tourists" who wish to experience the natural culture and culture of their destination sites. The book includes descriptions of Mexico’s land and natural features and information about a broad range of outdoor and adventure-oriented activities, such as rafting the rivers of Veracruz, watching whales off the coast of Oaxaca, and exploring ancient ruins in the Yucatan Peninsula.

The Sierra Pinacate

Gentry's Rio Mayo Plants: The Tropical Deciduous Forest and Emissions of Northwestern Mexico

Revised and edited by Paul S. Martin, David Yetman, Mark Fishbein, Phil Jenkins, Thomas R. Van Devender, and Rebecca T. Wilson. University of Arizona Press, 1320 N. Park Ave., Suite 102, Tucson, AZ 85719. Tel.: (800) 426-3797, 1998, 574 pp., cloth $75.00. The astounding natural history of the Rio Mayo region of northwestern Mexico became the life-long study of Howard Scott Gentry, who first documented the region's flora in 1942 in a book widely regarded as a classic of botanical literature. Undertaken with Gentry's support and participation before his death in 1990, this updated edition reproduces his original text, adds annotations, and contains information about the distribution, habitat, appearance, common names, and medicinal uses for over 2,900 taxa—more than twice the 1,200 species first described by Gentry. A new introduction also provides historical background and a review of geography and vegetation.

Dictionary of Mexican Rulers, 1325-1997

By Juana Vázquez-Gómez. Greenwood Publishing Group, 88 Post Road West, Box 5967, Westport, CT 06881. Tel.: (800) 225-5800, 1997, 208 pp., cloth $65.00. A practical guide to Mexico's long and complicated history, this book contains short biographical entries on each of the country's 185 rulers. Entries describe the main accomplishments and failures of each tenure. The book also includes an appendix describing Mexico's main plans, treaties, constituencies, and constitutions.

Environmental Performance Reviews: Mexico


Decentralisation and Local Infrastructure in Mexico

Published by the Organisation for Economic Cooperation and Development, OECD Washington Center, 1515 15th St., NW, Suite 650, Washington, D.C. 20005-4922. Tel.: (202) 823-3865, 1998, 144 pp., paper $20.00. An examination of how decentralization can make decision-making more efficient and increase local participation in environmental issues. The report contends that the initiatives being launched in Mexico constitute a major change of the country, one adapted to its increasingly pluralistic system and the opportunities of the global economy.

Zapata's Disciple: Essays

By Martín Espada. South End Press, 7 Brookline Street, No. 1, Cambridge, MA 02139-4426. Tel.: (617) 547-4002, 1998, 150 pp., cloth $40.00, paper $14.00. In his first collection of essays, award winning poet Martín Espada turns his fierce critical eye toward many struggles of the Latino community: the backlash against Latino immigrants and the Spanish language, the borders of racism, and U.S. colonialism in Puerto Rico.

De Colorés Means All of Us: Latina View for a Multi-Colored Century

By Elizabeth Martinez. Foreword by Angela Y. Davis. South End Press, 7 Brookline Street, No. 1, Cambridge, MA 02139-4426. Tel.: (617) 547-4002, 1998, 236 pp., cloth $40.00, paper $18.00. A collection of essays that present a radical Latina perspective on race, liberation, and identity. The author describes the provocative ideas and new movements created by the rapidly expanding U.S. Latino/a community, including sections on women's organizing, struggles for economic justice and immigrant rights, and the Latina/o youth movement.

Posada's Broadsheets: Mexican Popular Imagery, 1890-1910

By Patrick Frank. University of New Mexico Press, 1720 Lomas Boulevard NE, Albuquerque, NM 87131-1591. Tel.: (800) 249-7777, 1998, 272 pp., cloth $50.00, paper $24.95. A close examination of Posada's extensive broadsheet work in its original context: the murders, disasters, revolts, and popular heroes that engaged the attention of the public in Mexico City in the declining years of Porfirio Díaz's dictatorship and the early events of the Mexican Revolution. The author shows that Posada's outlook was that of the working class and that he described the stories of this day from a vantage point belonging neither to the defenders of the regime nor to its organized opposition.

The Power of God Against the Guns of Government: Religious Uplift in Mexico at the Turn of the Nineteenth Century

By Paul Vanderwood. Stanford University Press, distributed by Port City Press, 110 Midland Avenue, Portsmouth, NH 03801-4930. Tel.: (603) 872-4723, 1998, 420 pp., cloth $65.00, paper $24.95. This long-awaited book describes the events surrounding an armed rebellion, fueled by religious fervor, that erupted in Northwestern Mexico in the early 1890s. At the center of the outburst were a few hundred farmers from the village of Tomocole and a teenage folk saint named Teresa, who was ministering to thousands of people throughout the area. When the villagers proclaimed, "We will obey no one but God!" the Mexican government exiled "Saint Teresa" to the United States and trained its guns and bayonets on the farmers. A bloody confrontation ensued—God against government—that is still remembered in song, literature, films, and civic celebrations.

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