

Exits From The Labyrinth Culture And Ideology In The Mexican National Space

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This insightful exploration delves into the complex interplay of culture and ideology within the Mexican national space, examining the critical 'exits from the labyrinth' that shape national identity and societal understanding. Discover how various forces define and challenge the intellectual and cultural landscape of Mexico.

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Exits from the Labyrinth

Can we address the issue of nationalism without polemics and restore it to the domain of social science? Claudio Lomnitz-Adler takes a major step in that direction by applying anthropological tools to the study of national culture. His sweeping and innovative interpretation of Mexican national ideology constructs an entirely new theoretical framework for the study of national and regional cultures everywhere. With an analysis of culture and ideology in internally differentiated regional spaces—in this case Morelos and the Huasteca in Mexico—Exits from the Labyrinth links rich ethnographic and historical research to two specific aspects of Mexican national ideology and culture: the history of legitimacy and charisma in Mexican politics, and the relationship between the national community and racial ideology.

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Mexican National Cinema

Examining key film texts and genres, and set in a broad historical and theoretical context, this student-friendly study provides a thorough and detailed account of the vital and complex relationship between cinema and national identity in Mexico.

A History of Boxing in Mexico

The violent sport of boxing shaped and was shaped by notions of Mexican national identity during the twentieth century. This book reveals how boxing and boxers became sources of national pride and sparked debates on what it meant to be Mexican, masculine, and modern. The success of world-champion Mexican boxers played a key role in the rise of Los Angeles as the center of pugilistic activity in the United States. This international success made the fighters potent symbols of a Mexican culture that was cosmopolitan, nationalist, and masculine. With research in archives on both sides of the border, the author uses their life stories to trace the history and meaning of Mexican boxing.

Latin American Popular Culture Since Independence

This unique reader offers an engaging collection of essays that highlight the diversity of Latin America's cultural expressions from independence to the present. Exploring such themes and events as funerals, dance and music, letters and literature, spectacles and monuments, and world's fairs and food, a group of leading historians examines the ways that a wide range of individuals with copious, at times contradictory, motives attempted to forge identity, turn the world upside down, mock their betters, forget their troubles through dance, express love in letters, and altogether enjoy life. The authors analyze case studies from Argentina, Brazil, the Dominican Republic, Ecuador, Mexico, Nicaragua, Peru, and Trinidad-Tobago, tracing as well how their examples resonate in the rest of the region. They show how people could and did find opportunities to escape, if only occasionally, their daily drudgery, making lives for themselves of greater variety than the constant quest for dominance, drive for profits, or knee-jerk resistance to the social or economic order so often described in cultural studies. Instead, this rich text introduces the complexity of motives behind and the diversity of expressions of popular culture in Latin America.

Creating the Practical Man of Modernity

Focused on the appropriation of John Dewey's ideas on progressive education in revolutionary Mexico, this book reconsiders the interpretation and application of Dewey's ideas in the world. Rodríguez examines the use of Dewey in Mexico's state-building projects as a vantage point to assess the global impact of Dewey's pedagogy. As these projects converged with Dewey's desire to employ education as a tool for effective social change, Rodríguez understands Dewey not just as a philosopher but as an integral part of the Americas' progressive movement and era.

Culture and Revolution

In the twenty years of postrevolutionary rule in Mexico, the war remained fresh in the minds of those who participated in it, while the enigmas of the revolution remained obscured. Demonstrating how textuality helped to define the revolution, *Culture and Revolution* examines dozens of seemingly ahistorical artifacts to reveal the radical social shifts that emerged in the war's aftermath. Presented thematically, this expansive work explores radical changes that resulted from postrevolution culture, including new internal migrations; a collective imagining of the future; popular biographical narratives, such as that of the life of Frida Kahlo; and attempts to create a national history that united indigenous and creole elite society through literature and architecture. While cultural production in early twentieth-century Mexico has been well researched, a survey of the common roles and shared tasks within the various forms of expression has, until now, been unavailable. Examining a vast array of productions, including popular festivities, urban events, life stories, photographs, murals, literature, and scientific discourse (including fields as diverse as anthropology and philology), Horacio Legrás shows how these expressions absorbed the idiosyncratic traits of the revolutionary movement. Tracing the formation of modern Mexico during the 1920s and 1930s, Legrás also demonstrates that the proliferation of artifacts—extending from poetry and film production to labor organization and political apparatuses—gave unprecedented visibility to previously marginalized populations, who ensured that no revolutionary faction would unilaterally shape Mexico's historical process during these formative years.

