

UNIVERSITY OF CALIFORNIA

Los Angeles

The Dynamics of Race and Remembering in a “Colorblind” Society: A Case Study of
Racial Paradigms and Archival Education in Mexico

A dissertation submitted in partial satisfaction of the
requirements for the degree Doctor of Philosophy
in Information Studies

by

Kelvin Lewis White

2008

UMI Number: 3347052

INFORMATION TO USERS

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.



UMI Microform 3347052

Copyright 2009 by ProQuest LLC.

All rights reserved. This microform edition is protected against unauthorized copying under Title 17, United States Code.

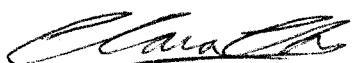
ProQuest LLC
789 E. Eisenhower Parkway
PO Box 1346
Ann Arbor, MI 48106-1346

© copyright by

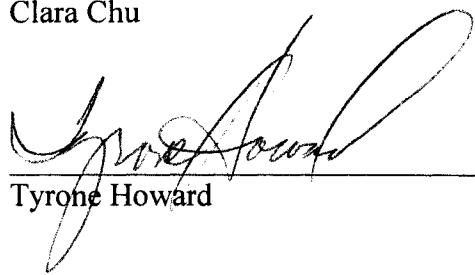
Kelvin Lewis White

2008

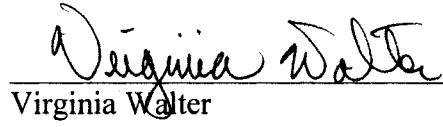
The dissertation of Kelvin Lewis White is approved.



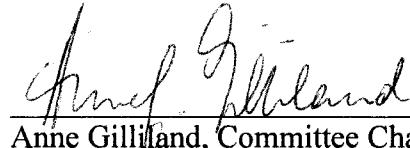
Clara Chu



Tyrone Howard



Virginia Walter



Anne Gilliland, Committee Chair

University of California, Los Angeles

2008

Table of Contents and Lists

Acknowledgements.....	v
Vitae.....	vi
Publications and Presentations	vii
Abstract of the Dissertation.....	ix
Chapter 1: Statement of the Problem.....	1
Research Questions.....	6
Chapter 2: Review of Literature	13
Historical Perspective on the African Presence in Mexico.....	13
Historiography on Race in Mexico.....	17
Mestizaje.....	26
Race during Independent Mexico.....	29
Archival Education in North America.....	32
Chapter 3: Research Design.....	37
Research Goals, Objectives, and Questions.....	39
Background of the Case and Site.....	40
Research Methods.....	43
Chapter 4: Description of the Data.....	52
Survey of Archival Educators.....	52
Survey of Archival Practitioners.....	65
Semi-structured Interviews.....	70
Ethnographic Technique.....	75
"La Artesa".....	80
"El Pancho y LaMinga".....	87
"El Corrido".....	91
Chapter 5: Discussion	94
Overview of Mexico's Archival Education Infrastructure.....	95
Discussion of Curricula.....	103
Moving towards a Solution.....	112
Chapter 6: Conclusion	129
Implications for Future Research.....	132
Personal Reflections.....	134
Appendices	139
Bibliography	178

Figure 1. Map of the university locations educators surveyed.....	53
Figure 2. Map of Oaxaca and its eight <i>municipios</i>	76
Figure 3. Diagram of standard dance positions of <i>El pancho y la minga</i>	89
Table 1. Beltran's estimates of colonial Mexico's racial composition (1570-1810)....	15
Table 2. Beltran's estimates of colonial Mexico's mestizo population (1570-1810)...	16
Table 3. Partial list of <i>castas</i> racial mixtures and categories	27
Table 4. Breakdown of targeted sectors of ENBA and UASP archival programs.....	57
Table 5. Afro-Mexican perceptions of documentary needs	73
Table 6. Framework for pluralizing the archival paradigm	119

Acknowledgements

I would like to thank my dissertation committee members for their unwavering support and assistance throughout the dissertation process. Special thanks go to my dissertation chair and mentor, Anne Gilliland, who took me under her wings for the past four years and provided continuous academic support. I have benefited greatly from her insights and generosity as a mentor and leader in Archival Science. I also owe a great debt of gratitude to my colleagues in Mexico. In particular, I want to thank Jesus Gerardo Basurto Lopez for his friendship and assistance in working with the Costa Chican community. Without his assistance, this dissertation would not have been possible. I also would like to thank the community of El Ciruelo, Oaxaca for opening up their community to me. Their hospitality and friendship helped to make this dissertation fun and exciting.

VITA

1990-2000	United States Army Intelligence Analyst Awards and distinctions: Army Commendation Medal (2 nd award), Army Achievement Medal, Army Good Conduct Medal National Defense Service Medal, NCO Professional Development Ribbon, Southwest Asia Service Medal, Army Service Ribbon, Overseas Service Ribbon
2002	B.A., History Texas Southern University
2002	Teaching Assistant University of California, Los Angeles Afro-American Studies Interdepartmental Program <i>Organization of the African American Community</i>
2002-2004	Graduate Student Researcher University of California, Los Angeles Bunche Center for African American Studies <i>African American Media Project</i> --Dr. Darnell Hunt
2004	M.A., Afro-American Studies University of California, Los Angeles
2006	Teaching Assistant University of California, Los Angeles Afro-American Studies Interdepartmental Program <i>Advanced Seminar: Intraracial Differences in 20th-Century Black America</i> --Dr. Viscount "Berkey" Nelson
2006-2007	Graduate Student Researcher University of California, Los Angeles Department of Information Studies <i>Pluralizing the Archival Paradigm: A Needs Assessment for Archival Education in Pacific Rim Communities</i> --Dr. Anne Gilliland

- 2007 Special Reader
 University of California, Los Angeles
 Department of Information Studies
 Information and Society
 --Dr. Ramesh Srinivasan
- 2007 Special Reader
 University of California, Los Angeles
 Department of Information Studies
 Ethics, Diversity, and Change
 --Dr. Virginia Walter

PUBLICATIONS AND PRESENTATIONS

- Gilliland, A., Kelvin White, Yang Lu, Sue McKemmish, Andrew Lau, and Zhang Bin. "Pluralizing the Archival Paradigm: Can Archival Education in the Pacific Rim Communities Address the Challenge?. *The American Archivist*. Vol. 71 Issue 2, 2008.
- Gilliland, A., Andrew Lau, Yang Lu, Sue McKemmish, Shilpa Rele, and Kelvin White. "Pluralizing the Archival Paradigm: Critical Discussions around the Pacific Rim." *Archives and Manuscripts*. Vol.35 Issue 2, 2008
- Gilliland-Swetland, Anne, Kelvin White, and Yang Lu. "Pluralizing the Archival Paradigm: A Needs Assessment for Archival Education in Pacific Rim Communities." In *Second Asia-Pacific Conference for Archival Educators in the Electronic Age*, 112-122. Tokyo, Japan, 2006.
- White, Kelvin. *Contributions and Intersections of Ethnic Studies Approaches to LIS Research*. Paper presented at the annual meeting for the Association for Library and Information Science Educators, Seattle, WA. 2007.
- White, Kelvin. *Images of African American Soldiers during the Korean War*. Paper presented at the annual meeting for the Southwestern Social Science Association Conference, New Orleans, LA. 2000.
- White, Kelvin L. *Pluralizing the Archival Paradigm: The Role of Graduate Education*. Paper presented at the annual meeting for the Society of American Archivist, New Orleans, LA. 2005.
- White, Kelvin. *Rethinking Archival Education in the Pacific: Applications to Afro-Mexican Communities*. Paper presented at an invitational workshop for archival educators, archivists, and indigenous community members. Melbourne, Australia. 2007.
- White, Kelvin. Review: *Unfinished Business: Race, Equity, and Diversity in Library and Information Science Education* edited by Maurice B. Wheeler. *InterActions: UCLA Journal of Education and Information Studies*. Vol. 1, Issue 2, 2005.
- White, Kelvin. *Zelda Jackson Ormes' "Torchy Brown, from Dixie to Harlem."* Paper presented at the annual meeting for the International Congress for Vernacular, Hispanic, Historical, American, and Folklore Studies, Puebla, Mexico. 2003.

ABSTRACT OF THE DISSERTATION

The Dynamics of Race and Remembering in a “Colorblind” Society: A Case Study of
Racial Paradigms and Archival Education in Mexico

by

Kelvin Lewis White

Doctor of Philosophy in Information Studies
University of California, Los Angeles, 2008

Professor Anne Gilliland, Chair

Abstract: With a growing theoretical debate within Archival Science about the place of post-modern and post-colonial ideas and the impact that these might have upon archival practice, has come a realization that there are many communities whose experiences are not recorded in official narratives of the states in which they are located. This absence can partly be explained by the non-elite status of members of these communities or because their community practices, culture, and beliefs are often based upon non-textual ways of making and keeping records that fall outside the accepted archival paradigm. Data from a study on the conditions and circumstances of archival education in Pacific Rim countries has indicated that both archival educators and professionals are not educated or being educated, to address the ways of

remembering that are traditional in ethnic or Indigenous communities. Instead, archival education curricula tend to highlight national political and enterprise priorities and internationally-developed best practices. Using a case study of a community of African heritage in the Costa Chica in Mexico, this dissertation examines how such absences from the official record and recordkeeping come into being in Mexico, where the problem of underdocumented and underacknowledged communities is potentially exacerbated by the philosophy of *mestizaje*—the racial mixture of Indigenous and Spanish bloodlines and culture. Furthermore, the dissertation examines the extent to which archival education in Mexico consciously addresses these racial paradigms, specifically that of *mestizaje*, in order to understand the role that education of archival professionals might play in addressing absences in the record, and to generate recommendations for how the effect on cultural heritage of *mestizaje* might be partly remediated by changing what is currently taught in formal archival education.

Chapter 1: Statement of the Problem

Along Mexico's southern Pacific Coast lies the region commonly referred to as the "Costa Chica" of the Mexican states of Guerrero and Oaxaca. Here many of the black townspeople tell a story about where the region's black population originated. When asked about their origins, most of the blacks in the Costa Chica linked their heritage to some black town in the surrounding area. Upon talking with some of the elders in the region, an origin from outside the region is invoked—most notably, one from a foreign shipwreck. Some accounts emphasize the ship's human cargo of slaves; others do not. The basic sketch of these narratives tells of a ship that ran aground off the coast of Guerrero. The details remain sketchy, but all accounts end the same way—those who escaped the sinking ships found freedom on land and formed communities along the coast; they grew in numbers and are the distant ancestors of the blacks of the Costa Chica. While the shipwreck narratives may be suspect from an outsider's perspective, they show how the memory of Mexico's slave legacy has been obscured by the passage of time. Furthermore, the shipwreck narratives, when contrasted with more prevalent articulations of a fundamental uncertainty suggests two competing realities: the first, a discourse that searches for answers, meaning, and significance, and the other, a discourse of anonymity in which one's heritage has been deemed to be of little relevance (Vinson and Vaughn 2004).

With a growing theoretical debate within Archival Science about the place of post-modern and post-colonial ideas and the impact that these might have upon archival practice, has come a realization that there are many communities today, especially those that are Indigenous or comprised of former slaves and whose experiences are not recorded in official narratives of the states in which they are located.¹ This absence can in part be explained by the status of members of these communities as subjects of colonialism and slavery, who feature in official records primarily as the objects of legal, bureaucratic or political activities such as property transactions, relocation, or re-education programs—in other words, they are subjects of the record rather than record creators. In part, the absence can also be explained because their community practices, culture and beliefs are often predicated upon non-textual ways of making and keeping records that to a greater or lesser extent fall outside the traditional archival paradigm that historically was built around bureaucratic textual records created and kept by those in power. Non-textual ways of documenting and remembering over the years have not generally been acknowledged as forms of record-keeping by governments and legal systems based upon European practices, and historically were not, therefore, gathered into an archive, (they might be captured or collected by museums, but these institutions have, in turn been criticized for their elitism and for how they select, decontextualize, and reinterpret the materials they acquire). Even today there is little or no space within the archival paradigm of

¹ For further reading on the expanding theoretical debates within Archival Science, see: Blouin, Francis, and William Rosenberg. eds. *Archives, Documentation, and Institutions of Social Memory Essays from the Sawyer Seminar*. Ann Arbor: University of Michigan Press, 2006 and Schwartz, J.M. and Cook, T. eds. *Archival Science* vols.1 and 2, 2002.

theory and practice for including cultures with non-textual mechanisms for recording decisions, actions, relationships, or memory, such as those that are embodied in oral, aural, or kinetic traditions.

