

## ABSTRACTS

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Barabas, Alicia M. *The indian's construction as a barbarian: from ethnography to indianism.*

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The *barbarian* or indian is a resulting concept from a complex process which is permanently changing. However, the purpose of this essay is to outline the core of the imaginary and the practice of the alterity that indianism has been constructing in Mexico. The proposal of this work presumes to determine if, somehow, the constructed imaginary over the *barbarian* ever since the colonial age, is part of the current social representations concerning the indigenous as well as the indigenist mentality of the State. In order to identify this presence, it is necessary to take up again the constructions prior to the contemporary *barbarian*, made in Europe and in the America in colonial times.

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Clavero, Bartolomé. *From the echoes to the voices. From indigenist laws to indigenous rights.*

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This work analyses the indigenous presence in American constitutions, starting from the fact that constitutional texts are generally carried out without such indigenous presence. The research dates back to more than two centuries in order to find the indigenous presence in the "leyes magnas" of the different analysed nations. The international legislation is also analysed in order to achieve this purpose. It is considered essential to recognise the peoples and their own rights.

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Valladares de la Cruz, Laura R. *Prophets of autonomic Mexico: symbolism and rituality regarding indigenous protests in the city.*

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This article deals with symbolism and all the different forms in which it has expressed itself in indigenous movements and organisations during the last decades of the 20<sup>th</sup> century, as well as all the rituals that have taken place during different marches and demonstrations in Mexico City. The basic concept is to visualise demonstrations and marches as the arena where the State's monopoly of information and "truth" is disputed with antihegemonic codes.

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Zúñiga, Gerardo. *The rational dimension of ethnical struggle.*

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This article examines the discourse of indigenous organisations regarding the territory matter. Their chief hypothesis is that the processes concerning identity production as well as the indigenous identity discourse itself, should be studied within the context of the struggles they belong to. Their proposal is centred on

the importance of the recognition of each other, pointing out the significance of indigenous discourses, as means of constructing themselves as participants of social processes.

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Chávez Castillo, Sandra. *We, the priests, established traditions...and we, the priests, are able to change them. (An approach to the conflicts among indigenous peoples with Catholic Church).*

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This article deals with the legal possibilities that indigenous peoples have —within the present Mexican judicial framework— in order to defend their own religions, their cosmovision as well as their practices. In general, the existing possibilities these peoples have will be analysed in order to enforce their religious rights within the ruling legal structure.

The problem will be illustrated with specific cases that involve conflicts and disputes between the Catholic Church and indigenous peoples as well as within communities. These cases will be helpful in order to emphasise the particular problems that indigenous peoples have to face in order to assert their religious rights with the Catholic Church as an institution.

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Coronado Malagón, Marcela. *The nicknames of resistance: Zapotecan gentilic stereotypes in the Isthmus of Tehuantepec (identity and discursive processes as well as discursive production)*

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This work explores some social processes related to ethnicity, social movements as well as to some discursive practices in the Isthmus of Tehuantepec. The former is carried out through the analysis of stereotypes that are attributed to some Zapotecan groups of the region via *apodos gentilicios* (*gentilic nicknames*). The proposal is that they perform as multiple signs and that they represent one of the daily patterns of resistance, which is related to the collective memory and the prestige of Zapotecan ethnicity which influences the inter-ethnic relations. Also, this work considers the way in which this movement (Coalición Obrera Campesina Estudiantil del Istmo) has influenced in the resemanting of Zapotecan ethnicity of the Isthmus.

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Oehmichen, Cristina. *Relation concerning ethnic groups and gender: an approach towards multidimensionality of identity processes*

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This paper analyses ethnic and gender identities, which are involved in a political movement of women in the rural community of San Antonio Pueblo Nuevo, State of Mexico. It deals with an indigenous Mazahua women group that has been living in Mexico City since

1970 and whose struggle for their human rights in the urban area leads them to question the exclusion of women in political posts of their community of origin. The experience of Mazahua women allows the analysis of some of the identity processes that come into view where conflict and competence exist in a symbolic fight for social classification in rural communities that are oriented to migration.