Indigeneity in the Mexican Cultural Imagination

Since the end of the Mexican Revolution in 1917, the state has engaged in vigorous campaign to forge a unified national identity. Within the context of this effort, Indians are at once both denigrated and romanticized. Often marginalized, they are nonetheless subjects of constant national interest. Contradictory policies highlighting segregation, assimilation, modernization, and cultural preservation have alternately included and excluded Mexico's indigenous population from the state's self-conscious efforts to shape its identity. Yet, until now, no single book has combined the various elements of this process to provide a comprehensive look at the Indian in Mexico's cultural imagination. *Indigeneity in the Mexican Cultural Imagination* offers a much-needed examination of this fickle relationship as it is seen through literature, ethnography, film and art. The book focuses on representations of indigenous peoples in post-revolutionary literary and intellectual history by examining key cultural texts. Using these analyses as a foundation, Analisa Taylor links her critique to national Indian policy, rights, and recent social movements in Southern Mexico. In addition, she moves beyond her analysis of indigenous peoples in general to take a gendered look at indigenous women ranging from the villainized Malinche to the highly romanticized and sexualized Zapotec women of the Isthmus of Tehuantepec. The contradictory treatment of the Indian in Mexico's cultural imagination is not unique to that country alone. Rather, the situation there is representative of a phenomenon seen throughout the world. Though this book addresses indigeneity in Mexico specifically, it has far-reaching implications for the study of indigenaety across Latin America and beyond. Much like the late Edward Said's *Orientalism*, this book provides a glimpse at the very real effects of literary and intellectual discourse on those living in the margins of society. This book's interdisciplinary approach makes it an essential foundation for research in the fields of anthropology, history, literary critique, sociology, and cultural studies. While the book is ideal for a scholarly audience, the accessible writing and scope of the analysis make it of interest to lay audiences as well. It is a must-read for anyone seeking a deeper understanding of the politics of indigeneity in Mexico and beyond.

Blackness in Mexico

An up-close view of the movement to make "Afro-Mexican" an official cultural category Through historical and ethnographic research, *Blackness in Mexico* delves into the ongoing movement toward recognizing Black Mexicans as a cultural group within a nation that has long viewed the non-Black Mestizo as the archetypal citizen. Anthony Jerry focuses on this process in Mexico's Costa Chica region in order to explore the relational aspects of citizenship and the place of Black people in how modern citizenship is imagined. Jerry's study of the Costa Chica shows the political stakes of the national project for Black recognition; the shared but competing interests of the Mexican government, activists, and townspeople; and the ways that the state and NGOs are working to make "Afro-Mexican" an official cultural category. He argues that that the demand for recognition by Black communities calls attention to how the Mestizo has become an intuitive point of reference for identifying who qualifies as "other." Jerry also demonstrates that while official recognition can potentially empower African descendants, it can simultaneously reproduce the same logics of difference that have brought about their social and political exclusion. One of few books to center Blackness within a discussion of Mexico or to incorporate a focus on Mexico into Black studies, this book ultimately argues that the official project for recognition is itself a methodology of mestizaje, an opportunity for the government to continue to use Blackness to define the national subject and to further the Mexican national project. A volume in the series *New World Diasporas*, edited by Kevin A. Yelvington Publication of this work made possible by a Sustaining the Humanities through the American Rescue Plan grant from the National Endowment for the Humanities.