Data from a study on the conditions and circumstances of archival education in Pacific Rim countries has indicated, with remarkable consistency across Pacific Rim nations, that both archival educators and professionals are not being educated to address the myriad forms of record—or memory-keeping that are traditional in ethnic or Indigenous communities.² Instead, archival education curricula focuses on teaching international standards and best practices predominantly based upon European record-keeping practices and juridical traditions. They also privilege national sector needs, particularly those relating to enterprise (i.e., national strategies for economic development, both public and private). While there is acknowledgment that different recordkeeping traditions and theories exist, the survey yields little evidence that these programs recognize the existence of other paradigms; identify or cater for specific local or community needs and perspectives beyond those related to local government and enterprise; or that non-national or ethnic archives were addressed. In Mexico, with

² The study referred to is “Pluralizing the Archival Paradigm through Education: A Needs Assessment for Archival Education in the Pacific Rim,” which is a two-year project that commenced in July 2005 to identify the current scope and extent of archival education in the Pacific Rim. For further description and results of the study, see: Gilliland, Anne, Andrew Lau, Yang Lu, Sue McKemmish, Shilpa Rele, and Kelvin White. “Pluralizing the Archival Paradigm through Education: Critical Discussions around the Pacific Rim.” *Archives and Manuscripts*. Vol.35 Issue 2, 2008 and Gilliland, A., Kelvin White, Yang Lu, and Andrew Lau. “Pluralizing the Archival Paradigm: Can Archival Education in the Pacific Rim Communities Address the Challenge?” *The American Archivist*. Vol. 71 Issue 2, 2008.

its plurality of Indigenous and other ethnic communities, the problem of underacknowledged and thus underdocumented communities is potentially exacerbated by the philosophy of *mestizaje*—the racial mixture of Indigenous and Spanish bloodlines.

This dissertation used a case study to understand archival education in Mexico. In doing so, it sought to provide insight on how such absences from the official record and recordkeeping came into being; to understand the role that education of archival professionals might play in addressing or contributing to these absences; and to generate recommendations for how this underdocumentation might be partly remediated by changing what is currently taught in formal archival education at the university level. The dissertation also examined the extent to which racial paradigms, specifically that of *mestizaje*, influence archival education in Mexico. This is significant because frameworks for the selection, collection, arrangement and description, preservation and accessibility of archives that are taught in programs educating future archival professionals, are tools that serve to implement certain kinds of societal processes of remembering and forgetting that may result in inclusion and exclusion (McKemmish, Gilliland-Swetland, and Ketelaar 2005). In applying these frameworks, archivists identify what is considered to be a “record” in a particular context, and then choose which records to preserve and discard, using the power of appraisal to assert, consciously or unconsciously, chosen narratives while ignoring or reframing others.

The recordkeeping and archival profession, by virtue of the paradigm that has governed its theory and practice, as well as the profile of its membership (the majority of archivists in almost every national context, are drawn from privileged class, racial and educational backgrounds), has wittingly or unwittingly been an agent in perpetuating the dominance of the narratives, omissions, and perspectives of the mainstream. Its body of theory and practice originated in Europe in order to support the bureaucratic, accountability and cultural needs of the monarchies, governments, corporations and churches, and their expanding empires (Daniels and Walch 2002). These institutions in turn exported their recordkeeping theories and practices to various regions in the world as key tools of colonialism, commerce, evangelism, cultural dominance and, more recently, globalization (Harris 2002, Ketelaar 2001, McKemmish et al 2005, Richards 1993, Schwartz 2002, Wareham 2002). Archival theory, as articulated by such eminent figures as Mueller, Feith and Fruin (1968), and Jenkinson (1922), has subsequently been augmented to address the needs of modern recordkeeping, and of digital records in particular. It has also been codified through the development of international standards and local, national and international legislation and policy. For example, currently in the European Union archival theory is subject to a continent-wide endeavor to standardize archival education as part of the Bologna Process, which aims to create a European Higher Education Area by 2010.³

³ For further information, see the European Commission, Education and Training website; available from http://ec.europa.eu/education/policies/educ/bologna_en.html; Internet; accessed 13 May 2007.

Research questions

Based on a study of current archival education in Mexico (its content, pedagogy, aims, and ethnic composition of its faculty and students), as well as of the ways in which one particular ethnic community in Mexico—Mexicans of African descent in the Costa Chica—remembers and keeps its culture, this dissertation sought to answer the following questions:

1. What archival education exists in Mexico? In particular, what influences its development; is the documentation of non-Indigenous ethnic communities addressed?
2. How have practitioners who currently work in archives in ethnic communities been trained? What is their perception of the need to document ethnic communities?
3. Using the Mexicans of African descent in the Costa Chica as a case, what are the ways of remembering in non-Indigenous ethnic communities?
4. How can archival education be re-designed to address the documentation of ethnic communities?

As stated earlier, this study builds on an ongoing research initiative led by Professors Anne Gilliland (University of California, Los Angeles), Sue McKemmish, (Monash University, Australia), and Zhang Bin (Renmin University, China) which has

surveyed repositories across nations in the Pacific Rim as well as various cultural and ethnic communities such as Indigenous and immigrant populations to examine their needs and circumstances. This dissertation, however, focuses solely on Mexico's archival education infrastructure with the aim of establishing the extent to which it does or might support the incorporation of record- and memory-keeping practices of ethnically marginalized communities.

Specifically, this dissertation examines the above research questions using the example of an Afro-Mexican community located along Mexico's southern coast—the Costa Chica. This region is home to the largest Mexican community of African descent. While there are other ethnic groups in Mexico such as Mexicans of Chinese and Jewish descent, this study will focus on Mexicans of African descent for the following reasons: 1) Mexicans of African descent originate from groups of individuals who were forcibly moved to Mexico as enslaved Africans, 2) census data from the 18th and 19th centuries show that this ethnic group was the second largest ethnic group living in colonial Mexico (Beltrán 1989); 3) Mexicans of African descent comprise the only sizeable ethnic group originating during the colonial period which has been silenced (Vinson 2006); and 4) the relative isolation of which has allowed Costa Chican Afro-Mexicans to preserve and practice their culture with limited outside influences.

Mexico has been chosen as the site to conduct this study because of its unique historical policies concerning race in the early twentieth century. While a variety of ideologies drove racial policy and ideas in Mexico and other Latin American countries, Mexico is perhaps singular in its insistence in constructing the *mestizo* as the sole protagonist of its national narrative. The *mestizaje* ideology permitted a sympathetic investigation of the Indigenous past and present in order to engineer a *mestizo* future, but silenced other minority groups. Because of this history, this dissertation acknowledges that it is difficult to single out any one influence as "purely" African. The issues this dissertation explored, therefore, do not center on whether something can be proven to be African or not, but rather on the ways in which Africanness may be linked to cultural survivals that come to constitute Afro-Mexican contributions to the nation's cultural and historical record.

A Note on Terminology

To understand the nature and significance of the research problem, it is necessary to understand that conceptualizations of race are not universally consistent (Drake 1990; Lesser 1999; Wade 1993; Stepan 1991). At one end of the spectrum, there is a continuous temptation to think of race as something that is fixed. At the other end, one may think that it is an abstraction—merely a social construct that is or should be void of meaning and might beneficially be eliminated (Omni and Winant 1994). I disagree with both of these views and opt for a view that sees race as an unstable and decentered array of social meanings that are continually being changed

by political struggle. In this study, I use Omni and Winant's definition of race: "...a concept which signifies and symbolizes social conflicts and interests by referring to different types of human bodies" (1994, p. 55). While race has no biological basis, it invokes certain biological phenotypes to give biological *meaning* to race. However, it might be helpful to be reminded that this selection is a *social* process that varies depending on location and is always rooted in a historical process (Omni and Winant 1994). Hence, race in North America is not the same as race in South America. Race evolved along two different trajectories on both continents.⁴

Throughout this dissertation, I use a series of terms that change meanings once deployed across boundaries. For example, while the concept of race is understood both in the United States and Brazil, the meanings associated with race in the two countries are different because race developed differently in each country. In the United States, race developed along a binary trajectory in which the goal was to maintain racial purity. Segregation between African Americans and whites is a well-established fact in the United States (for example, the "one drop" rule, which officially classified individuals with any trace of African ancestry as black). After all, segregation was formalized through law and social policies prior to civil rights reforms. Whites dealt with blacks by maintaining social distance. Similarly, ideology of racial segregation also became a defining feature of Latin American countries, but not of the same paradigm that emerged in the United States. Rather than segregation, miscegenation or

⁴ For a more thorough explanation on racial formation see Wade (1993, 1997), Drake (1990), Lesser (1999), Stepan (1991), Telles (2004), and del Fuente (2001).

race mixture (*mestigencao*) forms the Brazilian racial ideology. This is not to suggest that because the population was racially mixed, racism could or did not occur. For example, during the early twentieth-century, Brazilian national racial discourse, especially during the eugenics movement, included a belief that culture determined superiority and that culture was passed along racial lines. Merriam-Webster's collegiate dictionary defines racism as "a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race."⁵ For years, Brazil claimed that racism did not exist within its borders and that Brazil was a racial democracy, but recent scholarship has empirically disproved such claims (Telles 2004). Racism indeed exists in Brazil, but for Brazilians who look for the United State's racial paradigm—the black-white binary and racial policies such as Jim Crow—in Brazil, they might be led to conclude that racism does not exist in Brazil. It does, but it adheres to a different racial paradigm. Likewise, the typical American in the United States (as opposed to Canada or South America) tends to self-identify him/herself along the racial paradigm that is dominant in the United States (Franklin 1993; Omni and Winant 1994). When they examine race issues in Brazil, it is likely that they are tempted to import the United States' notions of race into a context that adheres to a completely different paradigm. This potentially poses a problem when writing about race in a context that is different from the dominant racial paradigm in the United States.

⁵ See Merriam-Webster's dictionary available from <http://www.merriam-webster.com>; Internet; accessed on 23 March 2008.

Mexico also adheres to a racial paradigm that follows a nationalistic model based on racial and cultural mixture—*mestizaje*.⁶ Regardless of one's genetic and racial heritage, all citizens are “racially mixed” and are officially identified as *mestizo*. When and if race or ethnic categories are applied in a Mexican context, the categories tend to be limited by the central notion of *mestizaje*—i.e., because everyone is mixed, the ethnic categories to which Americans are accustomed (such as Afro-Indigenous, Afro-Mexican, Chinese-Mexican, Jewish-Mexican, and so forth) do not exist.⁷ Similarly, categories used in Mexico to differentiate various shades of skin color (with or without racial undertones) will probably make little sense in an American context.⁸

I use the terms “Afro-Mexican,” “black,” and “Mexican of African descent” interchangeably to discuss Mexicans of African descent, conveying racial difference. The meaning associated with race in a Mexican context regionally varies and falls outside the scope of this study. When quoting respondents from interviews or survey data, I use the terms that *they* employed to describe themselves or others. In some cases, respondents readily self-identified as “Afro-Mexicans” (*afromexicano*), in other cases they used the term “*negro*,” which indicated someone with skin color darker

⁶ I will provide a more thorough discussion about *mestizaje* in the next chapter.

⁷ It has only been recently that individuals or communities have been exposed to racial paradigms other than *mestizaje*; and this is primarily due to contact with outsiders (usually historians, anthropologists, etc.) entering these communities for research. Because of this, various ethnic groups in Mexico are slowly beginning to self-identify along racial and ethnic lines.

⁸ See Table 3 on page 28 for examples of Spanish racial categories used in colonial Mexico.

than dark brown (*moreno*). In nearly all cases, they understood the term, “Mexican of African descent” to refer to a Mexican with an African lineage. Other terms used by respondents included *moreno* (dark brown skin) or *negro puro* (pure black—usually this person has the typical phenotypical traits associated with someone dark who in the United States classifies him/herself as an African-American or African; this individual has roots outside Mexico or is distinguished as not resembling a Mexican). During my field work, they never used a term that Beltrán (1989) associated with them during his ethnography of Afro-Mexicans in the early 1940s—“Afromestizo.”

