

Mexicos Indigenous Comms

Analisa Taylor

Indigenous Media in Mexico Erica Cusi Wortham,2013-09-13 In *Indigenous Media in Mexico*, Erica Cusi Wortham explores the use of video among indigenous peoples in Mexico as an important component of their social and political activism. Funded by the federal government as part of its pluriculturalist policy of the 1990s, video indígena programs became social processes through which indigenous communities in Oaxaca and Chiapas engendered alternative public spheres and aligned themselves with local and regional autonomy movements. Drawing on her in-depth ethnographic research among indigenous mediamakers in Mexico, Wortham traces their shifting relationship with Mexican cultural agencies; situates their work within a broader, hemispheric network of indigenous media producers; and complicates the notion of a unified, homogeneous indigenous identity. Her analysis of projects from community-based media initiatives in Oaxaca to the transnational Chiapas Media Project highlights variations in cultural identity and autonomy based on specific histories of marginalization, accommodation, and resistance.

Mexico's Indigenous Communities Ethelia Ruiz Medrano,2011-11-15 A rich and detailed account of indigenous history in central and southern Mexico from the sixteenth to the twenty-first centuries, *Mexico's Indigenous Communities* is an expansive work that destroys the notion that Indians were victims of forces beyond their control and today have little connection with their ancient past. Indian communities continue to remember and tell their own local histories, recovering and rewriting versions of their past in light of their lived present. Ethelia Ruiz Medrano focuses on a series of individual cases, falling within successive historical epochs, that illustrate how the practice of drawing up and preserving historical documents—in particular, maps, oral accounts, and painted manuscripts—has been a determining factor in the history of Mexico's Indian communities for a variety of purposes, including the significant issue of land and its rightful ownership. Since the sixteenth century, numerous Indian pueblos have presented colonial and national courts with historical evidence that defends their landholdings. Because of its sweeping scope, groundbreaking research, and the author's intimate knowledge of specific communities, *Mexico's Indigenous Communities* is a unique and exceptional contribution to Mexican history. It will appeal to students and specialists of history, indigenous studies, ethnohistory, and anthropology of Latin America and Mexico.

Beyond Alterity Paula López Caballero,Ariadna Acevedo-Rodrigo,2018-04-17 The concept of “indigenous” has been entwined with notions of exoticism and alterity throughout Mexico’s history. In *Beyond Alterity*, authors from across disciplines question the persistent association between indigenous people and radical difference, and demonstrate that alterity is often the product of specific political contexts. Although previous studies have usually focused on the most visible aspects of differences—cosmology, language, customs, resistance—the contributors to this volume show that emphasizing difference prevents researchers from seeing all the social phenomena where alterity is not obvious. Those phenomena are equally or even more constitutive of social life and include property relations (especially individual or private ones), participation in national projects, and the use of national languages. The category of “indigenous” has commonly been used as if it were an objective term referring to an already given social subject. *Beyond Alterity* shows how this usage overlooks the fact that the social markers of differentiation (language, race or ethnic group, phenotype) are historical and therefore unstable. In opposition to any reification of geographical, cultural, or social boundaries, this volume shows that people who (self-)identify as indigenous share a multitude of practices with the rest of society and that the association between indigenous identification and alterity is the product of a specific political history. *Beyond Alterity* is essential reading for anyone interested in understanding indigenous identity, race, and Mexican history and politics. Contributors Ariadna Acevedo-Rodrigo Laura Cházaro Michael T. Ducey Paul K. Eiss José Luis Escalona-Victoria Vivette García Deister Peter Guardino Emilio Kourí Paula López Caballero Elsie Rockwell Diana Lynn Schwartz Gabriela Torres-Mazuera

Indigenous Interfaces Jennifer Gomez Menjivar,Gloria Elizabeth Chacón,2019 This book explores how Indigenous people in Mesoamerica use social networks to alter, enhance, preserve, and contribute to self-representation--Provided by publisher.

Transborder Media Spaces Ingrid Kummels,2017-07-01 *Transborder Media Spaces* offers a new perspective on how media forms like photography, video, radio, television, and the Internet have been appropriated by Mexican indigenous people in the light of transnational migration and ethno-political movements. In producing and consuming self-determined media genres, actors in Tamazulapam Mixe and its diaspora community in Los Angeles open up media spaces and seek to forge more equal relations both within Mexico and beyond its borders. It is within these spaces that Ayuujk people carve out their own, at times conflicting, visions of development, modernity, gender, and what it means to be indigenous in the twenty-first century.