A Companion to Diaspora and Transnationalism

A Companion to Diaspora and Transnationalism offers a ground-breaking combined discussion of the concepts of diaspora and transnationalism. Newly commissioned essays by leading scholars provide interdisciplinary perspectives that link together the concepts in new and important ways. A wide-ranging collection which reviews the most significant developments and provides valuable insights into current key debates in transnational and diaspora studies Contains newly commissioned essays by leading scholars, which will both influence the field, and stimulate further insight and discussion in the future Provides interdisciplinary perspectives on diaspora and transnationalism which link the two concepts in new and important ways Combines theoretical discussion with specific examples and case studies

Perspectives on Las Américas

Perspectives on Las Américas: A Reader in Culture, History, and Representation charts new territory by demonstrating the limits of neatly demarcating the regions of 'Latin America' and the 'United States'. This landmark volume presents key readings that collectively examine the historical, cultural, economic, and political integration of Latina/os across the Americas, thereby challenging the barriers between Latina/o Studies and Latin American/Caribbean Studies. Brings together key readings that collectively examine the historical, cultural, economic, and political integration of Latina/os across the Americas. Charts new territory by demonstrating the limits of neatly demarcating the regions of 'Latin America' and the 'United States'. Challenges the barriers between Latina/o Studies and Latin American/Caribbean Studies as approached by anthropologists, historians, and other scholars. Offers instructors, students, and interested readers both the theoretical tools and case studies necessary to rethink transnational realities and identities.

Indian and Nation in Revolutionary Mexico

During the 1920s and 1930s in Mexico, both intellectuals and government officials promoted ethnic diversity while attempting to overcome the stigma of race in Mexican society. Programs such as the Indigenista movement represented their efforts to redeem the Revolution's promise of a more democratic future for all citizens. This book explores three decades of efforts on the part of government officials, social scientists, and indigenous leaders to renegotiate the place of native peoples in Mexican society. It traces the movement's origins as a humanitarian cause among intellectuals, the involvement of government in bringing education, land reform, cultural revival, and social research to Indian communities, and the active participation of Indian peoples. Traditionally, scholars have seen Indigenismo as an elitist formulation of the "Indian problem." Dawson instead explores the ways that the movement was mediated by both elite and popular pressures over time. By showing how Indigenismo was used by a variety of actors to negotiate the shape of the revolutionary state—from anthropologist Manuel Gamio to President Lázaro Cárdenas—he demonstrates how it contributed to a new "pact of domination" between indigenous peoples and the government. Although the power of the Indigenistas was limited by the fact that "Indian" remained a racial slur in Mexico, the indígenas capacitados empowered through Indigenismo played a central role in ensuring seventy years of PRI hegemony. In studying the confluence of state formation, social science, and native activism, Dawson's book offers a new perspective for understanding the processes through which revolutionary hegemony emerged.

Crafting Mexico

After Mexico's revolution of 1910–1920, intellectuals sought to forge a unified cultural nation out of the country's diverse populace. Their efforts resulted in an "ethnicized" interpretation of Mexicanness that intentionally incorporated elements of folk and indigenous culture. In this rich history, Rick A. López explains how thinkers and artists, including the anthropologist Manuel Gamio, the composer Carlos Chávez, the educator Moisés Sáenz, the painter Diego Rivera, and many less-known figures, formulated and promoted a notion of nationhood in which previously denigrated vernacular arts—dance, music, and handicrafts such as textiles, basketry, ceramics, wooden toys, and ritual masks—came to be seen as symbolic of Mexico's modernity and national distinctiveness. López examines how the nationalist project intersected with transnational intellectual and artistic currents, as well as how it was adapted in rural communities. He provides an in-depth account of artisanal practices in the village of Olinalá, located in the mountainous southern state of Guerrero. Since the 1920s, Olinalá has been renowned for its lacquered boxes and gourds, which have been considered to be among the "most Mexican" of the nation's arts. Crafting Mexico illuminates the role of cultural politics and visual production in Mexico's transformation from a regionally and culturally fragmented country into a modern nation-state with an inclusive and compelling national identity.

Elite Cultures

What makes an elite? This authoritative new volume examines elite groups in power across Europe, North America, Mexico, Peru, Indonesia and Africa to answer this question fully at a time of their increasing dominance.