Chapter 2: Review of Literature

Historical Perspective on the African Presence in Mexico

Before commencing any discussion on race in Mexico, it is helpful first to establish that a significant African population existed in colonial Mexico (New Spain) as slaves and that this population and its remnants remained in the nation well after Mexico gained independence from Spain. The historical record indicates that during the first centuries of Spanish colonial rule in Mexico, the African population was significant (Aguirre Beltrán 1989; Brading 1971; Brady 1965; Carroll 1991; Gutiérrez Avila 1988; Herrera Casasús 1989, 1991; Mayer 1974; Mendoza 1956). Juan Cortés was the first African slave brought to Mexico (Herrera Casasús 1991). In fact, he accompanied Hernán Cortés in 1519. The historical record also shows that another early conquistador, Pánfilo Narvaez, brought a slave who has been credited with bringing the devastating smallpox epidemic of 1520 that decimated the Indigenous population (Beltrán 1989). Mexican anthropologist, Gonzalo Aguirre Beltrán (1989) estimates that there were six blacks who fought alongside the Spanish in the conquest of Mexico. This early type of slavery involved slaves who were “Christianized”—having been taken from Africa and brought to Spain where they were “civilized”—and should not be confused with the more popular form of slavery known as chattel slavery that was practiced in the United States and other parts of the world. The “civilized” or “Christianized” slaves were usually captives of war between northern

Africa and Spain; thus they were essentially personal servants of their masters. They were not part of the massive racialized chattel slavery that was to take place later (Thomas 1997).

Spain did not begin importing large quantities of chattel slaves from Africa until the mid 1500s, under the rule of Carlos V (Palmer 1976). Veracruz was one of the three ports authorized to receive enslaved Africans during colonial rule (Carroll 1991, Capitaine 1993), and once trade was established with the Philippines, enslaved Africans also entered Mexico through ports in Campeche (Ngou-Mve 1994) and Acapulco (Beltrán 1989). The discovery of silver, salt, and gold, as well as the development of other economic enterprises in addition to sharp declines in Indigenous labor were primary factors that led to slave importation from Africa, which became the primary source of labor for mining and agriculture (Palmer 1976).

The African population at this time was equal to or greater than the white European population—this population increases when miscegenation occurs and is taken into account. Davidson (1973) shows that by 1570, 57% of Mexico City's population was African. In 1646, the black population living in Mexico City still accounted for 55% of the population. Other sizable black concentrations included the present-day Mexican states of Jalisco, Colima, and Zacatecas. By the end of the 1500s, an estimated 60,000 slaves were brought into Mexico (Beltrán 1989). This number doubled to around 120,000 in the seventeenth century. This sharp increase was due to

the fact that between 1580 and 1650, Mexico was the second-largest slave importer in the Americas (Carroll 1991). It was not until the eighteenth century that the number of slaves imported into New Spain declined sharply. Beltrán estimates that New Spain's racial composition in 1570, 1646, and 1742 was as follows:

	1570	1646	1742	1810
European (Spanish)	6,644 (.2%)	13,780 (.8%)	9,814 (.4%)	15,000 (.2%)
African	20,569 (.6%)	35,089 (2%)	20,131 (.8%)	10,000 (.2%)
Indigenous	3,366,860 (98.7%)	1,269,607 (74.1%)	1,540,256 (62.1%)	3,676,281 (60.0%)

Table 1. Beltran's estimates of colonial Mexico's racial composition (1570-1810)

The numerical significance of these figures becomes clear when we compare African and Indigenous populations to that of the Spanish. These figures indicate that the African population in New Spain over nearly a 200-year period was larger than the Spanish population. It was not until 1810 that the Spanish population outnumbered the African population by an estimated 5,000 people.

The descendants of enslaved Africans became part of the *mestizo* (racial mixture between the Spanish, African, and Indigenous population groups) element of New Spain. The following table shows Beltran's estimates of the *mestizo* components of New Spain's racial composition:

	1570	1646	1742	1810
Euro-Mestizo	11,067 (.3%)	168,568 (9.8%)	391,512 (15.8%)	1,092,367 (17.8%)
Afro-Mestizo	2,437 (.1%)	116,529 (6.8%)	266,196 (10.7%)	624,461 (10.2%)
Indo-Mestizo	2,435 (.1%)	109,042 (6.4%)	249,368 (10.1%)	704,245 (11.5%)

Table 2. Beltran's estimates of colonial Mexico's mestizo population (1570-1810)

Based on Beltran's estimates, the Euro-Mestizo always outnumbered the Afro-Mestizo and Indo-Mestizo populations between 1570 and 1810. It is also important to note that the Afro-Mestizo population roughly equals that of the Indo-Mestizo population. Given the consistent growth rates of each population over a 300-year period, it seems reasonable to assume that by the time Mexico gained independence from Spain eleven years later in 1821, little change would have occurred in Mexico's racial composition and the Afro-Mestizo population would have remained constant into the twentieth century. In fact, this population declined, since most Latin American slave societies experienced negative population growth (Klein 1999). Furthermore, there is no evidence of domestic slave reproduction (as is found in the United States) of the slave population in Mexico. The main point here is that by the time Mexico became a nation, there was a significant African presence in Mexico.

The Afro-Mexican population grew rapidly in the 16th century, and it is during this century, extending to the early decades of the 17th century, that Mexicans of

African descent formed the largest population of Mexican society. There is no way of knowing exactly how many slaves were imported into Mexico, but from the data that exist, historians are able to show that it was considerable. By 1821, however, all legal distinctions pertaining to race were terminated when Mexico became a sovereign nation (Gonzalez Navarro 1970). In 1830, Mexico abolished slavery.

Historiography on Race in Mexico

The literature on race shows that racial paradigms, which include ideologies on race and racial ontologies based on ethnicity, race consciousness, patterns of discrimination, and national ideologies have developed along two different trajectories in the United States and Canada (Degler 1971; Marx 1998; Sawyer, Pena, and Sidanius 2004; Wade 1997; Telles 1998; Banton 1983). Most of the works that compare the two trajectories with those of Latin American countries have been conducted in countries such as Brazil, Colombia, and Venezuela. However, Mexico remains a country where little research has been done on race and color.

The few works that exist on race in Mexico limit the discussion to a theoretical dichotomy between *mestizos* (racially and culturally mixed) and Indigenous (Friedlander 1975; Harris 1964a; Stavenhagen 1975, 1980, 1996; Wade 1997). Doing so results in a homogenization to create a national identity that ignores racial/ethnic groups that do not fit into the imagination of what it means to be *mestizo*. This would

be analogous to studying the black-white racial dichotomy in the United States by categorizing all dark-skinned Americans as black and all white-skinned Americans as white, irrespective of historical, national, and cultural heritage, particularly for non-indigenous groups. The purpose of this section, therefore, is to move beyond the mestizo/Indigenous dichotomy often found in Mexican race literature and to take a broad look at what works have been published on the Mexican concept of *mestizaje*.

Despite the dearth of literature that exists on Mexicans of African descent, I was able to outline the literature in relation to the development of Mexico since the literature on Mexicans of African descent strikingly corresponds to the development of Mexico as a nation.⁹ Hence, similar to a historiography on Mexican history, discussions about Afro-Mexicans may be grouped into three different eras:

- 1) Mexico's colonial and independence period (1521-1821)
- 2) Pre-revolutionary period (1822-1910)
- 3) Mexico's post-revolutionary period (1921-present)

Mexico's (New Spain) colonial period started in 1521 with the defeat of the last Aztec emperor, Cuauhtémoc, by Hernán Cortez. During the colonial period, very few works were published that directly focused on Africans living in New Spain. These works usually occurred in the form of travel narratives, political treatises, and

⁹ For a timeline on the historical development of Mexico, see Appendix A.

Conquest narratives.¹⁰ Travel narratives depicted Africans living in New Spain in a negative light — usually as a social impediment to the development of the new Spanish colony. The authors of travel narratives were mainly secular clergy who worked hand-in-hand with civil authorities in establishing Spain's authority in the new colony.¹¹ Conquest narratives typically made references to Afro-Mexican participation alongside, but subordinate to the Spanish conquistadors (Zeleza 2005). Spanish writers produced several histories of the conquest of Mexico. While these works all tell the same general story, the manner in which the narrative unfolds and the characterization of those involved varies enormously from text to text as they relay the details of the Spanish hero-conqueror. For example, Cortés commissioned a priest, López de Gómara, to write a history of the Conquest, which is one of the earliest published conquest narratives. Gómara's *Cortés, the Life of the Conqueror by His Secretary* glorifies Cortés as a great leader and a transmitter of Catholicism to the New World. Gómara's account attributed the campaign's success entirely to the leadership of Cortés. In 1632, Bernal Díaz del Castillo authored *Historia verdadera de la conquista de la Nueva España (The True History of the Conquest of New Spain)*. Díaz's account is also an admiration and praise of Cortés and the Spanish. However, the contributions

¹⁰ For examples of these, see: Francisco de Ajofrin, *Diario del viaje que hizo a la America en siglo XVII el padre fray Francisco de Ajofrín*. (México City: Instituto Cultural Hispano Mexicano, 1965); B. Díaz del Castillo, *Historia verdadera de la conquista de la Nueva España* (México City, Editorial Porrua, 1983; F.D. Duran, *The History of the Indies of New Spain*, ed. D. Heyden (Norman: University of Oklahoma Press, 1994. P. Gerhard, "A Black Conquistador in Mexico," *The Hispanic American Historical Review*, 58 (3), 1978 pp.451-459.

¹¹ Secular clergy are not to be confused with missionary friars who, laboring independently tended to have greater influence over the common people.

of blacks, women, or the Indigenous people (from Cuba) gave way to the dominant Spanish presence as protagonist (Grunberg 1994).¹²

Lastly, colonial political treatises briefly mentioned colonial Africans in discourses related to social conditions, municipal control, and military control. In these types of texts, Africans living in New Spain appear less ornamental; and as the population of enslaved African increased, the African presence became a more integrated element of colonial life. The *criollo* class (Spaniards born in New Spain) debated the potential merits and hazards that enslaved Africans and their offspring represented for early colonial society (Gomez Quinones 1972).

Beginning in the 1530s, political administrators, clergymen, and intellectuals set themselves to deliberating about the “race problem.” At heart, they were concerned about their ability to manage and control the population of New Spain in ways that assured the privileged status of whites. Especially in the early years, some of this had to do with shifting demographic tides. By the 1620s, New Spain’s indigenous population had fallen from pre-conquest heights ranging from 12–25 million, to just under 1 million individuals (Burkholder and Hiles 2000). To help replace a rapidly thinning labor force, nearly 120,000 African slaves were imported to Mexico between 1521–1646, representing nearly half of the entire slave trade to the Americas (Palmer 1976). By 1793, the intensity of racial mixture had reached levels such that Afro-Mexicans approached 370,000 persons, or roughly 10% of the entire population (Beltrán, 1989).

¹² According to Grunberg’s account, at least thirteen women landed in New Spain between 1514 and 1521 to take part of the Conquest as conquistadoras. For a fuller explanation, see Grunberg 1994.

From the 16th through the 18th centuries, tremendous amounts of energy were expended towards understanding the full demographic dimensions of the black population, their cultural practices, marital behavior, occupational status, criminal tendencies, and even their phenotypic characteristics. The surviving colonial record offers a glimpse of their conditions. The Spanish bureaucracy is renowned for having conscientiously recorded every minute detail of the functioning of its empire--including racial categorizations (Vinson 2006). For example, the categorizations (*negro*, *mulato*, *mestizo*) used in the Crown administrators' referencing emerged in the 16th century, when an elaborate network of racial nomenclature evolved in the Spanish Americas known as *la sistema de castas* (caste system). The need to articulate racial stratification along these lines derived from early failures in Spanish attempts to arrange its colonial societies hierarchically. At the outset of the 16th century, the Crown conceived of its colonies as being divided into two ethnic "republics," one of Spaniards and the other of Indians. Modeled loosely along the social principles of late medieval Spain, where society was organized into an "estate system" according to hereditary relationships around land (the landowner/serf dichotomy), in the New World colonies there was to be rigid physical and legal separation between the two ethnic spheres.

