

ABSTRACTS

Gilberto Giménez. *Culture, territory and migration. Theoretical approaches.*

Under many different aspects, interdisciplinary contact with cultural geography may be favorable for anthropology and sociology. The concept of territory—carefully elaborated by anthropology— becomes relevant and it has even been defined as an object which is characteristic of this discipline. Territory is the appropriated area that has been valued by a social group in order to assure the reproduction and satisfaction of their vital needs. It is a multilevel concept that may be learnt from different positions concerning the geographical scale. Geographers have developed the concept of *landscape* in close connection with the concept of *territory*, since they consider *landscape* as a metonymical symbol and a component of differentiation peculiar to *territory*. When culture is understood as a model of meanings, it constitutes a fundamental dimension of territory because land appropriation not only has an instrumental quality, but also a symbolic-expressive one. Thus, territory makes up a required frame regarding certain social phenomenon as rooting, attachment as well as a socio-territorial possession feeling on the one hand; and mobility, migration and even globalization on the other.

Federico Besserer. *Cultural struggles in late Capitalism agriculture.*

The articulation of tomato production in global commodity chains has turned them into social spaces where cultural struggles take place between two antagonistic positions. On the one hand, the cultural logic of late capitalism embedded in the discourse of biotechnology, and on the other hand a subaltern cultural logic practiced by transmigrant tomato workers. This article states that the forms of cultural resistance of the tomato workers is “trans-local”, and a consequence of the disputes with the hegemonic cultural forms of the agro-industry they work for. This article reviews the contributions of the anthropology of science, of work and of transnational communities, and bases its arguments on trans-local ethnography developed with communities of Mixtec tomato workers in Mexico and the U.S.

Eduardo Nivón Bolán. *The new social movements. Citizenship and representation in the university movement.*

This text is about the strike in the National Autonomous University of Mexico (UNAM) during 1999 and 2000. It suggests that it is a social movement due to the development conditions of Capitalism in the circumstances of global economy. These social movements are differentiated from others in regards to the element they are made of within an exclusion process leading diverse social agents towards the construction of strategies in order to compensate their hardship and that are denominated “the new social movements”. The main obstacle of these movements is the fact of not being able to constitute political subjects of universal scope. On the contrary, belonging to these groups—their citizenship principle— becomes generally restricted, ending up in mobilizations that generate external rejection or aggressiveness towards society as a whole.

Raúl Nieto. *Secular rituality, popular practices and video-culture in Mexico City.*

This work intends to explore the existing relations among formal elements of secular rituality carried out by popular sectors of Mexico City as well as diverse formats of video-culture. The general idea is that there is a specific dialogue between mass culture and secular rites that elaborate to a large extent the construction of the sense. In order to achieve the latter, this work proposes the analysis of transformation of what has been denominated the *ritual chain* among popular sectors, which reproduces within the symbolic dimension not only the change of perceptions of what is real, but also it states the new social practices.

Manuela Cantón Delgado. *Protestant Gypsies. The religious movement of “Filadelfia” churches in Andalucía, Spain.*

This article plunges into a wide characterization of Gypsy Protestantism of “Filadelfia” churches in Anda-

lucía, Spain. This ethnic-religious movement was born in France and reaches Andalucía during the sixties. It is the consequence of the appropriation of a branch of Protestantism and its gradual adaptation to Gypsy contexts. The churches —led by Gypsies— work as cultural hybridization spheres and self-suggestion of change. Contrary to what it may be expected, the ascription to new groups goes beyond marginal scenarios, uprooting conversions among all social sectors of this ethnic minority. Protestantism is achieving a double function among the Gypsies from Andalucía. On the one hand, it is an instrument of cultural reaffirmation in a historical moment of extreme distortion of traditions, and on the other, it is an engine of cultural transformation through a critical reconsideration regarding traditions and Gypsies identities in the core of new religious groups.

Patricia Fortuny Loret de Mola. *Diversity and specificity of Protestants.*

This article deals with the way in which terminologies as well as typologies regarding non-Catholic groups have been used and applied by either social analysts or ordinary persons in Mexico. It also describes and analyzes the diverse Christian groups that have emerged in Mexico since the nineteenth century as well as explain some of the important characteristics that these religious groups have in common, their differences, and their relationship with the State and with a wider sector of society. The article reviews some of the classic authors who have studied the sect/church typology and how social analysts in Mexico have used it. The use of terms and typologies generally implies ideological positions rather than only theoretical focus and they turn out not to be very useful for studying and analyzing the Mexican reality.