



**Chronica Mundi**

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Volume 3-4 Issue I-II 2012

eISSN 2282-0094

**Terra e identità in Messico**

**Land and identity in Mexico**

**La tierra y la identidad en México**

Chronica Mundi Reg. al Trib. di Pesaro n. 576 del 28/06/2010

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## ENGLISH ABSTRACTS

### AGRARIAN STRUGGLE AND INDIGENOUS IDENTITY IN VERACRUZ: TESTIMONIOS DEL TECUÁN

### LUCHA AGRARIA E IDENTIDAD INDÍGENA EN VERACRUZ: TESTIMONIOS DEL TECUÁN

*Elissa Rashkin*

**Abstract:** The struggle for the land that unfolded in the state of Veracruz in the decade following the Mexican Revolution not only significantly transformed patterns of landholding in the region, but also contributed to the emergence of a new social identity, the *campesino*, a rural worker united with other workers on the basis of common problems, goals and class interests. Although *campesino* identity did not replace earlier forms of identification such as those associated with particular *locales* and/or ethnic groups, the literature of the agrarian movement had little room for recognition of difference. In Francisco Salmerón Tinajero's 1960 short story collection *Testimonios del Tecuán*, however, indigenous identity, transmitted and reproduced via language, spiritual beliefs and relationship to history and memory, comes to the fore as a central part of the *campesino* movement. Salmerón's literary imagination, fuelled by his training as an anthropologist and his previous experience in the state's justice system, provides an alternative representation of the land conflict in which power relations are closely tied to ethnic identification and tradition, within a broader context of inequality and racism. This article analyzes the dynamics of power represented in Salmerón's work and their implications for our understanding of indigenous identity and the agrarian struggle in post-revolutionary Veracruz.

## **URBANISMOS MODERNOS EN MÉXICO: EL CASO DE LAS COLONIA AGROINDUSTRIALES**

### **MODERN URBANISMS IN MEXICO: THE CASE OF THE AGROINDUSTRIAL COLONIES**

*Héctor Quiroz Rothe*

**Abstract:** In the late nineteenth and early twentieth centuries, new urban forms emerged in Mexico. During the government of Porfirio Díaz, numerous new cities were founded, and pioneering urban planning projects took place at a time when Mexico was consolidating its role as a supplier of raw materials for industrial countries' economies. Around 1900 the urban model of colonial origin, based on a grid plan inspired by the Italian Renaissance, with a central plaza surrounded by the government buildings, was gradually replaced by new patterns of spatial organization. Among these, we can cite some examples of agro-industrial settlement design as other urban forms that did not correspond to the colonial stereotypes, but rather the expression of new identities. This study attempts to interpret the evolution of Mexican cities during the twentieth century and to understand extent to which the territorial, social and cultural transformation connected with modernity has led to positive development.

### **LAND AND IDENTITY IN MEXICO: LEGAL AMBIGUITY AND LAND MARKET DISTORTIONS**

### **TIERRA E IDENTIDAD EN MÉXICO: AMBIGUIDAD LEGAL Y DISTORSIONES DEL MERCADO**

*Adrian Sinkler*

**Abstract:** During the presidency of Carlos Salinas de Gortari, tension between *agraristas* and *técnicos* produced legal ambiguities in the reform of Mexican Constitution's Article 27 that reflect seemingly incompatible goals of land market modernization and protecting corporate property. On one hand, the reforms liberalize land tenure in corporately owned *ejidos*, but, on the other hand, *ejido* assemblies retain significant power to govern the transfer of land in the social sector. Peasants respond to this ambiguity according to the cultural significance of land in their communities. When they view land as *terruño*, or territory, they are likely to view liberalization as a form of domination. When they view land as family patrimony, peasants often subdivide it into smaller parcels between their children. These responses lead to unintended consequences, including open resistance to land market liberalization and land fragmentation, or *microfundismo*, both of which contribute to distortions in rural land markets. In order to correct these problems, policy makers need to create an alternative finance system that empowers peasants to enter rural land markets as buyers in ways that are sensitive to the connection between land and identity in peasant communities.

## **LOS ALTOS DE JALISCO Y LAS MIGRACIONES CHIAPANECAS. APROXIMACIONES PARA REPENSAR LA IDENTIDAD ÉTNICA Y EL TERRITORIO**

## **THE ALTOS FROM JALISCO AND CHIAPAS' MIGRATION. RETHINKING ETHNIC IDENTITY AND THE TERRITORY**

*Rafael Alonso Hernández López - Iván Francisco Porraz Gómez*

**Abstract:** This article aims to analyze how ideological and political relationships occur between two groups from different regions, the indigenous people of Chiapas and those from Arandas, in the Altos region of Jalisco. Ethnic identity becomes a prerequisite to understand the links with the territory. It is an identity aligned with the national discourse of denial or marginalization of the past and of the indigenous reality. The indigenous identity, precisely because of these assumptions, is usually related to conditions of precariousness and social exclusion. Therefore, this article tries to describe how the identity-territory relationship is taking shape in the context of migration and how, ethnic identity, its practices and its daily experiences end up expressing a binary and hierarchical topography in Mexico.