By the pre-revolutionary period (1822-1910), Mexico had gained independence from Spain (1821) and the new nation faced several questions about how it would create a unified nation out of its various ethnic inhabitants. Out of these concerns, race and ethnicity emerged as significant points of debate. As the new nation pondered with how to define itself as a nation distinct from its northern neighbor (United States) who sought to maintain racial purity by developing Jim Crow policies,

and Western Europe (namely England), which was busy colonizing much of the world, Mexico, as did most of Latin America, experimented with social philosophies such as positivism and social Darwinism (Stepan 1991). As a result, Afro-Mexicans began to take a more central role in historical writing. For example, Mexican lawyer and politician, Vicente Riva Palacio wrote *El libro rojo* and *Los treinta y tres negros*, historical novels that openly discussed the plight of enslaved Africans in Mexico who had run away as well as the struggles of freed slaves who had fought for rights in the colony alongside Spaniards who were born in Mexico.

Another type of writing also emerged during the pre-revolutionary period. The Mexican press began including pseudo-scientific articles that publicly debated the worth of Afro-Mexicans to the nation. As in much of Latin America during this period, Africans were represented as being unhealthy for the progress toward resolving Mexico's economic problems. They were relegated to isolated regions of the country where the climate was too harsh to appeal to white immigrants.¹³

A key turning point of Afro-Mexican historiography was the Mexican Revolution, after which Mexico placed more emphasis on literally creating a hybrid population as a way of demonstrating the strength of its national character (Gómez-Quiñones 1972). However, this hybridity or racial and cultural mixture (*mestizaje*) focused on a certain type of racial mixture—i.e., the mixture of the Spanish and

¹³ Good summaries of these points can be found in M. González Navarro, *Los Extranjeros en México y los Mexicanos en el extranjero*, 1821-1970, 3 vols. (México City, COLMEX, 1994).

Indigenous populations. By the 1920s, Afro-Mexicans had literally been written out of the national narrative. Discussion about the Afro-Mexican heritage had become limited to the Mexican people's propensity to revolt, which was credited to the bellicose nature of enslaved Africans (Gutierrez Ávila 1988).

In 1946, Mexican anthropologist Gonzalo Aguirre Beltrán wrote *La población negra de México*. His work became the cornerstone of Afro-Mexican historical studies since it was the first to systematically employ a methodology (ethnography) for examining Mexico's African roots. His work also provided a demographic analysis of Mexico's colonial black population, which, he argued, could be found throughout New Spain. However, while Beltrán never denied a significant presence of Afro-Mexicans, the tone of his overall argument had overtones of *mestizaje*. He emphasized that the colonial caste system had been abolished and that Afro-Mexicans had successfully been assimilated into Mexican society. I should also note that Beltran's work was not the only work on Afro-Mexicans. Other writers such as Germán Latorre (1920) had begun demographic work on the Afro-Mexicans, which Beltrán used as a foundation for his ethnography. Carlos Basuri's (1943) ethnographic work on Afro-Mexicans was also influential to Beltran's later writings.

The decades of the 1940s, 50s, and 60s can be thought of as the period of gradual internationalization of Afro-Mexican historiography, as more non-Mexican scholars became interested in debating the roots of the “Negro” problem in the United

States. Scholars such as Frank Tannenbaum (1946) published *Slave and Citizen*. His work launched the comparative school of thought, whereby slave systems were compared across the United States, Colombia, Nicaragua, Panama, Ecuador, Peru, Brazil, Venezuela, Costa Rica, Guatemala, and other Latin American countries (Butler 1998, de la Fuente 2001, Vinson III and King 2004, Blanchard 1992, Andrews 2004, Caceras 2000, de la Serna Herrera 2005). Other writers can be positioned alongside Tannenbaum. These writers include Gilberto Freye (1993) in Brazil and Fernando Ortiz in Cuba (1917). The ramifications of these early studies on race in individual Latin American countries helped to establish what has become known as the African Diaspora research paradigm.

The 1950s and 60s witnessed several key international movements that were important to Latin American historiography that impacted Mexico. The United States' Civil Rights Movement and decolonization efforts in Africa elevated studies on the African Diaspora. More scholars began to question whether class differences in the colonial era outweighed the power of race and/or caste in the articulation of social relations. Some of the better-known material that resulted from the internationalization of Afro-Mexican history are works by Robert Brady (1965) who examines class relationships among Mexicans of African descent, Patrick Carroll (1977) who takes a detailed look into social and demographic changes among runaway slave communities in Mexico, Edgar Love (1967, 1970, 1971) who examined marriage patterns of Mexicans of African descent as well as Indigenous-African relations in colonial

Mexico, and Colin Palmer (1976) who explores the role and status of slaves in society, the reactions of slaves to social and political controls, as well as the attitudes of the church and state towards slavery. Their works center primarily on the intricacies of Mexican slavery and often are in dialogue with issues of the comparative slavery school.

Current historical works on the Afro-Mexican experience continue to deal primarily with slavery, but scholars are also becoming more interested in free-black populations in Mexico (e.g., the lives of freedmen's participation in military and religious institutions). The works of Vinson III (2001) and de la Serna (2005) tend to focus on free-black soldiers in Mexican militia units during the colonial period. Others such as Procter (2003) and Bennett (2003) focus on conceptualizations of freedom from perspectives of both slaves and freedmen. Overall, historians are beginning to link the study of Afro-Mexicans to the broader Atlantic world (Zeleza 2005).

This overview of literature covers the seminal works about Afro-Mexican in the historical literature. When compared to the volumes of literature related to the African presence in Latin America countries such as Brazil and Colombia, the African presence in Mexico, particularly in the 19th and 20th century, remains an understudied topic in need of more research.

Mestizaje

To understand the place of race in Mexican society, it is necessary to understand the essentiality of the concept of *mestizaje* in the formation of Mexican identity. Contemporary ideas of race in Mexico are dominated by the concept of *mestizaje*--racial and cultural mixture between the Spanish and the Indigenous. *Mestizaje* is the dominant paradigm that defines what it means to be “Mexican.” Mexicanness (*mexicanidad*) is a set of nationalist ideologies that conglomerate to form a somewhat unified idea of what it means to be “Mexican.” Much of *mexicanidad* hinges in large part on the rather hegemonic assumption that Mexico is a *mestizo* nation—a nation that is a racially mixed. Hence, the archetypical “Mexican” is represented to be the product of an unproblematic “blending” of Spaniards and Indigenous people (i.e., *mestizo*). Although blackness was a major element of the colonial discourse (as discussed in the previous section), the largely unknown black population is not officially seen to be a part of this *mestizaje*. How did this occur? In this section, I provide an overview of the origins of *mestizaje* and discuss its impact on Mexicans of African descent.

Between the 16th and 18th centuries, vast amounts of energy were expanded towards gaining a better understanding of the demographic dimensions of the black population in colonial Mexico. Beginning in the 1530s, New Spain's political administrators, clergymen, and intellectuals set themselves to deliberating about the “race problem.” At heart, they were concerned about their ability to manage and control the

colonial population in ways that assured the privileged status of the native Spaniard. One of the ways to affect this was to regulate different races through imposing a system of *castas*. The *castas* were elaborate classification schemas created to categorize people based on physical characteristics and ancestry (Wagley 1968). At the outset of the 16th century, the Crown conceived of its colonies as being divided into two ethnic “republics”—one of Spaniards and the other of Indians. Modeled loosely along the social principles of late medieval Spain, where society was organized into an “estate system” according to hereditary relationships around land (the landowner/servant dichotomy), in the New World colonies there was to be rigid physical and legal separation between the two ethnic spheres.

The three basic racial categories in the *castas* system were *español* (European), *indio* (Indigenous), and *negro* (African). From these distinct categories, an elaborate hierarchy was developed that took into account over more than a dozen distinct *castas* that resulted from miscegenation. The most common categories were *mestizo*, *mulato*, *pardo*, and *zambo*. The racial breakdown resulted in each of the following categories:

If a male belonging to this offspring:	...mixes with a female offspring belonging to this category:	, then the <i>casta</i> offspring (<i>casta</i> category) is:
<i>Español</i> <i>Mestizo</i> <i>Español</i> <i>Mulato</i> <i>Mulato</i> <i>Negro</i>	<i>India</i> <i>Española</i> <i>Negra</i> <i>India</i> <i>Española</i> <i>India</i>	<i>Mestizo</i> <i>Castizo</i> <i>Mulato</i> <i>Zambo</i> <i>Morisco</i> <i>Cambujo</i>

Table 3 Partial list of *castas* racial mixtures and categories¹⁴

¹⁴ For a complete list, see Garcia Saiz, Maria Concepcion. 1989. *Las Castas Mexicanas*. Milan: Olivetti.

There is one category that is not shown in the table above--the *criollo casta*. There are two possible ways to "become" *criollo*. One way is by having both parents who belonged to the *español* or *española casta*. The second way is to have one parent belonging to the *español casta* and the other belonging to the *castizo casta*. To simplify this, it may be helpful to think of the *criollo casta* as Spaniards born in New Spain (Mexico) rather than Spain. This is significant because members of the *criollo casta* were viewed as second class citizens due to their birth on Mexican soil. Thus by law, colonial Mexico was racially hierarchical and those *castas* closest to pure Spanish blood born In Spain benefited from privileged positions. A sense of colonial social hierarchy can be gleaned from the following passage where Francisco de Seijas y Lobera, a former governor in colonial Mexico, advocates for the expansion of the military to include non-whites as long as the Crown imposed restrictions on their terms of service. He states:

With respect to the formation of the two companies, considering (as one should) that the said *negros* and *mulatos* cannot be allowed to use swords and daggers, sharp weapons, or firearms of any type . . . it is not convenient or safe for the service of the king that the tremendous number of *negro* and *mulatto* rabble that exist (sic) in the Indies use such weapons. This is because they could use these arms to revolt. Moreover, there is no just or political reason why these people, who are of the same species as slaves (being their offspring), should enjoy the same privileges (*preeminencias*) as Spaniards. For these reasons, and because [*negros* and *mulattos*]have already been involved in many uprisings and tumults in the Indies, it is best for the crown that free *negros* and *mulattos* not be permitted to use offensive or defensive weapons.¹⁵

Despite reasonable success by the Spanish Crown to implement social and legal pressures during the first century, non-compliance increased among individuals (Carroll

¹⁵ Francisco Seijas y Lobera, *Gobierno militar y político del reino imperial de la Nueva España* comp. Pablo Emilio Pérez-Mallaína Bueno, (Mexico City: Universidad Nacional Autónoma de México, 1986), 418-419.

2001). Part of the interracial mixture had to do with the nature of slavery in colonial Mexico. Lomintz-Adler (1992) points out that because there were no slave breeders in New Spain, slaves were allowed to marry non-slaves. Manumission was also legal and practiced. This too contributed to early instances of race mixture and a general breakdown of the Spanish *casta* system. By the 1700s, the slave system in colonial Mexico, though legal, had basically collapsed. A most likely explanation for an overall collapse is a change in demographics--an overall increase of domestic labor. The Indigenous population that had previously declined due to disease began to recover by the mid 1600s (Ngou-Mve 1994). Furthermore, an increase in the *mestizo* population encouraged an increased use of wage labor. Although there is evidence that racial mixture occurred among the racial/ethnic groups of colonial Mexico, the African population had all but vanished. The Spanish census of 1812 indicated that African descendants accounted for 10% of the population of colonial Mexico (Rout 1976). In 1821, Mexico became a sovereign nation and legal distinctions pertaining to race were terminated (Gonzalez Navarro 1970).

Race during Independent Mexico

With independence from Spain came a host of new challenges, including how to create a national citizenry out of the various ethnic populations inhabiting Mexico's disparate regions. The answer to this question would elude the country for much of the century as Mexico plunged into deep and bitter struggles over the proper design of the nation. Throughout the 1820s and into the 1840s, deliberate moves were taken by intellectuals and politicians to exclude the use of racial or castes categories in official documents. Early manifestations of such policies include the Mexican constitution of 1824, which ensured the equality of residents in the Mexican Republic regardless of race

and origin. Other important decrees, such as the Federal Act of July 13, 1824, which ended the slave trade, and the decree of September 15, 1829 ended slavery itself. Through these policies, freedom was guaranteed and extended to the broadest spectrum of Mexican citizens, regardless of class, ethnic, and racial lines (Vinson 2006).

