

ABSTRACTS

Nivón, Eduardo / Rosas Mantecón, Ana. Oscar Lewis revisited

This text denotes the great repercussions that Lewis' works had on Mexican anthropology, despite unfair criticism of Mexican intellectual elite of that epoch. Is there any current importance of Oscar Lewis' works? In spite of thirty years that separate his last works on Mexico; the authors consider that Lewis' contemporaneity is found in the problems he set forth and in the methodological tools he developed in order to face them.

Gutmann, Matthew C. *The sons of Lewis: anthropological sensitivity and the case of poor Mexican machos.*

Beyond Oscar Lewis' generalization of the culture of poverty, his anthropological works have been used to create diverse stereotypes of a poor population of Mexican cities where the "macho mexicano" is outstanding. In this article, the author explores Lewis' misinterpretation who tries to find a ubiquitous sexism in Mexico, instead, the author proposes a careful study of the people's life which will show some inherited characteristics as well as an attempt to create new ways of living together.

Díaz Barriga, Miguel. *The mess of poverty culture.*

In this article, the author tells us to consider a poverty culture the way Oscar Lewis exposed it, to express the performance of poor urban population who has built the Mexican social beliefs. In the second part, using material taken from the work "Anthropology of poverty" by Oscar Lewis, shows how Guillermo Gutiérrez plays with Lewis, who did not understand his informant's speech, due to an incapacity, very common within dominant sectors of society, to recognize narratives of subordinate groups.

Aceves Lozano, Jorge E. *An appreciation of Oscar Lewis and his contribution to the qualitative point of view of life stories.*

In this article, Oscar Lewis is considered as a true innovator of the anthropological investigation strategies giving his work, great originality. In this way, the

author stresses Lewis' contribution regarding life stories as a tool of investigation, consisting of a familiar approach to an autobiographical text of each member of the family.

Portal Ariosa, María Ana. *Religious practice and social identity amongst people from Tlalpan, México, D.F.*

In this article, we shall attempt to analyse the popular religious phenomenon within the regional perspective of the Tlalpan area. The basic references are the contacts which are established by patronal parties amongst the people inside such areas as well as at other external communities. The central hypothesis is that urbanity is built from the integration of complex forms in relationship to what is known as rural, incorporating a variety of practices, where popular religion plays a fundamental role. Thus, the recreation of urban identities are favored even in those fields which were, until not long ago, rural spaces.

The former concept comes to reality only if people from Tlalpan and from adjacent communities (whether they belong to the state of Mexico or to Morelos) keep and recreate a system of duties that we have called "urban" through which religious rituals of the communities are organized, and the collective "memory" is reproduced as well as a specific way to face the world, and a special type of social organization is established.

Maldonado Aranda, Salvador. *The right to ethnic identity difference and the national state.*

In this article, when dealing with the problems of ethnic identity in the national state, the importance of their rights to differ and the projects as one of the main elements in political building of democracy needs to be enhanced. To achieve this, the author starts to contemplate upon the political environment of the states-nation crisis and the role of nationalistic movements of the nation's reorganization as a political model to imitate. It distinguishes itself amongst European and Latin American process as well as the challenge each of one faces regarding the autonomous or separatist requests, taking as a reference the assimilation and differences with which ethnic groups were subdued. Lastly, a final thought regarding the present possibilities and difficulties is presented, which has the autonomous proposal to solve the problem of

ethnic differences and to contribute to the development of a democratic process.

Orozco Núñez, Emanuel and Roberto Castro Pérez. *Concerto for two voices. The world AIDS day in two urban contexts.*

This work is a situational survey regarding VIH-AIDS and also the world AIDS day is analysed in two social contexts: One civil association in Ciudad Nezahualcóyotl (ASPANAME), and a concert in Carrillo Gil museum in Mexico city. From this, an analysis is presented where the role of the cultural background of each of the mentioned contexts is emphasized, towards obscure and explicit codes and values regarding morality, sexuality and the way the information is handled regarding the illness.

Menéndez, Eduardo. *Illness and cure. What is traditional medicine?*

In this work, some characteristics of popular knowledge are analysed, regarding the health/illness/care (from now on; h/i/s process) as well as hegemonical medical knowledge, considering that even though biomedicine shows proof of a continuous process of technological and expansive change, popular knowledge is also characterized by a constant process of modification, in

which the beliefs and resulting practices from different roots, including biomedical, are provisionally synthesized.

Varela, Roberto. *The academical career at the Metropolitan Autonomous University: problems and strategies.*

The antinomy of the evaluation of the university staff is set forth: to search for a mechanism that, when applied to different disciplinary fields, preserves its diversity in a homogenous way. Apparently there is here, a contradiction: What it is homogeneous points towards unicity and it is in opposition, therefore, to diversity which points towards what it is homogeneous. This essay is divided into four parts which correspond to four stages of the evaluative process of the UAM:

- 1o. diversity without homogeneity (1974-1985);
- 2o. homogeneity without diversity (1985-1988);
- 3o. diversity within homogeneity (1989-1993);
- 4o. homogeneity within diversity (*circa* 3001).

The hypothesis we propose is that UAM, in spite of opposing statements, has not been able to produce mechanisms of academical evaluation from teachers who recognize and value diversity; The thesis we propose is that homogeneity in academical evaluation can be done only if diversity is fully recognized.