## **TIERRA, IDENTIDAD Y DINÁMICA PRODUCTIVA EN LAS CHINAMPAS DE SAN GREGORIO ATLAPULCO, MÉXICO**

## **LAND, IDENTITY AND DYNAMICS OF PRODUCTIVITY IN THE CHINAMPAS OF SAN GREGORIO ATLAPULCO (MEXICO)**

*Gisela Landázuri Benítez*

**Abstract:** Local development can be explained by the analysis of territory production dynamics based on the people that are part of it those linked together by a common identity and a common project rooted in a particular place. The creation of a social space, which has its foundations in a sense of belonging and working together, unites people who share a territory: this is so in the case of *chinamperos*, natives of San Gregorio Atlapulco, Xochimilco. The



study addresses the production dynamics of the *chinamperos*, natives of San Gregorio Atlapulco, Xochimilco, which support their belonging because they have been there for generations. The family strategies of these farmers become more diverse regarding the availability of resources and the place that farming occupies in their global strategy of reproduction. Work multifunctionality assigns a different priority to study, agriculture and trade. Therefore, family units ranging from subsistence level to that of expanded production, linked to national markets and the large operators. However, regardless of their size, all units are dependent on large firms and speculative capital, which also dictates prices, demand and trends.

## **LA ASAMBLEA POPULAR DE LOS PUEBLOS DE OAXACA (APPO): ACTUACIÓN, PROPUESTAS Y PERSPECTIVAS**

## **THE POPULAR ASSEMBLY OF THE PEOPLES OF OAXACA (APPO): ACTION, PROPOSALS AND PERSPECTIVES**

*Jacobo Humberto Arellano Amaya*

**Abstract:** The research seeks to explain the development process of the Asamblea Popular de los Pueblos de Oaxaca (The Popular Assembly of the Peoples of Oaxaca, APPO) as a social movement during the crisis of legitimacy of the State (2006-2010) through different theoretical approaches. The empirical part of the study is supported by data generated by the participant observation strategy, structured interviews and a focus group, which were conducted between June 2006 and March 2011 in Oaxaca City. To build the emerging model that explains the social movement of the APPO, we used the systematic design of Grounded Theory and the Juncture

Analysis Methodology. We conclude that the development of the APPO is complex and confused because of its many features as a social movement of new type: insubordinate to capital, peaceful and characterized by propositive resistance.

## **MESSICO: BREVI CONSIDERAZIONI SUL COSTITUZIONALISMO IN VIGORE**

## **MEXICO: BRIEF CONSIDERATIONS ON THE CONSTITUTIONALISM IN FORCE**

*Eduardo Rozo Acuña*

**Abstract:** Arguably, the constitutional history of the United States of Mexico begins with the Constitutional Decree for the Liberty of Mexican America, better known as the Constitution of Apatzingan of October 22, 1814. This is a document of fundamental importance not only because it provides the basis for the rule of law, both republican and liberal, but because it also mentions for the first time the human rights guarantee of *amparo*, a magna institution now common not only in Latin America but also in several countries of Western Europe. As a matter of fact, its Article 237 now emphasizes the right of citizens to claim against the violation of a constitutional right, but we will have to wait for the modern and progressive Constitution of 1917 (Querétaro) to see human rights established not only as a formal set of individual rights that the state grants and assures to its inhabitants, but also as a protection of the rights of citizens as a group, social class, community, or society, towards which the state has an obligation to protect and ensure the best economic and social conditions. Thus, the Constitution institutionalizes the political response to the revolutionary aspirations of the rural and urban workers, and also creates the legal

means to ensure that the aspirations of recognition and autonomy of indigenous communities in Mexico, whose existence was officially recognized with the constitutional reform of 2001, are met.

## **NOTAS SOBRE EL NACIONALISMO DE IGNACIO MANUEL ALTAMIRANO Y EL SEMANARIO EL RENACIMIENTO (1869)**

## **NOTES ON IGNACIO MANUEL ALTAMIRANO'S NATIONALISM AND THE WEEKLY JOURNAL EL RENACIMIENTO (1869)**

*Juan Pascual Gay*

**Abstract:** The article aims to show how the various aspects of Ignacio Manuel Altamirano's nationalism are associated with his idea of homeland. On the one hand, his literature is intended as a tool capable of transmitting the values of a nation that for centuries has found its reference model in Spain and, more recently, in France. Altamirano aims to turn our eyes toward Americanism and Mexicanism. To do this, one of his first strategies is to bind the nascent nation to land, a land linked to its inhabitants with whom it establishes a relationship of reciprocity. Altamirano sees the homeland as a point of convergence between cultural and natural history, a relation that, over and above all other considerations, promotes a series of obligations, especially moral, on the part of its citizens. The mechanism that transmits this morality is literature. On the other hand, Ignacio Manuel Altamirano, in his nationalist campaign conveyed through literature, rehabilitates the figure of the intellectual as a spectator of the social theater, halfway between citizen and ruler, who is driven by his nationalism.