The Mexican Revolution of 1910-1917 serves as a pivotal point for race and nationalism in Mexico. The Revolution toppled the Porfirio Diaz regime and catalyzed a whole range of political and social reforms, including agrarian reform and labor rights. In post-Revolution Mexico, it was clear that the country would not be united behind a European vision, which saw Europe as the model to be emulated—elite whites dominating brown and black people—both culturally and racially (Vinson and Vaughn 2004). Rather, the vast majority of peasants and indigenous people had to be incorporated. The question now became whether Mexico would be a *mestizo* or an indigenous nation (Vinson and Vaughn 2004).

The two most influential writers about the future racial identity of Mexico were Manuel Gamio (1883-1960) and Jose Vasconcelos (1882-1959). Their ideas about the creation of a post-Revolutionary Mexico differed in significant ways. Gamio, considered the father of Mexican anthropology, believed that *mestizaje* was the trajectory that Mexico should chart. He also thought that the indigenous population was key in post-Revolution Mexico's imagination. Thus, Gamio's project was essentially to assimilate Indians by learning about Indigenous cultures so that the new nation might better understand them and thus encourage the Indians themselves to

move beyond those cultures. He valued traditional cultures and went as far as to assert that “indigenous culture is the true foundation of the nationhood of almost all Latin American countries.” Gamio proposed that Indigenous traditions and cultures should not be permanently fixed to the past, but rather should be incorporated with mainstream Mexican traditions and culture as the new nation moved into modernity.

On the other hand, Vasconcelos, who also believed that *mestizaje* was important, had little use for the indigenous population. Mexico, in his view, despite political independence, had been essentially Spanish. His universal *mestizaje*, therefore, did not weigh the cultural and racial characteristics of all the races equally. In his widely read book, *The Cosmic Race: The Mission of the Ibero-American Race* (1925), Vasconcelos outlines an evolutionary trajectory in which four great civilizations or races asserted themselves in different epochs. He begins with the black Egyptians, followed by Asian Indians, Mongols, and whites. The new *raza cósmica* (new race) is the fifth race—a race synthesis in which the white characteristics will dominate (Vasconcelos 1925).

The viewpoints of Gamio and Vasconcelos demonstrate the variety of tactics and ideology that drove ideas and policies concerning race in early twentieth-century Mexico. Despite fundamental differences between the two writers, both shared a similar silencing of blackness. Both paradigms conceive of nation-building as managing existing racial and ethnic groups in hopes of forging a unified Mexico. One

Mexican scholar goes so far as to talk about a *mestizofilia*—the idea that the blending of races and/or cultures (specifically Indian and Spanish) is desirable and something to be celebrated and encouraged (Basave Benítez 1992).

Archival Education in North America

Archival education, like other facets of archival traditions, tends to be distinctive to and contingent upon its national contexts, while still adhering to an internationally accepted rubric of theoretical precepts, and internationally developed standards and best practices. Because of their different colonial and national histories as well as legal systems, one can identify distinct differences in where, when and how archival professionals are prepared for practice in the USA and Canada, even if much of what is taught may be similar. Although there is an extensive literature on archival education in the USA, which has been summarized in several articles (Jones 1968; Berner 1981; Goggin 1984; Miller 2000), most of the literature deals with education programs and practice in the archival field.

In 1938, the first Society of American Archivist (SAA) report on archival education stressed the need for historical scholarship. As such, the report suggested a curriculum based in history, but supplemented by library science courses (Bemis 1939). Buck (1941) shows that early curricula proposals for archival education were rooted in history. It was not until the 1960s and into the 1970s, that placement of archival education in history departments was challenged. The debate of these decades

focused on whether archival education should be placed in history or library science departments. Those who argued for placement in history departments emphasized the need to understand historical contexts of recordkeeping and to provide assistance to scholarly researchers—i.e. namely historians (Jones, 1968; Ham *et al.* 1993). On the other hand, those who argued for placement in library science departments placed emphasis on the perception of archives and libraries as information resources (Schellenberg 1968; Peace and Chudacoff 1979). Until the mid-1980s, archival education emphasized professional practice rather than an integrated theoretical foundation (Helmuth 1981). The latest major survey, the A*CENSUS survey (2006), included archival education as a focal point. In addition to providing an overall description archival education (for example, primary source of archival education, degrees held, number of full-time students, number of part-time students, how helpful are internship programs, types of degrees offered by archival education programs, and so forth) in the United States, the report addressed, albeit briefly, the lack of ethnic diversity among archival educators.

Canadian archivists achieved an important goal in 1981 with establishment of the Master of Archival Studies program at the University of British Columbia (UBC) (Eastwood 1983, 1988). UBC became the model for US archivists when SAA adopted MAS degree guidelines in 1994. By the 1980s, archival education programs in the United States began to mature and more programs were implemented at the university level and began to hire full-time archival faculty (Conway 1988). With more archival education programs and faculty came an expansion of curriculum offerings, as

archivists began to examine specialized needs for education regarding reference (Ruth 1988), management (Davis 1988), and the increasingly important technological issues of electronic records and computer applications (Committee on Automated Records and Techniques 1993).

Also, the growing numbers of full-time archival educators resulted in an increased interest in emphasizing archival theory rather than practical experience (Duranti 1993, 2000; Eastwood 1996). As such, course content rather than course structure became the center of attention for archival educators (Ericson 1988). Cox (1990 and 1993) point out that during this shift, more research began to develop around educational issues. This increasingly intellectual approach to education called for teaching students to think as archivists instead of how to practice a craft (O'Toole 1990; Nesmith 1996; Couture 1996). In recent years, this emphasis has increasingly focused on research and analysis as part of the graduate curriculum (Craig 1996; Eastwood 2000; Gilliland-Swetland 2000; Wosh 2000). In order to understand the impact of education programs, recent studies have examined the experiences and opinions of students and recent graduates (Wallace 2000; Yakel 2000).

Most of the literature on archival education globally is published in English, and it predominantly addresses archival education in countries whose recordkeeping traditions are rooted in Common Law practices. An exception to this are the proceedings of the biennially-held Asian Pacific Conference on Archival Education, first held in Beijing in 2004 which increasingly focus on archival education around the

Pacific. Comparatively little has been written about archival education in Mexico or other Latin American countries, where the archival paradigm is vested in the recordkeeping protocols established through Civil Law as well as the legacy of the recordkeeping practices of the Roman Catholic Church. With what little literature exists (in English and Spanish), discussion is limited to descriptive accounts of the historical development of library education programs, which tend to include archival science, in larger countries such as Spain and Argentina. Falgueras (1993) summarizes programmatic content of library schools in Spain from the 1970s. Ayaipoma (2001) significantly contributes to the discussion by including brief histories and descriptions of archival education programs in Argentina, Brazil, Colombia, Costa Rica, Mexico, Panama, Peru, Uruguay, and Venezuela. However, Ayaipoma's discussion is limited to improving the professional status of archivists by developing more archival programs, especially in smaller Latin American countries where no formal archival education exists. In Argentina, Szlejcher (2005) accounts for the development of archival education at the University of Cordoba (Argentina). She argues that the main deficiency in educating future archivists is that there is a shortage of archival education programs in Argentina in general and the few programs that exist are not nearly enough to address the challenges that electronic records present to government and corporate record keeping.

Data from the "Pluralizing the Archival Paradigm through Education" project (Gilliland et al 2008) support the scant literature on archival education in Latin American countries that were surveyed. Those data consistently show very little

difference in priorities for education throughout the region. Additionally, the data show that the drivers for program establishment are primarily based on political events, and support of national and enterprise needs, rather than on the recording of non-dominant community memory or experiences. For example, when respondents to the Pacific Rim Project were asked to list any factors that particularly influence the content of their archival education program's curriculum, the most prevalent responses were sector needs (broadly stated), government needs and initiatives, international standards, and social needs (in particular, the state of the job market for archivists). Very few respondents listed local history and culture as factors that influenced content. Other factors mentioned were legal requirements, availability of expertise, technological innovation, and private sector electronic records needs.

Chapter 3: Research Design

This study was designed as a case study that used the community of El Ciruelo as a case to examine whether or not Mexico's archival education infrastructure supports the incorporation of record and memory-keeping practices of non-Indigenous ethnically marginalized communities. Case study research occupies a prominent, long, and illustrious history across various academic fields (Stake 1995). The earliest recorded use of this methodology in the United States date from the early 1900s with the University of Chicago Department of Sociology as sociologists from the Chicago School designed studies on issues of poverty, unemployment, and other conditions—issues ideally suited for case study methodology—related to an influx of immigrants entering the Chicago area (Hamel et al 1993). Case study analysis has been used in the government and private sectors for informal policy guidance, in addition to the fields of political science, information and library science, and education for specific analysis and exposition (Stake 1998; Creswell 1998; McGrath and Johnson 2003; Howard 2001, 2003).

Numerous methodological texts have defined and described the case study. The two more prominent are Yin, Creswell, and Stake. Yin (2003) identified three specific types of case studies: descriptive, explorative, and explanatory. Briefly, descriptive case studies describe interventions or illustrate certain topics. Explorative case studies explore situations where there is no single outcome. This type of case

study is usually conducted as a way to help identify questions and select types of measurement prior to initiating the main investigation. Explanatory case studies explain causal relationships. Creswell (2003 p. 15), who adds to Yin's definition, defines case study as a method:

...in which the researcher explores in depth a program, an event, and activity, a process, or one or more individuals. The case(s) are bound by time and activity, and researchers collect detailed information using a variety of data collection procedures...

Stake (1998) points out that there are various models of case study research—*intrinsic*, *collective*, and *instrumental*. An *intrinsic* case study focuses on the case itself because of its uniqueness and the researcher wants a better understanding of the case itself. For example, a teacher becomes interested in a student's academic performance or a non-profit wants to understand a particular client. In each of these examples, the case is already provided and there is no choice in case selection. An *instrumental* case study provides insight on a particular issue, and the case is used as an instrument to better understand the issue.¹⁶ The third type of case study is a *collective* case study. In this type of study, more than one case study or phenomenon is studied.

Stake also adds that no universal definition of cases or case studies can be made because academic disciplines already have preexisting practices and characteristics of case study as a methodology in their respective fields. For the

¹⁶ I am using Stake's definition of "issue"—the "matter of study regarding the specific case." (Stake 1998 p. 92)

purpose of my inquiry, I use both Stake's and Creswell's description of case study as the appropriate strategy of inquiry. In line with Stake's case study models, this qualitative study was designed in the form of an instrumental case study because the bounded system in question is archival education in Mexico.

Research Goal, Objectives and Questions

The goal of this study was to examine how Mexico's archival education infrastructure supports the incorporation of record- and memory-keeping practices of non-Indigenous ethnic communities, and to propose archival education that addresses the documentation needs of ethnic communities. This study used Mexicans of African heritage living in El Ciruelo, Oaxaca (Mexico) as the case. The objectives and questions deriving from this goal were:

Objective 1: An assessment of the current status of archival education in Mexico

Questions 1: What archival education exists in Mexico? In particular, what influences its development; is the documentation of non-Indigenous ethnic communities addressed?

Objective 2: An assessment of archival practitioners working in Mexico's cultural heritage institutions

Questions 2: How have practitioners who currently work in archives in ethnic communities been trained? What is their perception of the need to document ethnic communities?

Objective 3: An assessment of cultural heritage record and memory-keeping practices in the community of El Ciruelo, Oaxaca.

Question 3: Using the Mexicans of African descent in the Costa Chica as a case, what are the ways of remembering in non-Indigenous ethnic communities?

Objective 4: Recommendations for archival education that addresses the documentation needs of ethnic communities.

Question 4: How can archival education be re-designed to address the documentation of ethnic communities?