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Cruz Burguete, Jorge Luis and Gabriela Robledo Hernández, *Comitán and Las Margaritas, Chiapas. The new cities of the southern border*

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The cities of Comitán and Las Margaritas located in the state of Chiapas, represent the two main urban centres of the border region between Mexico and Guatemala, and they have become the receivers of the removed indigenous population from the 1994 uprising. According to the information provided by the 1990 11<sup>th</sup> General Census of Population and Housing (XI Censo General de Población y Vivienda), 35% of the population of the city of Comitán spoke their own indigenous tongue. Probably, the population rate has increased up to 40% due to the Zapatista uprising, and now people who arrived in the cities as well as the ones who already lived there accept to speak Mayan tongues.

In these cities, we can find a very complex social scene where migration goes together with new processes that are playing an important role regarding the redefinition of the social participant's identity. Among the existing elements in the explanation of regional population movements, colonisation processes and the struggle for the land are of most importance and the fact that families were thrown out of their communities of origin considering their religious affiliation as well as political and military conflicts.

This work is merely the first attempt of reflection, from the empirical research that has been developed in the region one year ago, where recent evacuation towards Comitán and Las Margaritas are being investigated, as well as the conditions that propitiate the displacement, and the ways in which people settle down and how they live together in the cities.

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Gutmann, Matthew C. *To whom the Taco Bells toll: Popular answers to NAFTA in the south of the border.*

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This article analyses recent symptoms of popular nationalist feelings in Mexico as a result of NAFTA. Based on an ethnographic research carried out in a popular neighbourhood in Mexico City, this work maintains that a class and a nationality analysis should re-examine cultural problems related to national sovereignty within a contemporary framework of globalisation, even in regards to critical theory. The answers to the North American Free Trade Market among poor people living in Mexico City, for instance, show an increasing disparity between elitist and popular perceptions concerning concepts as democracy

and nationalism. During the last two decades, although the left-wing politics has succeeded in overcoming a previous fault regarding the improvement of the basic needs and the reality of poor people, this article also maintains that recent popular social movements, have not taken into account debates on matters in relation to transnationalism and nationalism.

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Léonard, Éric and Horacio Mackinlay. *Private appropriation or collective organization. Vicissitudes and local expressions of Tabamex's privatisation.*

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This article is based on a research done in the northern and southern regions of the State of Veracruz, where two contrasting cases of privatisation, in the early nineties, regarding the tobacco producing state-owned enterprise Tabamex are analysed. In both cases, the assets of the companies were transferred to two small producers' organisations. In the north, it was the ARIC Tabacalera y Agropecuaria (ARIC) from Platón Sánchez, while in the south it was the Unión de Ejidos Primitivo R. Valencia (UEPRV) from San Andrés Tuxtla. In the first case, the new company owned by the small farmers who worked for Tabamex before privatisation, under a contract farming scheme, became controlled by a *cacique* (local boss) that manages the company along with his cronies as if it were their own company. In the second case, it is a company owned by associated *ejidos* that operates under a collective proprietorship, in accordance with the established rules; although there is not a lack of privileges towards some members of the ejido. This situation contributes to the development of a series of opportunistic behaviour patterns, both of internal and external origins, that obstructs the organisation healthy operation. Nevertheless, the UEPRV is the only company from the social sector branch of the tobacco industry that has successfully consolidated itself thanks to its link with the international dark cigar tobacco industry. Meanwhile ARIC, in spite of becoming benefited by the favourable international prices for this type of tobacco, has been unable to consolidate itself as an enterprise due to the personalistic management as well as the political ambition of its leader.

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Durand, Leticia. *Modernity and romanticism in the context of ethnoecology.*

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Ethnoecology is quite related to social anthropology, and specially to its romantic trend. However, ethnoecology has preserved itself apart from the conflict between relativism and the positivist viewpoint of science, as well as between modernity and romanticism. This conflict has put its mark on anthropological research from its origins. An absence of conflict implies absolute concepts and an idealized notion of traditional communities. It also implies an idealized view of its knowledge and its relationship to nature; a view which reduces the reaches of ethnoecology itself.