Ethnicity, Class, and the Indigenous Struggle for Land in Guerrero, Mexico Norberto Valdez,2018-10-24 This study focuses on Amuzgo Indian communities of the Costa Chica of Guerrero state in Mexico in order to analyze the indigenous struggle for land and its relationship to ethnic identity and culture. Primary archival data and field research reveal a historical profile of this multi-ethnic region with a long and fascinating history of resistance to non-Indian control of communal lands and labor. The dynamics of 19th century liberal economic reforms, privatization of Indian lands, militarization, interventions of foreign capital, class conflicts, and impoverishment are reflected in contemporary processes in the Costa Chica. The image of the resilient peasant, or campesino, masks negative aspects of peasant status in the class structure, including poverty and superexploitation of family labor, and the intra and inter-familial conflicts that are a significant aspect of daily life. Case studies of land conflicts explore these class issues, as well as the relationship between gender inequalities and insecurities of land tenure. Indian communal lands (ejidos) are more than an economic means of agricultural production; such lands are also the basis of cultural reproduction and provide a framework in which political resistance can emerge. Bibliography. Index

Indigenous Graphic Communication Systems Katarzyna Mikulksa,Jerome A. Offner,2020-01-17 *Indigenous Graphic Communication Systems* challenges the adequacy of Western academic views on what writing is and explores how they can be expanded by analyzing the sophisticated graphic communication systems found in Central Mesoamerica and Andean South America. By examining case studies from across the Americas, the authors pursue an enhanced understanding of Native American graphic communication systems and how the study of graphic expression can provide insight into ancient cultures and societies, expressed in indigenous words. Focusing on examples from Central Mexico and the Andes, the authors explore the overlap among writing, graphic expression, and orality in indigenous societies, inviting reevaluation of the Western notion that writing exists only to record language (the spoken chain of speech) as well as accepted beliefs of Western alphabetized societies about the accuracy, durability, and unambiguous nature of their own alphabetized texts. The volume also addresses the rapidly growing field of semasiography and relocates it more productively as one of several underlying operating principles in graphic communication systems. *Indigenous Graphic Communication Systems* reports new results and insights into the meaning of the rich and varied content of indigenous American graphic expression and culture as well as into the societies and cultures that produce them. It will be of great interest to Mesoamericanists, students, and scholars of anthropology, archaeology, art history, ancient writing systems, and comparative world history. The research for and publication of this book have been supported in part by the National Science Centre of Poland (decision no. NCN-KR-0011/122/13) and the Houston Museum of Natural Science. Contributors: Angélica Baena Ramírez, Christiane Clados, Danièle Dehouve, Stanisław Iwaniszewski, Michel R. Oudijk, Katarzyna Szoblik, Loïc Vauzelle, Gordon Whittaker, Janusz Z. Wołoszyn, David Charles Wright-Carr

Indigeneity in the Mexican Cultural Imagination Analisa Taylor,2013-09-25 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.

Soldiers, Saints, and Shamans Nathaniel Morris, 2021-02-16 The Mexican Revolution gave rise to the Mexican nation-state as we know it today. Rural revolutionaries took up arms against the Díaz dictatorship in support of agrarian reform, in defense of their political autonomy, or inspired by a nationalist desire to forge a new Mexico. However, in the Gran Nayar, a rugged expanse of mountains and canyons, the story was more complex, as the region's four Indigenous peoples fought both for and against the revolution and the radical changes it brought to their homeland. To make sense of this complex history, Nathaniel Morris offers the first systematic understanding of the participation of the Náayari, Wixárika, O'dam, and Mexicanero peoples in the Mexican Revolution. They are known for being among the least "assimilated" of all Mexico's Indigenous peoples. It's often been assumed that they were stuck up in their mountain homeland—"the Gran Nayar"—with no knowledge of the uprisings, civil wars, military coups, and political upheaval that convulsed the rest of Mexico between 1910 and 1940. Based on extensive archival research and years of fieldwork in the rugged and remote Gran Nayar, Morris shows that the Náayari, Wixárika, O'dam, and Mexicanero peoples were actively involved in the armed phase of the revolution. This participation led to serious clashes between an expansionist, "rationalist" revolutionary state and the highly autonomous communities and heterodox cultural and religious practices of the Gran Nayar's inhabitants. Morris documents confrontations between practitioners of subsistence agriculture and promoters of capitalist development, between rival Indian generations and political factions, and between opposing visions of the world, of religion, and of daily life. These clashes produced some of the most severe defeats that the government's state-building programs suffered during the entire revolutionary era, with significant and often counterintuitive consequences both for local people and for the Mexican nation as a whole.

Homage to Chiapas Bill Weinberg, 2002-08-17 Vividly depicts the grassroots struggles for land and local autonomy.