Contemporary Theatre in Mayan Mexico

From the dramatization of local legends to the staging of plays by Shakespeare and other canonical playwrights to the exploration of contemporary sociopolitical problems and their effects on women and children, Mayan theatre is a flourishing cultural institution in southern Mexico. Part of a larger

movement to define Mayan self-identity and reclaim a Mayan cultural heritage, theatre in Mayan languages has both reflected on and contributed to a growing awareness of Mayans as contemporary cultural and political players in Mexico and on the world's stage. In this book, Tamara Underiner draws on fieldwork with theatre groups in Chiapas, Tabasco, and Yucatán to observe the Maya peoples in the process of defining themselves through theatrical performance. She looks at the activities of four theatre groups or networks, focusing on their operating strategies and on close analyses of selected dramatic texts. She shows that while each group works under the rubric of Mayan or indigenous theatre, their works are also in constant dialogue, confrontation, and collaboration with the wider, non-Mayan world. Her observations thus reveal not only how theatre is an agent of cultural self-definition and community-building but also how theatre negotiates complex relations among indigenous communities in Mayan Mexico, state governments, and non-Mayan artists and researchers.

Jesus in Our Wombs

In *Jesus in Our Wombs*, Rebecca J. Lester takes us behind the walls of a Roman Catholic convent in central Mexico to explore the lives, training, and experiences of a group of postulants--young women in the first stage of religious training as nuns. Lester, who conducted eighteen months of fieldwork in the convent, provides a rich ethnography of these young women's journeys as they wrestle with doubts, fears, ambitions, and setbacks in their struggle to follow what they believe to be the will of God. Gracefully written, finely textured, and theoretically rigorous, this book considers how these aspiring nuns learn to experience God by cultivating an altered experience of their own female bodies, a transformation they view as a political stance against modernity. Lester explains that the Postulants work toward what they see as an "authentic" femininity--one that has been eclipsed by the values of modern society. The outcome of this process has political as well as personal consequences. The Sisters learn to understand their very intimate experiences of "the Call"--and their choices in answering it--as politically relevant declarations of self. Readers become intimately acquainted with the personalities, family backgrounds, friendships, and aspirations of the Postulants as Lester relates the practices and experiences of their daily lives. Combining compassionate, engaged ethnography with an incisive and provocative theoretical analysis of embodied selves, *Jesus in Our Wombs* delivers a profound analysis of what Lester calls the convent's "technology of embodiment" on multiple levels--from the phenomenological to the political.

Mexican American Colonization During the Nineteenth Century

This study examines various cases of return migration from the United States to Mexico throughout the nineteenth century. Mexico developed a robust immigration policy after becoming an independent nation in 1821, but was unable to attract European settlers for a variety of reasons. As the United States expanded toward Mexico's northern frontiers, Mexicans in those areas now lost to the United States were subsequently seen as an ideal group to colonize and settle the fractured republic.

The Cultural Production of the Educated Person

Eleven historical-ethnographic case studies examine the social and cultural projects of modern schools, and the contestations, dramatic and not, that emerge in and around and against them. These case studies, ranging from Taiwan to South Texas, build upon an original joining of anthropology, critical education theory, and cultural studies. The studies advance the concept of cultural production as a way of understanding the dynamics of power and identity formation underlying different forms of "education." Using the concept of the "educated person" as a culture-specific construct, the authors examine conflicts and points of convergence between cultural practices and knowledges that are produced in and out of schools.

Race and Nation in Modern Latin America

This collection brings together innovative historical work on race and national identity in Latin America and the Caribbean and places this scholarship in the context of interdisciplinary and transnational discussions regarding race and nation in the Americas. Moving beyond debates about whether ideologies of racial democracy have actually served to obscure discrimination, the book shows how notions of race and nationhood have varied over time across Latin America's political landscapes. Framing the themes and questions explored in the volume, the editors' introduction also provides an overview of the current state of the interdisciplinary literature on race and nation-state formation. Essays on the postindependence period in Belize, Brazil, Colombia, Cuba, Mexico, Panama, and Peru consider

how popular and elite racial constructs have developed in relation to one another and to processes of nation building. Contributors also examine how ideas regarding racial and national identities have been gendered and ask how racialized constructions of nationhood have shaped and limited the citizenship rights of subordinated groups. The contributors are Sueann Caulfield, Sarah C. Chambers, Lillian Guerra, Anne S. Macpherson, Aims McGuinness, Gerardo Renique, James Sanders, Alexandra Minna Stern, and Barbara Weinstein.