## **ALTERNATIVE VISIONS: GENDER INEQUITIES AND AGRARIAN REFORM IN THE VISUAL WORLD OF MARIA IZQUIERDO**

## **VISIONES ALTERNATIVAS: INEQUIDADES DE GÉNERO Y REFORMA AGRARIA EN EL MUNDO VISUAL DE MARÍA IZQUIERDO**

*Miranda Viscoli*

**Abstract:** During the Mexican revolution, it is estimated that two million people died in a country of ten million. The chaos and devastation of war combined with the post-revolutionary politics of displacement, instability and confusion provided women an unprecedented opportunity to fight for a public space within their country. At the same time, the violent aftermath of war had a lasting negative effect on Mexican women. The painter María Izquierdo not only experienced this ideological upheaval, but she also dared to paint it. Her figures - contorted, tortured and bound, in settings bereft of sustenance - provide a unique means by which to consider the complex and at times opposing notions of female identity during the first half of the twentieth century in Mexico. Included in her visual dialogue, there is a response to the inequities women faced in terms of agrarian reform. In her images of women and their relationship to the land she creates a disruptive iconography that forces a renegotiation of the central visual iconography that defined much of Mexican art at this time as seen in the government sponsored muralist movement. In my analysis of her paintings, I will demonstrate how Izquierdo systematically develops a particular point of view to facilitate a pictorial system that considers the complexity and burden of oppression, which she then merges with

the possibility of a transcendence that does not support escapism. In so doing, she captures the social circumstance of her country where activism and oppression in many ways followed parallel tracks.

## **EL ENSUEÑO COMO ELEMENTO PARA LA COMPRENSIÓN DEL IMAGINARIO TERRITORIAL WIXÁRIKA**

### **THE DREAM AS AN ELEMENT TO UNDERSTAND THE WIXÁRIKA TERRITORIAL IMAGINARY**

*Adolfo Benito Narváez Tijerina*

**Abstract:** Through an ethnographic study of the art of dreaming (the word in Spanish is *ensoñar*, which means 'having a vision') of a Huichol *maarakame* (shaman), we have compared his dreams to the origins of myths of his people, which are incorporated into the various practices of the shaman as healing or ruling. The myths manifest themselves constantly, staying alive and altering the world in tune with the contemporary life of this indigenous population, so that the gods and the spirit guides establish a relationship with all people through the *maarakame*. *Maarakame's* dream, related to the saga of *Nakawé* and the legend about the origin of maize, plays a key role in the construction of *wixariktari* collective imagination.

## **LA CIUDAD COMO TERRITORIO, LA IDENTIDAD URBANA EN 1968**

### **THE CITY AS A TERRITORY, THE URBAN IDENTITY IN 1968**

*Daniel Inclán*

**Abstract:** The year 1968 was destined to be remembered in the history of Mexico, and for this reason the entire state apparatus was determined to have the support of society to build up the image of the Olympic city, by hook or by crook. However, a social upheaval changed its meaning and significance. It was certainly a pivotal year in the country's social and historical memory, but not for the way the country that would host the Olympics was built. The student movement changed the face of the city through the symbolic reconstruction of urban space, conceived as a vast area of struggle, through the appropriation of the streets. With the student movement, the city went beyond the Olympic image: it became a territory of resistance, a territory where the technologies of power moved on to the will of resistance, creating a map that would alter the urban identity of Mexico City.

## **ETNICITÀ E MEGAHERTZ: RIFLESSIONI SU IDENTITÀ INDIGENA E RADIODIFFUSIONE IN MESSICO**

## **ETHNICITY AND MEGAHERTZ: REFLECTIONS ON INDIGENOUS IDENTITY AND BROADCASTING IN MEXICO**

*Federica Romano*

**Abstract:** This paper explores the role of broadcasting in the dynamics of identity relating to the indigenous Mexican population. Since the middle of last century, it had been structured as a privileged instrument of the Mexican government in literacy, acculturation and castilianization campaigns, and it became, from

the seventies onwards, the object through which indigenous peoples claimed their own space for communication. By retracing the founding of the first schools for radio and the subsequent creation of the indigenous radio system, passing through the crucial moment of the Zapatista uprising in Chiapas and the resulting agreements of San Andrés in the field of media, we will highlight the ambiguities and contradictions that characterize the intentions and policies of the government in the use of this medium. Finally, through an ethnographic example of community broadcasting in the Sierra Norte of Veracruz, Radio Huayacocotla, we will illustrate the different configurations that broadcasting has taken over the years: at first, it was a radio school station, but Radio Huayacocotla became the first community radio station and later an indigenous radio station.

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