The Seven Keys to Communicating in Mexico Orlando R. Kelm, Olivia Hernandez-Pozas, David A. Victor, 2020-02-03 How do you build successful professional connections with colleagues from Mexico? While most books focus simply on how to avoid common communication mistakes, this book leads its readers to an understanding of how to succeed and thrive within the three cultures, Mexico, the US, and Canada. Kelm, Hernandez-Pozas and Victor present a set of practical guidelines for communicating professionally with Mexicans, both in Mexico and abroad, providing many photographs as examples. *The Seven Keys to Communicating in Mexico* follows the model of presenting key cultural concepts used in the earlier books by Kelm and Victor on Brazil and (with Haru Yamada) on Japan. Olivia Hernandez-Pozas, Orlando Kelm, and David Victor, well-respected research professors and seasoned cross-cultural trainers for businesspeople, guide readers through Mexican culture using Victor's LESCANT Model (an acronym representing seven key cross-cultural communication areas: Language, Environment, Social Organization, Contexting, Authority, Nonverbal Behavior, and Time). Each chapter addresses one of these topics and demonstrates how to evaluate the differences among Mexican, US, and Canadian cultures. In the final chapter the authors bring all of these cultural interactions together with a sample case study about business interactions between Mexicans and North Americans. The case study includes additional observations from North American and Mexican business professionals who offer related suggestions and recommendations.

Words of the True Peoples/Palabras de los Seres Verdaderos: Anthology of Contemporary Mexican Indigenous-Language Writers/Antología de Escritores Actuales en Lenguas Indígenas de México Carlos Montemayor, Donald Frischmann, 2018-04-05 As part of the larger, ongoing movement throughout Latin America to reclaim non-Hispanic cultural heritages and identities, indigenous writers in Mexico are reappropriating the written word in their ancestral tongues and in Spanish. As a result, the long-marginalized, innermost feelings, needs, and worldviews of Mexico's ten to twenty million indigenous peoples are now being widely revealed to the Western societies with which these peoples coexist. To contribute to this process and serve as a bridge of intercultural communication and understanding, this groundbreaking, three-volume anthology gathers works by the leading generation of writers in thirteen Mexican indigenous languages: Nahuatl, Maya, Tzotzil, Tzeltal, Tojolabal, Tabasco Chontal, Purepecha, Sierra Zapoteco, Isthmus Zapoteco, Mazateco, Ñahñu, Totonaco, and Huichol. Volume Two contains poetry by Mexican indigenous writers. Their poems appear first in their native language, followed by English and Spanish translations. Montemayor and Frischmann have abundantly annotated the Spanish, English, and indigenous-language texts and added glossaries and essays that discuss the formal and linguistic qualities of the poems, as well as their place within contemporary poetry. These supporting materials make the anthology especially accessible and interesting for nonspecialist readers seeking a greater understanding of Mexico's indigenous peoples.

La Malinche Laura Loria, 2017-07-15 Women's contributions throughout history are often overlooked or minimized when compared to those of men. Readers will learn the true story of Malinche, a slave girl who was instrumental in the Spanish conquest of Mexico. Her courageous but brief life is examined, focusing on her time with explorer Hernán Cortés. Myth and fact are discussed and explained, with primary sources to illustrate this period in Mexican history. Readers will connect with the story of a young person who bravely endured terrible circumstances to change Mexico forever in the 1500s. Her legacy in Mexico, folklore, art, and politics endures today.

The Indigenous Roots of a Mexican-American Family Donna S. Morales, John P. Schmal, 2003 Olayo Morales, son of Austacio Morales and Juana Salas, was born in 1875 in Aguascalientes, Mexico. He married Juana Luevano (1885-1951), daughter of Tiburcio Luevano and Manuela Martinez, in 1903. They immigrated to the United States in 1912. Ancestors, descendants and relatives lived mainly in Mexico, Texas and Kansas. Includes Delgado and related families.

The Seven Keys to Communicating in Mexico Orlando R. Kelm, Olivia Hernandez-Pozas, David A. Victor, 2020-02-03 How do you build successful professional connections with colleagues from Mexico? While most books focus simply on how to avoid common communication mistakes, this book leads its readers to an understanding of how to succeed and thrive within the three cultures, Mexico, the US, and Canada. Kelm, Hernandez-Pozas and Victor present a set of practical guidelines for communicating professionally with Mexicans, both in Mexico and abroad, providing many photographs as examples. *The Seven Keys to Communicating in Mexico* follows the model of presenting key cultural concepts used in the earlier books by Kelm and Victor on Brazil and (with Haru Yamada) on Japan. Olivia Hernandez-Pozas, Orlando Kelm, and David Victor, well-respected research professors and seasoned cross-cultural trainers for businesspeople, guide readers through Mexican culture using Victor's LESCANT Model (an acronym representing seven key cross-cultural communication areas: Language, Environment, Social Organization, Contexting, Authority, Nonverbal Behavior, and Time). Each chapter addresses one of these topics and demonstrates how to evaluate the differences among Mexican, US, and Canadian cultures. In the final chapter the authors bring all of these cultural interactions together with a sample case study about business interactions between Mexicans and North Americans. The case study includes additional observations from North American and Mexican business professionals who offer related suggestions and recommendations.