Contemporary Colonialities in Mexico and Beyond

Contemporary Colonialities in Mexico and Beyond explores the changing dynamic of coloniality by focusing on how modern cultural products connect to the foundational structures of colonialism. The book examines how these structures have perpetuated discourses of racial, ethnic, gender, and social exclusion rooted in Mexico's history. Given the intimate relationship between coloniality and modernity, the volume addresses three central questions: How does the Mexican colonial history influence the definition of Mexico from within and outside its borders? What issues rooted in coloniality recur over time and space? And finally, how do cultural products provide a concrete and tangible way of studying coloniality, its history, and its evolution? The book analyses how literary works, movies, television series, and social media posts reconfigure colonial difference and spatialization. Supported by careful historical and cultural contextualization, these analyses will allow readers to appreciate contemporary Mexico vis-à-vis culture and borderland issues in the United States and debates on imperial memory in Spain. Ultimately, Contemporary Colonialities in Mexico and Beyond presents a handbook for readers looking to learn more about coloniality as a pervasive part of global interactions today.

Rural Resistance in the Land of Zapata

In Rural Resistance in the Land of Zapata, Tanalís Padilla shows that the period from 1940 to 1968, generally viewed as a time of social and political stability in Mexico, actually saw numerous instances of popular discontent and widespread state repression. Padilla provides a detailed history of a mid-twentieth-century agrarian mobilization in the Mexican state of Morelos, the homeland of Emiliano Zapata. In so doing, she brings to the fore the continuities between the popular struggles surrounding the Mexican Revolution and contemporary rural uprisings such as the Zapatista rebellion. The peasants known in popular memory as Jaramillistas were led by Rubén Jaramillo (1900–1962). An agrarian leader from Morelos who participated in the Mexican Revolution and fought under Zapata, Jaramillo later became an outspoken defender of the rural poor. The Jaramillistas were inspired by the legacy of the Zapatistas, the peasant army that fought for land and community autonomy with particular tenacity during the Revolution. Padilla examines the way that the Jaramillistas used the legacy of Zapatismo but also transformed, expanded, and updated it in dialogue with other national and international political movements. The Jaramillistas fought persistently through legal channels for access to land, the means to work it, and sustainable prices for their products, but the Mexican government increasingly closed its doors to rural reform. The government ultimately responded with repression, pushing the Jaramillistas into armed struggle, and transforming their calls for local reform into a broader critique of capitalism. With Rural Resistance in the Land of Zapata, Padilla sheds new light on the decision to initiate armed struggle, women's challenges to patriarchal norms, and the ways that campesinos framed their demands in relation to national and international political developments.

Confronting Antisemitism from Perspectives of Philosophy and Social Sciences

The five volumes provide a compendium of the history of and discourse about antisemitism - both as a unique cultural and religious category. Antisemitic stereotypes function as religious symbols that express and transmit a belief system of Jew-hatred, which are stored in the cultural and religious memories of the Western and Muslim worlds. This volume explores the phenomenon from the perspectives of Philosophy and Social Sciences.

The Dictator's Seduction

The dictatorship of Rafael Trujillo, who ruled the Dominican Republic from 1930 until his assassination in 1961, was one of the longest and bloodiest in Latin American history. The Dictator's Seduction is a cultural history of the Trujillo regime as it was experienced in the capital city of Santo Domingo. Focusing on everyday forms of state domination, Lauren Derby describes how the regime infiltrated civil society by fashioning a "vernacular politics" based on popular idioms of masculinity and fantasies of race and class mobility. Derby argues that the most pernicious aspect of the dictatorship was how it appropriated

quotidian practices such as gossip and gift exchange, leaving almost no place for Dominicans to hide or resist. Drawing on previously untapped documents in the Trujillo National Archives and interviews with Dominicans who recall life under the dictator, Derby emphasizes the role that public ritual played in Trujillo's exercise of power. His regime included the people in affairs of state on a massive scale as never before. Derby pays particular attention to how events and projects were received by the public as she analyzes parades and rallies, the rebuilding of Santo Domingo following a major hurricane, and the staging of a year-long celebration marking the twenty-fifth year of Trujillo's regime. She looks at representations of Trujillo, exploring how claims that he embodied the popular barrio antihero the tiguere (tiger) stoked a fantasy of upward mobility and how a rumor that he had a personal guardian angel suggested he was uniquely protected from his enemies. The Dictator's Seduction sheds new light on the cultural contrivances of autocratic power.