Background of case and site

The site selected for the case study is El Ciruelo, Oaxaca, Mexico, a small town of approximately 2600 inhabitants of which 94% are Afro-Mexicans. The remaining 6% are Indigenous, who tend to live on the outskirts of the community. El Ciruelo is located 20 miles from its municipal city, Pinotepa Nacional. In El Ciruelo, as in most other *agencias*, there are two main local authorities, each one sharing the same level of power and responsibility—the *agente municipal* who is often referred to

as the “*presidente*” and the *comisariado ejidal*. Though there is no official “president” in *agencias*, the *agente municipal* is an elected official who is responsible for managing the town and serves as the official representative before municipal authorities. The *comisariado ejidal* serves as agrarian commissioner whose responsibilities include managing agrarian development projects in and around the local community as well as resolving land tenure disputes.

The livelihood of most of the inhabitants of El Ciruelo depends on a combination of working on local farms and ranches and remittances sent from family members outside of the region (e.g., Acapulco, Oaxaca City, and the United States). Globalization has had a huge impact on the local economy in that corn and coconut prices have dropped so low that local farmers cannot compete with the larger agricultural producers who can produce much larger amounts of cash crops more efficiently. Thus, much of the important cash crops such as papaya, limes, and watermelons, are reserved for the large landowners, who, according to the black *campesinos* (agricultural day laborers), tend to be wealthy families living in Pinotepa Nacional. Farming that is done in the immediate area is often on communally-owned land and is limited to subsistence farming.

In addition to agricultural work, livestock is a thriving industry. However, the large landowners tend to be the *mestizos* who happen to be the wealthiest in the region. Adult women often work as *campesinos* too, but when able, several run home-

based *tiendas* (small convenience stores) that primarily sell Coca Cola products, sweets, and chips. At times, some work as domestic laborers for the town parish.

I first gained access to the Afro-Mexican community serendipitously. Five years ago, while vacationing in Mexico, I decided to travel from Mexico City to Oaxaca to enjoy Monte Alban, a pre-colombian archeological site for Zapotec and Mixtec communities. While in Oaxaca, I became ill and decided to purchase medicine from the pharmacy located next door to the hotel. As I left the hotel and was about to enter the pharmacy, I saw the figure of a well-dressed woman quickly coming out of the hotel, yelling and beckoning towards me. After a quick introduction, I was pleasantly surprised that she was an administrator from the United Negro College Fund who was visiting with Padre Glyn, the well-known priest based in El Ciruelo. She introduced me to Glyn, and from that point on, I have been in close communication with him. After a year of exchanging emails and phone calls, I finally visited El Ciruelo, and Glyn introduced me to several of the townspeople. He also took me on a tour of surrounding Afro-Mexican *agencias* in the Costa Chica where I met other community members.

Since my first visit, I have established positive relationships with other community members, including several town librarians, local artists, local law enforcement officers, cultural promoters, and even several of the mayors. All of my work with the community has been service-related. For example, I have sponsored

various programs aimed at developing sustainable libraries in El Ciruelo and Collantes (another township about six miles from el Ciruelo). I also helped to develop the cultural center in El Ciruelo. Most recently, I raised money to pay the salary of the librarian in El Ciruelo, which encouraged donors from other organizations to sponsor libraries at several locations in the Costa Chica region. This summer while collecting data, I also digitized a local art collection.

Research Methods

Survey of archival educators

To address objective 1, I conducted a survey of educators in Archival Science and related areas such as Library Science in Mexico. This survey sought to provide an idea of the current status of archival education in Mexico based upon responses from faculty within the institutions that are currently providing this education. In most jurisdictions, archival education in Mexico is seen as a distinct professional area and is taught under the aegis of the state. However, there were Library and Information Science programs at various universities that at least offered one introductory level course in Archival Science. For this reason, ancillary education areas were also surveyed.

Participant selection

Subjects for the archival educator survey were initially identified through publicly available information, primarily through websites and directories of various academic departments. The primary source for the initial list of Archival education programs and educators in Mexico was a website developed and maintained by Professor Emeritus Tom Wilson (University of Sheffield).¹⁷ After examining university and department websites, I compiled a list of programs that offered either courses or a degree(s) in Archival Science. The initial list of archival education programs indicated that there were six archival programs in Mexico. However, after making initial contact with survey respondents, I learned that there are only two archival education programs that offer a degree in Archival Science and prepare students for the archival profession. The two main archival education programs are the Escuela Nacional de Biblioteconomía y Archivonomía (ENBA) located in Mexico City and the Universidad Autónoma de San Luis Potosí. The remaining four programs offer courses in Archival Science, but do not offer degrees or specializations in Archival Science. Surveys were conducted with archival educators at the following institutions:

Escuela Nacional de Biblioteconomía y Archivonomía (ENBA)
Universidad Autónoma de Chihuahua
Universidad Autónoma del Estado de México
Universidad Autónoma de Guadalajara
Universidad Autónoma de San Luis Potosí

¹⁷ The “World List of Schools and Departments of Information Science” is available at <http://informationr.net/wl/index.html>; Internet; accessed on 2 June, 2007.

For those programs that listed the names and contact information for instructors and their respective areas of expertise, I compiled an initial list of potential participants for the survey. However, most programs did not include this information. In these cases, I relied on other publicly available material such as class rosters and schedules posted on the internet, which included the names of instructors, contact information, office hours, course number and title, and the names of students matriculated in each class. From these schedules, I continued to compile a list of names for instructors teaching courses in Archival Science. To ensure that each course listed on the roster was a regular course taught in the program and not an elective course, I compared the list of courses on the rosters and schedules to the list of courses listed in the program curriculum, which was also available online.¹⁸ All subsequent respondents were recruited via snowball sampling. One of the questions on the educator survey asked for names and contact information of other archival educators who might be interested in completing the survey. Due to the small number of archival education programs and educators in Mexico—two degree-granting programs and four ancillary programs, all educators were recruited and asked to complete the survey, which was administered face-to-face and by email.

¹⁸ I later learned that Mexican higher education is not as flexible in coursework as universities and colleges in the United States. When I began examining the content of archival education programs, I assumed that programs would have the core requirements and students would have the option to choose other classes to compliment the core requirements. This was not the case. Through informants I learned that program-planning for all coursework at public institutions of higher education is decided by the Secretary of Public Education. Thus, the students' "schedule" is determined by the state.

Survey of archival professionals

To address objective 2, I conducted a survey of archival professionals from cultural repositories including the National Archive of Mexico and relevant libraries as well as from repositories in the Mexican state of Oaxaca, where the township of El Ciruelo is located. This survey sought to obtain data on perceived local and regional needs from those who are actually archival practitioners at the national and regional levels.

Archival repositories for the second survey (archival practice) were initially selected from publicly available sources such the Library of Congress Portal to the World website and the *Directory of Consultants, Resources, and Internet Sites Relating to Mexican Libraries*, which contains up-to-date web and physical addresses of libraries, cultural heritage archives, and museums located throughout Mexico.¹⁹ Archival institutions were selected based on their mission statements and mandates—those that had mandates to collect cultural heritage material for the nation, state, or region were selected as potential sites to recruit respondents. Once selected, a list of archival repositories was compiled.

¹⁹ The Portal to the World website is located at: directory is available online at: <http://www.loc.gov/rr/international/hispanic/mexico/resources/mexico-libraries.html>; Internet; accessed on May 20 2007. This site also contains links of the Mexican National Archives, *Directory of Consultants, Resources, and Internet Sites Relating to Mexican Libraries*, and Mexican National Library.

Participant selection

Subjects for the second survey were recruited from archival repositories that collected cultural heritage material at each of three levels: national, state, and regional. At the national level, subjects were recruited from the two national libraries—*Biblioteca Nacional de México* (National Library of Mexico) and *Hemeroteca Nacional de México* (National Newspaper and Periodicals Library of Mexico)—and *Archivo General de la Nación* (National Archive of Mexico). These sites were selected because of their mandates to preserve and make accessible documentary heritage in support of the cultural, educational, and scientific development of Mexico. An initial list of names and contact information was compiled from directories located on each repository's website. Subsequent respondents were recruited via snowball sampling. Surveys were administered face-to-face and by email.

At the state level, subjects were recruited from state repositories with mandates to collect and make accessible cultural heritage material at the state level, which included state and ecclesiastical archives. Subjects were recruited from the following repositories:

***Archivo de la Mitra de la Catedral de Oaxaca
Archivo General del Estado de Oaxaca***

Respondents were recruited at the state level because of the assumption that state repositories are more likely to collect cultural heritage material pertaining to the inhabitants of the state. The Costa Chica is located in Oaxaca. An initial list of

potential respondents was compiled from directories available on the repository's website. Subsequent respondents were recruited by snowball sampling. Surveys were administered by email.

At the local level, subjects were recruited and repositories identified from publicly available websites and from pre-existing relationships that I have with key informants living in El Ciruelo. These repositories included the ecclesiastical repository (*Archivos de Casa Parroquial*), a local cultural heritage center (*Cendificaro*), a local museum (*El Museo de las Culturas Afromestizas*), and the municipal archive located in Pinotepa Nacional. The purpose of surveying archival practitioners at the local level was to obtain data on perceived local archival needs from those practicing in the region. Due to limited internet and email access in the region, I administered these surveys face-to-face and follow-up interviews were scheduled as necessary. Additional respondents were recruited by means of snowball sampling.

Educator and Practitioner survey instruments

This study used modified versions of the survey instruments successfully used in the Pacific Rim Project.²⁰ The reason for this is because relevant data from this study builds upon the results of the larger Pluralizing the Archival Paradigm through Education project. The survey instruments used for this study include a wide range of

²⁰ See Appendix B to view samples of the modified survey instruments.

questions about educational infrastructure. These types of questions were important because proposals for how archival education in Mexico might change are dependent on existing infrastructure. Additionally, the modified instruments used for this study included questions that were aimed to capture the influence of *mestizaje*.

Semi-structured interviews of community memory keepers and cultural leaders

To address objective 3, I conducted semi-structured interviews of community memory keepers and cultural leaders who were identified by the community as experts on or familiar with Costa Chican local history and cultural practices, and who could provide valuable insight from outside the formal archival field as to how the documentation of rights, securing of benefits, local activities, and culture might be documented and preserved.

Participant selection

Subjects for the third set of semi-structured interviews were recruited from community-based organizations in el Ciruelo, Oaxaca, such as *Mexico Negro* (Black Mexico), and state-sponsored associations such as *Programa Nuestra Tercera Raiz* (Our Third Root), that are involved in grass-root efforts to celebrate African/Afro-Mexican heritage in the Costa Chica region. Snowball sampling was used, as this is appropriate in generating a preliminary understanding of some of the key issues

underlying the research questions and when a list of names is for sampling may be impractical to obtain immediately (Rea and Parker, 2005).

Mini-ethnographies

To address objective 3 further, I conducted a series of mini-ethnographies over a four-week period between October and November 2007, in the township of El Ciruelo, Oaxaca. The purpose of the mini-ethnographies was to help me to understand traditional knowledge structures and current strategies of memory-keeping within a Costa Chican community of African descent. A mini-ethnography, also known as a focused ethnography, is an ethnographic study that is used when the domain under investigation focuses on a specific or a narrow area of inquiry (Leininger 1985; Diaz et al 2001). Mini-ethnographies generally occur in less than half the time of a full-scale ethnography (Leininger 1985, 1997, Boyle 1994, Muecke 1994). This technique is prevalent in the medical field. Zapata and Shippee-Rice (1999) used mini-ethnographies to understand the Latino use of folk medicine and the values associated with it in the context of mainstream healthcare. Weinstein and Ventres (2000) used mini-ethnographies to understand attitudes and communication about breast-feeding. The goal of ethnography for researchers is to discover, describe, learn from, explain, and understand the perspectives of informants (Spradley 1979, Leininger 1985, 1997); and like an ethnography, the purpose of a mini-ethnography is to understand the cultural roles, norms, and values and, for this research, how they are related to the

meanings of what is remembered. Data sources included direct observation, interviewing informants, and reflection.

Chapter 4: Description of the Data

This chapter describes the data yielded from the following research methods: 1) survey of archival educators, 2) survey of practicing archivists, 3) semi-structured interviews with community cultural leaders, and 4) mini-ethnographies. The collection phase took place in Mexico between October 2007 and March 2008. Data analysis will be discussed in Chapter 5.