The Aztecs at Independence Miriam Melton-Villanueva, 2022-06-14 This ethnohistory uses colonial-era native-language texts written by Nahuas to construct history from the indigenous point of view. The book offers the first internal ethnographic view of central Mexican indigenous communities in the critical time of independence, when modern Mexican Spanish developed its unique character, founded on indigenous concepts of

space, time, and grammar. The Aztecs at Independence opens a window into the cultural life of writers, leaders, and worshippers--Nahua women and men in the midst of creating a vibrant community.

Indian and Nation in Revolutionary Mexico Alexander S. Dawson,2020-08-04 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.

Huichol Territory and the Mexican Nation Paul M. Liffman,2014-04 This book is thus a multi-sited ethnography of territoriality with broad geographical and theoretical reach. Its mix of vivid description and complex theory will engage multiple publics. It is aimed at anthropologists, historians, and geographers who deal with Indian territory and sovereignty in Latin America, but it will also engage readers interested in what place means to native peoples and how they represent themselves to global publics. It will also be a good book for students who want to read an innovative ethnography about a quintessentially traditional Mexican Indian people's creative response to challenging historical conditions.

Collaborative Social Design with Mexican Indigenous Communities Carmen Malvar,2023-03-16 This book builds on the work of anthropologists, designers, and ethnographers to develop an original methodology and framework for indigenous engagement and designer/non-designer collaboration in the field of social design. Following a collaborative case study conducted over a five-year period between the author, project team, and indigenous artisans in Mexico, the book outlines the practical challenges of design research, including funding, logistics, relationships between designers and communities, failures, successes, and pivots. Social design literature has often focused on introducing important questions to the design research process, but fails to deeply interrogate and demonstrate how these theories inform research projects in action, which can then be open to misinterpretation, bias, and unintended harmful consequences. Centering the indigenous communities, this book provides a detailed and clear example of not just why, but how design and designers can work authentically and responsibly through different approaches and systems. The book examines the specific cultural, epistemological and socio-political history of Mexico as it relates to colonization and indigenous peoples, exploring the systemic influences of globalization and grounding the research in its unique context. It includes field notes, conversations with the indigenous artisan communities, workshops and prototypes to offer unique insight into a detailed, collaborative social design initiative. This book intersects with the growing awareness of the necessity of decolonial approaches to design across the world and will be an important and useful study for academics, students and researchers in social design, sustainable development, cultural studies and anthropology.

Strength from the Waters James V. Mestaz,2022-10 Strength from the Waters is an environmental and social history that frames economic development, environmental concerns, and Indigenous mobilization within the context of a timeless issue: access to water. Between 1927 and 1970 the Mayo people--an Indigenous group in northwestern Mexico--confronted changing access to the largest freshwater source in the region, the Fuerte River. In Strength from the Waters James V. Mestaz demonstrates how the Mayo people used newly available opportunities such as irrigation laws, land reform, and cooperatives to maintain their connection to their river system and protect their Indigenous identity. By using irrigation technologies to increase crop production and protect lands from outsiders trying to claim it as fallow, the Mayo of northern Sinaloa simultaneously preserved their identity by continuing to conduct traditional religious rituals that paid homage to the Fuerte River. This shift in approach to both new technologies and natural resources promoted their physical and cultural survival and ensured a reciprocal connection to the Fuerte River, which bound them together as Mayo. Mestaz examines this changing link between hydraulic technology and Mayo tradition to reconsider the importance of water in relation to the state's control of the river and the ways the natural landscape transformed relations between individuals and the state, altering the social, political, ecological, and ethnic dynamics within several Indigenous villages. Strength from the Waters significantly contributes to contemporary Mexicanist scholarship by using an environmental and ethnohistorical approach to water access, Indigenous identity, and natural resource management to interrogate Mexican modernity in the twentieth century.

Decoding **Mexicos Indigenous Comms**: Revealing the Captivating Potential of Verbal Expression

In a period characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its capability to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Mexicos Indigenous Comms**," a mesmerizing literary creation penned by a celebrated wordsmith, readers set about an enlightening odyssey, unraveling the intricate significance of language and its enduring effect on our lives. In this appraisal, we shall explore the book's central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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