Markets and Cultural Voices

This intriguing work explores the world of three amate artists. A native tradition, all of their painting is done in Mexico, yet, the finished product is sold almost exclusively to wealthy American art buyers. Cowen examines this cultural interaction between Mexico and the United States to see how globalization shapes the lives and the work of the artists and their families. The story of these three artists reveals that this exchange simultaneously creates economic opportunities for the artists, but has detrimental effects on the village. A view of the daily village life of three artists connected to the larger art world, this book should be of particular interest to those in the fields of cultural economics, Latino studies, economic anthropology and globalization.

Yaqui Homeland and Homeplace

In this illuminating book, anthropologist Kirstin Erickson explains how members of the Yaqui tribe, an indigenous group in northern Mexico, construct, negotiate, and continually reimagine their ethnic identity. She examines two interconnected dimensions of the Yaqui ethnic imagination: the simultaneous processes of place making and identification, and the inseparability of ethnicity from female-identified spaces, roles, and practices. Yaquis live in a portion of their ancestral homeland in Sonora, about 250 miles south of the Arizona border. A long history of displacement and ethnic struggle continues to shape the Yaqui sense of self, as Erickson discovered during the sixteen months that she lived in Potam, one of the eight historic Yaqui pueblos. She found that themes of identity frequently arise in the stories that Yaquis tell and that geography and location—space and place—figure prominently in their narratives. Revisiting Edward Spicer's groundbreaking anthropological study of the Yaquis of Potam pueblo undertaken more than sixty years ago, Erickson pays particular attention to the "cultural work" performed by Yaqui women today. She shows that by reaffirming their gendered identities and creating and occupying female-gendered spaces such as kitchens, household altars, and domestic ceremonial spaces, women constitute Yaqui ethnicity in ways that are as significant as actions taken by males in tribal leadership and public ceremony. This absorbing study contributes new empirical knowledge about a Native American community as it adds to the growing anthropology of space/place and gender. By inviting readers into the homes and patios where Yaqui women discuss their lives, it offers a highly personalized account of how they construct—and reconstruct—their identity.

The Gender/sexuality Reader

Textbook on gender.

American Gitanos in Mexico City

This book provides a detailed and comprehensive description of the Gitano community of Mexico City. The ethnographic study showcases the interplay between cultural reproduction, economic reproduction, and the Gitano / non-Gitano opposition. The first part of the book discusses how the cultural identity of this community is reproduced based on migratory processes, social relations and the dynamics of kinship and gender roles to understand the contradiction between value systems and practices in a patriarchal society. In the second part, emphasis is placed on the economic dynamism of this group in its interactions with the majority society in the context of informal economy and the group's articulation with space and mobility in the territory. The analysis problematizes territorial mobility and circulation regimes based on fieldwork carried out in the process of active participation with Gitano families selling textile clothes and accessories through the country.

Choreographing Mexico

2023 de la Torre Bueno® First Book Award, Dance Studies Association The impact of folkloric dance and performance on Mexican cultural politics and national identity. The years between 1910 and 1940 were formative for Mexico, with the ouster of Porfirio Díaz, the subsequent revolution, and the creation of the new state. Amid the upheaval, Mexican dance emerged as a key arena of contestation regarding what it meant to be Mexican. Through an analysis of written, photographic, choreographic, and cinematographic renderings of a festive Mexico, *Choreographing Mexico* examines how bodies in motion both performed and critiqued the nation. Manuel Cuellar details the integration of Indigenous and regional dance styles into centennial celebrations, civic festivals, and popular films. Much of the time, this was a top-down affair, with cultural elites seeking to legitimate a hegemonic national character by incorporating traces of indigeneity. Yet dancers also used their moving bodies to challenge the official image of a Mexico full of manly vigor and free from racial and ethnic divisions. At home and abroad, dancers made nuanced articulations of female, Indigenous, Black, and even queer renditions of the nation. Cuellar reminds us of the ongoing political significance of movement and embodied experience, as folklórico maintains an important and still-contested place in Mexican and Mexican American identity today.