Survey of Archival Educators

The survey instrument that was administered to archival educators was designed to collect data about archival education programs in Mexico. The instrument was administered in Spanish (see APPENDIX B for the instrument). The data included information about the types of degrees and/or certificates granted by the program, curriculum design and development, origins and development of the archival education program, main areas of focus for the program, program requirements, ethnic makeup of students enrolled in the program, different modes through which the program is offered, and the extent to which the program conducts community needs analyses. 33 archival educators in 2 universities with archival science and records management education programs were surveyed. Those universities were Escuela Nacional de Biblioteconomía y Archivonomía (ENBA) located in Mexico City and

Universidad Autónoma de San Luis Potosí (UASP), which is located in San Luis Potosí (See Figure 1).²¹

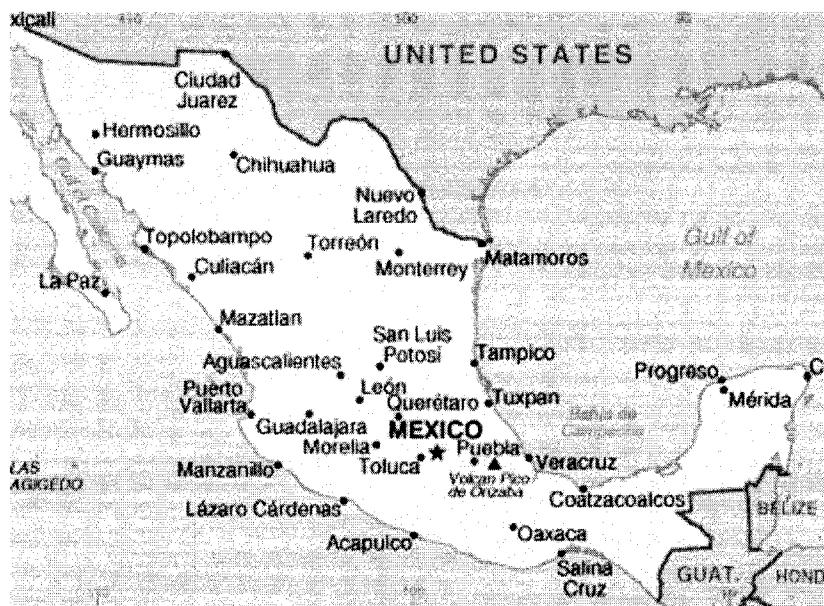


Figure 1. Map of the university locations educators surveyed²²

Of the number of educators representing the archival educators at the two institutions, 24 responses were received (a 73% response rate) of which 18 respondents (54%) completed all sections of the survey.

²¹ It should be noted that only one archival course is taught in each of the information-related programs at the following institutions: *Universidad Autónoma de Chihuahua* (Information Science), *Universidad Autónoma de Guadalajara* (Information Science), *Universidad Autónoma de México* (Library and Information Studies), and *Universidad Autónoma de Nuevo León* (Library and Information Science). Therefore, data from these institutions were not included in this study. This study also excluded the *Universidad Autónoma del Estado de México* (Documentation Science). Although its program offered several archives-related courses, its emphasis was more on knowledge management and document authentication. None of these programs was considered to be an archival education programs by the archival community in Mexico.

²² Map of Mexico available from <http://www.1uptravel.com/worldmaps/mexico.html>; Internet; accessed on 12 May 2008.

Curriculum design and development

When asked to list any factors that particularly influence the content of their curriculum, the most prevalent responses from educators were the needs of the organization (skills required by current job market) and government needs and initiatives. Respondents from both programs, particularly ENBA, indicated that their curriculum is regularly reviewed and renewed as appropriate based on assessments of the needs and circumstances of the primary employers of archivists. Feedback from former students who graduated from the programs and are employed are also solicited regularly as a tool to improving program curriculum and remaining current in mainstream archival practices. Most respondents also listed legal requirements such as federal laws promoting transparency and access to governmental records as well as international standards (ICA and UNESCO) as factors that influence the content of their curricula.

Disciplinary placement and degrees offered by the archival programs

All the academic programs responding offered archival education within either a self-contained Archival Science program or as part of an Information Science program. The program at ENBA offers two types of archival degrees and one certificate related to Archival Science. The highest archival degree offered is equivalent to a Bachelor's degree in the United States—the *Licenciatura en Archivonomía*, which takes five years to complete. The other degree is similar to a

U.S. Associate's degree. This degree, the *Profesional Asociado en Archivonomía* (Associated Professional) is a vocational degree and takes three years to complete. Respondents indicated that all students who are enrolled in the program may only pursue the Associated Professional degree initially. Only after completing their fifth semester, passing the professional exam, and getting faculty approval, can students pursue the *Licenciatura en Archivonomía*. Respondents also indicated that students who have completed five semesters of coursework, but who have not fulfilled the practicum requirements to receive the Associated Professional degree, may qualify for a *Certificado Parcial de 5to Semestre* (Certificate of Partial Completion).

Respondents also indicated that the archival education program at the National Autonomous University of San Luis Potosi (*UASP*) offers one degree, which is also the equivalent to a Bachelor's degree in Archival Science—the *Licenciatura en Archivología*. This program is placed in the School of Information Science, which also offers a Bachelor's degree in Library Science. Survey data as well as follow-up data indicated that no archival education program in Mexico offered graduate-level degrees in Archival Science. Respondents indicated that the requirements to becoming an archival educator are work experience in archival practice and an earned degree at the Bachelor or Master's level—this is a new requirement. Prior to 2003, a university degree was not necessary to work as an archivist. It was not until the passing of the Law of Transparency in 2002 that the National Archives and ENBA collaborated to professionalize the archival field. This law requires that the necessary steps are taken

to ensure access of everyone to information generated and/or maintained by governing authorities at all levels²³. Most respondents stated that the “necessary steps” included professionalizing the field and making archival education more accessible to those currently working as archivists in public and private archives.

Origination and evolution of the archival programs

Respondents indicated that ENBA is the older of the two programs, initially established in 1916, but closed and reopened several times due to armed conflict and the country’s economic problems. It has been continuously open since 1945. Most of the respondents viewed 1945 as the date of establishment. The School used to be under the direct jurisdiction of the Secretary of Public Education, but in 1990 was placed under the jurisdiction of the Director General of Higher Education, which brought about modernization of the curriculum and the ability to offer courses through distance education. Responses to the surveys from ENBA point to an initially close association between its curriculum and major political events (especially those promoting national sovereignty and democratic rights). When asked to describe how their archival education program has changed, nearly all of the respondents linked change in their programs with the historical defeat of the Institutional Revolutionary party (PRI) during the 2000 presidential elections. Interviews with respondents indicated that policy changes such as passage of the Law of Transparency led to their program’s curricular reform. Respondents also indicated that as Mexico’s economy

²³ An English translation of the Law of Transparency is available at <http://www.ifai.org.mx/publicaciones/taia.pdf>; Internet; accessed on 24 April 2008.

and infrastructure improved, the curriculum expanded to focus more on enterprise. Respondents indicated that the new archival program at San Luis Potosi was developed in 2006 as a means of addressing a perceived need to develop a professionally educated archival workforce.

Areas of focus and targeted sectors of the archival programs

Table 1 summarizes the areas of focus of the archival programs surveyed. Respondents indicated that their programs specialized in all the mainstream areas of archival theory and practice, which includes records management, archival appraisal, archival acquisition, arrangement, and archival description.

Area of Focus / Targeted Sector	Percentage %
Industrial corporations / enterprise (business)	96%
Government	88%
Cultural heritage / memory institutions / museums	56%
Non-governmental organizations (NGOs)	15.7%
Others (church, religious organizations, mass- media, hospitals)	12.4%

Table 4. Breakdown of targeted sectors of ENBA and UASP archival programs

96% targeted industrial corporations or business enterprise, 88% government, 56% cultural heritage and memory institutions, and 15.7% non-governmental organizations. The respondents also mentioned other sectors, such as ecclesiastical institutions, hospitals, and personal archives. Neither of the two programs distinguished between practice and research-centered education, however, all of the programs apparently

focused on practice-centered education, as indicated by survey data as well as curricular content analysis.

Consideration of local and community needs and issues

A set of survey questions probed the degree to which archival education programs in Mexico addressed or responded to local and community needs and issues. When asked to what extent local needs are addressed in their archival education programs, 68% of the educators responded that they were always addressed, 32% responded that they were addressed most of the time. No respondents indicated that needs of local communities were rarely addressed or not addressed at all. Further follow-up with respondents who indicated that local needs were always addressed or addressed most of the time also indicated that archival education programs tend to define community as the institutions where their students find employment as well as the students currently enrolled in the archival education programs (although the survey yielded no evidence that the students' cultural heritage is taken into consideration when program assessments are made to determine programmatic changes in the curriculum).

All respondents were asked what mechanisms were used to assess the needs of the local community. Respondents listed, in descending order of frequency, that the following methods were used: guidelines and advice from government archival organizations (National Archive), graduate surveys, employer feedback, and periodic

curricular review by the federal agencies in charge of education. Interestingly, the community is narrowly defined as business and government institutions and those who are being trained to work at those institutions—students. There was no indication that the cultural views and experiences of students played a role defining the community's needs and circumstances.

Although Mexico is a country where numerous indigenous languages are used, and in some cases prevail, regionally, 92% of respondents indicated that they had no challenges in working with multicultural or multilingual populations within their community or region, although issues about language differences and lack of specializations in archival education programs were mentioned by a few respondents. The follow-up interviews determined that the language differences actually had to do with language barriers within the archival community—i.e., not being able to read archival publications in languages other than Spanish. All respondents stated that educating students about international archival standards was very important and affirmed that their students were exposed to alternate or differing archival theories in respect to differing legal frameworks and traditions. 82% of the respondents from ENBA indicated that a course in comparative archival traditions is part of the curriculum. A comparative traditions course is not taught at UASP. 66% of all respondents indicated that the inability to travel to international professional conferences and the general lack of specialization in curriculum were major challenges facing their archival education programs. No respondents indicated cultural or other

diversity-based issues or needs as important concerns. When asked to provide estimates of the ethnic composition of the students enrolled in their archival education programs, most of the respondents indicated that their student body was either Mexican of Indigenous descent (Indigenous) or of mixed descent (Spanish and Indigenous (Mestizo). 6 respondents (37.5%) did not respond to the question. I asked a follow-up question to the 6 non-responders and most of them indicated that statistics on ethnicity or race were not maintained by the program; only statistics about nationality were maintained.

When asked to estimate the percentage of students enrolled in their archival education programs from various geographic regions, respondents indicated, in decreasing order of frequency, that their enrolled students are from the same city in which the archival education program is located, most of their students are from the same state and country that where the archival program is located, very few students are from out of state, and that there are no international students enrolled in their programs.

Distance learning

Another set of questions asked about the current and potential future use of distance learning within the respective archival education programs. Twenty respondents from ENBA indicated that their programs participated in distance education online. In fact, students have the option of completing the entire program

through distance education. Besides online, other mechanisms used included CD/DVD, VHS video, videoconferencing, and MSN Messenger. Currently, distance education is not available at UASP.

Program outreach and academic collaboration

Archival education programs are predominantly publicized through websites and word-of-mouth. All respondents indicated that their program had no form of faculty exchange mechanism with other institutions. However, directory listings of faculty members posted on various university websites show that many archival educators are teaching at several different universities. For example, one educator teaches four or five different courses at three different institutions. Almost all respondents were enthusiastic about collaborating with other countries and institutions on archival education—namely France, Spain, Canada, and Argentina. A few respondents stated that they would like to obtain specific expertise that they lacked as well as to compare archival principles and their origins in different parts of the world.

Miscellaneous data sources and results

In addition to data collected by the surveys, I also collected data from course syllabi, student manuals, class rosters, governmental policies, questions on student program assessments, and the approved curriculum to gain further insight archival education in Mexico. This section describes data collected from these various documentary sources.