Debating the Past

This volume describes a modern regional culture as it struggles to build a distinct cultural identity through the diversity of musical styles. This book will be invaluable to ethnomusicologists and anthropologists interested in Latin America."--BOOK JACKET.

The Art of Being In-between

DIVAsks how elite native intermediaries conversant in Spanish language, legal rhetoric, and personal demeanor shaped the political and cultural landscape of colonialism./div

Radio Nation

The role of mass communication in nation building has often been underestimated, particularly in the case of Mexico. Following the Revolution, the Mexican government used the new medium of radio to promote national identity and build support for the new regime. Joy Hayes now tells how an emerging country became a radio nation. This groundbreaking book investigates the intersection of radio broadcasting and nation building. Hayes tells how both government-controlled and private radio stations produced programs of distinctly Mexican folk and popular music as a means of drawing the country's regions together and countering the influence of U.S. broadcasts. Hayes describes how, both during and after the period of cultural revolution, Mexican radio broadcasting was shaped by the clash and collaboration of different social forces--including U.S. interests, Mexican media entrepreneurs, state institutions, and radio audiences. She traces the evolution of Mexican radio in case studies that focus on such subjects as early government broadcasting activities, the role of Mexico City media elites, the "paternal voice" of presidential addresses, and U.S. propaganda during World War II. More than narrative history, Hayes's study provides an analytical framework for understanding the role of radio in building Mexican nationalism at a critical time in that nation's history. *Radio Nation* expands our appreciation of an overlooked medium that changed the course of an entire country.

Decentering the Nation

This book considers how global capitalism has upset the symbolic economy of "Mexican" cultural discourse. It focuses on the cultural processes through which people contest ideas about race, gender, and sexuality; reframe ideas of memory, history, and belonging; and negotiate the experiences of dislocation that affect them.

Alcohol and Nationhood in Nineteenth-Century Mexico

Drawing on an analysis of issues surrounding the consumption of alcohol in a diverse range of source materials, including novels, newspapers, medical texts, and archival records, this lively and engaging interdisciplinary study explores sociocultural nation-building processes in Mexico between 1810 and 1910. Examining the historical importance of drinking as both an important feature of Mexican social life and a persistent source of concern for Mexican intellectuals and politicians, Deborah Toner's *Alcohol and Nationhood in Nineteenth-Century Mexico* offers surprising insights into how the nation

was constructed and deconstructed in the nineteenth century. Although Mexican intellectuals did indeed condemn the physically and morally debilitating aspects of excessive alcohol consumption and worried that particularly Mexican drinks and drinking places were preventing Mexico's progress as a nation, they also identified more culturally valuable aspects of Mexican drinking cultures that ought to be celebrated as part of an "authentic" Mexican national culture. The intertwined literary and historical analysis in this study illustrates how wide-ranging the connections were between ideas about drinking, poverty, crime, insanity, citizenship, patriotism, gender, sexuality, race, and ethnicity in the nineteenth century, and the book makes timely and important contributions to the fields of Latin American literature, alcohol studies, and the social and cultural history of nation-building.

La Santa Muerte in Mexico

For over a decade the cult of La Santa Muerte has grown rapidly in Mexico and the United States. Thousands of people—ranging from drug runners and mothers to cabdrivers, soldiers, police, and prison inmates—invoke the protection of La Santa Muerte. Devotees seek her protection through practicing popular vows, attending public rosaries and masses at street altars, and constructing and maintaining home altars. This book examines La Santa Muerte's role in people's daily lives and explores how popular religious practices of worship and devotion developed around a figure often associated with illicit activities. She represents life with the possibility of respite but without ultimate redemption, and she speaks to the complexities of lives lived at the fringes of violence, insecurity, impunity, and economic hardship. The essays collected here move beyond the visually arresting sight of La Santa Muerte as a tattoo or figurine, suggesting that she represents a major movement in Mexico.

Music, Power, and Politics

Music, Power, and Politics presents sixteen different cultural perspectives on the concept of music as a site of socio-political struggle. Essays by scholars from around the world explore the means by which music's long-acknowledged potential to persuade, seduce, indoctrinate, rouse, incite, or even silence listeners, has been used to advance agendas of power and protest. The essays included examine: music used to convey political ideology in Nazi Germany, apartheid-era South Africa, and modern-day North Korea postcolonial musical efforts to reclaim ethnic heritage in Serbia and the Caribbean music as a means of establishing new cultural identities for recently empowered social groups in the UK and Brazil the subversion of racial stereotypes through popular music in the USA music as a tool of popular resistance to oppressive government policies in modern day Iran and the Bolivian Andes

Anthropology of Our Times

This anthology represents the culmination of a series of public discussions with some of the leading international anthropologists of today —organized by the editor, Sindre Bangstad—at the House of Literature in Oslo, Norway. Thus, it provides fresh and original insights into the lives and work of these leading scholars. It features conversations with Didier Fassin, Angelique Haugerud, Ruben Andersson, Claudio Lomnitz, David Price, Magnus Marsden, Richard Ashby Wilson, and Parvis Ghassem-Fachandi, in addition to an introduction by Sindre Bangstad and a preface by Thomas Hylland Eriksen.

Citizens and Believers

This book shows the centrality of religion to the making of the 1910 Mexican revolution. It goes beyond conventional studies of church-state conflict to focus on Catholics as political subjects whose religious identity became a fundamental aspect of citizenship during the first three decades of the twentieth century.

Intersectional Feminism in the Age of Transnationalism

Intersectional Feminism in the Age of Transnationalism: Voices from the Margins explores the limitations of the transnationalist approach to feminism and questions the neoliberal emphasis on individual freedom and consumer choice as the central goals of feminist activism. The contributions to the volume discuss such varied topics as fiction by Edwidge Danticat, Judith Ortiz-Cofer, and Diamela Eltit; visual art of Laura Aguilar and Maruja Mallo; films directed by Lucrecia Martel; a TV series based on a novel by María Dueñas; the art-activism of Ani Ganza and Zinha Franco; and the philosophical thought of Gloria Anzaldúa. All chapters proceed from the belief in the continued usefulness of intersectionality

as a valuable category of critical analysis that is particularly necessary at the time when the effects of neoliberal globalization are undermining many familiar categories of critical inquiry.

Border Dilemmas

A historical analysis of the conflicting ideas about race and national belonging held by Mexicans and Euro-Americans in southern New Mexico during the late nineteenth century and early twentieth.

A Nation of Villages

During the period 1769-1850, republican national institutions slowly replaced colonial and monarchical rule. This was a turbulent time in rural Mexico. It was a period of political instability marked by violent peasant rebellions that were longer, more violent, and involved more people than those that occurred in the colonial era. Mexican villagers became skilled insurrectionists. In this book, Michael Ducey analyzes the peasant rebellions in Mexico's Huasteca region over that time, beginning with short-lived colonial riots, progressing through a long and brutal insurrection associated with the war of independence and several region-wide uprisings, and culminating in the "Caste War of the Huasteca" of the 1840s. He asks not just why villagers revolted but how their discontent fit into the political drama of early national Mexico. Ducey shows how the war offered opportunities for villagers to settle scores with members of the local elite as peasants discovered new ways of imagining the state. They were far from being the isolated traditionalists who occasionally rebelled against political or economic change described in older scholarship. At least until the 1848-1850 Caste War, political disputes were more important than land. This region's peasants were both remarkably diverse and politically astute. Villagers adapted colonial political culture and later republican ideas to fashion local institutions that fit their own needs. Over the course of a hundred years, peasant tactics and political discourse evolved in a constant dialogue with the changing political climate, shifting from rhetorical statements of loyalty to the king to proclamations of federalism and their rights as citizens. *A Nation of Villages* ably demonstrates that rural villagers were more aware of elite ideologies than urban rulers were of the villagers's political ideas. This long-term analysis of one region illuminates how rural people helped shape the republican state.