Syllabi

Course syllabi were collected from archival education programs. Syllabi indicated the course objectives, methods of evaluation, and course reading lists. Syllabi on courses that were more likely to teach archival theory indicated that leading Twentieth Century theorists such as Lodolini (Italy), Schellenberg (United States), and Tanodi (Argentina) were required readings. None of the collected syllabi included post-modern archival scholars who would most likely to contribute new conceptions of Archival Science. Syllabi collected on courses that taught research methods show that the programs focused on survey design, descriptive statistics, case studies, and interviews. All of the readings were in Spanish. These syllabi did not indicate that new methods such as qualitative or mixed methods were being taught. The likely reason for this is that post-modern literature in Archival Science is not readily available in Spanish.

Published Curriculum

The published curriculum is the curriculum that has been approved by the federal government (Secretary of Education). The curriculum provided insight into the required coursework for students pursuing the Associated Professional and Bachelor's degree in Archival Science. The Bachelor's programs are designed to be completed in eight or nine semesters, depending on the program (the program at ENBA is longer because it requires a longer internship/practica commitment), and students take an

average of 7 courses each semester. Courses listed on the curriculum range from introductory courses in archival theory such as “Introduction to Archival Science,” “Archival Description” Diplomatics,” “Reprography,” and “Paleography.” Administrative coursework includes courses in human resources, management, and computing practices. Other coursework included classes in statistics, system design, records management, file automation, legislative archives, history of Mexican institutions (such as the national archive and library, major banks, federal institutions, museums, and so forth), user services, cataloging and classification, registry system, historic archives, preservation, national politics, professionalism, comparative archival science, and archival resources. Students are also required to complete an internship.

Student handbook

The student handbook provided information about the history of the schools. It indicated that ENBA used to be under the jurisdiction of the Secretary of Public Education, but in 1990 was transferred to the control of the Director General of Higher Education. This change of jurisdiction brought about major changes in the School. Most prominent is the School beginning to offer the equivalent to a Bachelor’s degree in Archival Science using distance education in addition to traditional face-to-face modes of delivery. In 1997, the entire program was made available to the entire nation through online courses as well as videoconferencing. According to the handbook, the year 2000 marked another milestone for School when curriculum was updated and a new degree in Archival Science was first offered—the *Profesional Asociado* in

Archival Science , which is a technical degree that prepares students work in various types of archives—for example, government, municipal, historical, and corporate. The *Profesional Asociado* degree is designed to be completed in three years (five semesters). In 2005, the School surveyed its alumni and also conducted focus groups to update the curriculum, which is the current curriculum. In 2006, the School received what is U.S. equivalent to accreditation by complying with ISO 9001:2000 standards established by the System of Management and Quality of Schools, a federal office that functions similarly to the accreditation system in the United States.

Federal Law of Transparency

The Federal Law of Transparency and Access to Public Government Information was signed into law by Mexico's former president, Vicente Fox, in 2002. The law was created to allow the public to public information held by any of the three Mexican government branches: Legislative, Executive, and Judicial branches. By passing this law, all Mexican citizens have the right to consult all public government records such as government salaries, legislative voting records, daily functions, contract awards, court documents, lawsuits, judgments, government expenditures and budgets and business contracts. All public information is to be made accessible and searchable by the public at no cost. The law also gives Mexican citizens the right to request a release of information that is not already public as well as to appeal any decisions to deny requests for release of information. There is also one clause that

disallows the government from denying release of information related to crimes against humanity or severe human rights violations.

Student assessments

Student program assessments revealed the types of questions asked by archival education programs. The assessments included questions about a graduate's name, gender, name of program in which s/he was enrolled, marital status, archival employment experience, levels of satisfaction with practical experience learned while enrolled in the program, level of satisfaction with current job, levels of effectiveness of tutorial component of archival education program in monitoring internship experience, tutor competency, level of program difficulty, average time committed to completing the program, level of satisfaction with place of internship, and whether the student would recommend the program to other students.

Survey of Archival Practitioners

The survey (see APPENDIX C) administered to archival practitioners sought to obtain data on perceived local and regional needs from those who are actually employed as archivists in national, state, and local institutions that are public and have mandates to collect and preserve cultural heritage material at their respective levels. The survey also sought information about the types of archival holdings collected and maintained by each institution, and the perceived educational needs of archivists. 47

archivists in 9 different archival institutions with mandates to collect cultural heritage material at the national, state, and/or local level were surveyed. Those institutions were:

National Level

Biblioteca Nacional de México (National Library of Mexico)

Archivo General de la Nación (National Archive of Mexico)

Hemeroteca Nacional de México (National Newspaper and Periodicals Library of Mexico)

State Level

Archivo de la Mitra de la Catedral de Oaxaca (state ecclesiastical archive)

Archivo General del Estado de Oaxaca

Local Level

Archivos de Casa Parroquial (local ecclesiastical archive)

Cendificaro (local cultural heritage center)

El Museo de las Culturas Afromestizas (Costa Chican regional museum/archive)

Archivo Municipal de Pinotepa Nacional

31 responses were received (a 66% response rate) of which 19 respondents (40%) completed all sections of the survey.

Types of archival holdings

When asked to describe the scope of holdings of their archival institution, the results varied regionally. At the national and state level, the most prevalent responses were documents (such as letters, manuscripts, and private papers), government records (such as legislative sessions, research data, and divorce records), maps, books, photographs, and film. On the other hand, local institutions (with the exception of the municipal archive in *Pinotepa Nacional* whose holdings were similar to those of other institutions at the state and national levels, indicated they primarily held nontextual records. In addition to administrative ecclesiastical records, they reported collecting items such as clothing, art, masks, and musical instruments. Other material included brochures, newspaper or magazine clippings, flyers, and research reports. When asked about the level of importance that their respective institutions placed in collecting archival material related to various cultural heritages, 98% of the respondents skipped this question. When asked to respond to the question in follow-up emails, most respondents indicated that their institutions did not collect archival material based on social categories. Three archivists, those located in or near the Costa Chica, indicated that it was very important to collect material pertaining to specific cultural heritages.

Educational needs of archivists

In the past five years, 47.2% of respondents indicated that they had attended a university program in a local university. 34% indicated that they had attended a university program in another region. When asked which university they attended, all

respondents indicated ENBA. 19% of the respondents indicated that they had participated in an online program offered by ENBA and 43% indicated that they had attended a workshop held by the National Archives. 38% of the respondents indicated that they were either self-taught or received on-the-job training within the last five years—these respondents were from local archival institutions (within the state of Oaxaca). When asked whether they would like to have more access to archival education than what they currently have, 26% of the respondents said yes; 74% indicated that they had adequate access to archival education primarily because of online delivery modes. For those 26% who wanted more access, the reasons for their responses pertained to access to more funding to attend international conferences. In smaller communities, internet and other technologies such as DVD/CD were not easily affordable. Practitioners from more remote communities also indicated a desire for short courses or workshops to be held within or near their local communities.

68% of the respondents indicated that the most effective method for delivering distance education was online. 56% indicated that CD or DVD technology was the most effective. 21% indicated that VHS video was the most effective method. Two respondents indicated that face-to-face instruction in the community would be the most effective method. Most of the respondents indicated that distance education played a very important role in supporting the archival education needs of the staff.

Practitioners were also asked about the level of importance their institutions placed on educating the staff to be able to address local or regional needs of their communities. 20% of the respondents indicated that it was somewhat important to be able to document multiethnic populations, 66.7% indicated that it was very important to be able to understand local record-keeping systems, 73% of the respondents indicated that it was somewhat important to be able to provide access to users with specific community or local interests, 23% of the respondents indicated that it was important to be able to work with material in multiple languages.

When asked to indicate the level of importance that is placed in addressing international needs in educating/training the institutions' archival staff, 78% of the respondents indicated that it was very important to understand internationally accepted best practices; 92% indicated that knowledge of archival standards was very important; 86.1% of the respondents indicated that knowledge of proven technological approaches was very important. 61% of the respondents indicated that it was somewhat important to be able to participate in international archival forums while 33% of the respondents indicated that it was not important—these respondents were from local and regional archival institutions. 57% of the respondents indicated that it was somewhat important to have knowledge of international law and policy while 29% of the respondents indicated that it was not important. Again, the respondents indicating that it was not important were practitioners at local and regional institutions.

When asked whether they had any interests in collaborating with other institutions or countries to develop archival education programs customized to meet their specific institutional or local needs, the most common response was in the affirmative, citing both the International Council of Archives (ICA) and UNESCO.

Semi-structured interviews

The interviews with community cultural leaders were, by far, the most enjoyable phase of data collection. The reason for this is that I finally had the opportunity to hear the voice of the community after having only read the interpretations of anthropologists, sociologists, and historians about Costa Chican culture and identity. I eagerly looked forward to hearing about what and how the community thought about itself, how it documented important events, as well as what the community considered important to document. Despite my having worked with the community for the past 4 years, I still felt a little nervous because this was the first time I had gone outside the context of the community library to make contact with leaders in a cultural context. After the first interview, all nervousness passed away, as I saw that the interviewees were comfortable with being interviewed and eager to share their knowledge and experiences.

The interviews took place at various locations (see APPENDIX D for interview instrument). The primary location was the library, which is attached to the parish house and is centrally located next to the city hall and town square. All other

interviews occurred in the private homes of the interviewees. My primary informant was the local priest who placed me in contact with various elders and community-defined cultural leaders living in El Ciruelo. Through snowball sampling, I was able to recruit 11 respondents who agreed to participate in an interview. The average interview lasted 45 minutes and all were conducted at the times and locations proscribed by the interviewee.

Table 2 lists, in descending order of frequency, the responses of community cultural leaders when asked about what they believed needed documentation and/or preservation as well as why they believed their stated aspects needed documenting or preserving. Nearly all of the respondents indicated that the commemorative dances were their top priority, especially since legal requirements such as permits and fees charged by the city to hold the dances are becoming more popular in city governments. Respondents also indicated that emigration has drained a lot of cultural resources—men, who are responsible for carrying out most parts of the dances—out of the community. Many of the men in El Ciruelo and other Costa Chican communities are migrating into larger cities like Acapulco and crossing the border to find work in the United States.

Another prevalent response given by respondents was the need to record local histories not only of El Ciruelo, but also of several communities in the Costa Chica region. Respondents told me that many of the elders are dying and much of the history

is being lost. 3 respondents (the oldest) informed me that miscegenation in El Ciruelo is a relatively recent phenomenon that only started in the 1970s. This contradicts the accounts of Mexican historians and anthropologists who have asserted that by the 1940s that the African population had fully biologically and culturally assimilated into Mexican society (Beltrán 1989). Based on accounts of the elders living in El Ciruelo, one of whom is 100 years old, almost all of the inhabitants of El Ciruelo were *puro moreno* until around the 1970s.

About half of the respondents indicated the need to document what they consider to be the remnants of their African cultural heritage as well as other cultural aspects that they believe make them culturally and historically different from traditionally defined Mestizo (Mexican) and Indigenous communities. Most respondents indicated that the reason for identifying themselves with their African ancestry and to preserve the region's cultural heritage is twofold: 1) to understand better how their ancestors lived and contributed to Mexican society—to understand the historical and cultural roots of their community—and 2) to gain legal status as an ethnic minority (because they perceived that they as Afro-Mexicans are being discriminated against) so that Mexicans of African descent might also have a legally recognized space to research, practice, and preserve their cultural heritage. A few respondents also indicated the need to preserve traditional medical arts, which are nearly lost. They indicated that the rise in medical costs has had significant economic impact on families living in El Ciruelo.

	Descending order of frequency
Aspects of community or region most needing documentation or preservation	<ul style="list-style-type: none"> --commemorative dances -- local histories --cultural heritage (Afro-Mexican) -- community songs --medical arts (traditional medicine)
Reasons why these aspects need documenting	<ul style="list-style-type: none"> --to gain legal recognition as ethnic minority --to be included in Mexican history --to preserve what is quickly being lost due to globalization and emigration -- historical and cultural important for future generation

Table 5. Afro-Mexican perceptions of documentary needs

When asked what kinds of knowledge or skills were necessary to document or preserve the dances, local histories, community songs, medical arts, and other perceived remnants of their African cultural heritage, the most prevalent response was that there needs to be an understanding of the local cultural practices and social

hierarchies. Respondents indicated that to preserve these aspects of the community's cultural heritage, one must know who to approach is capable of providing the type of cultural and historical information about events such as the dances or medical arts. Interestingly, the skills stated by all but one respondent were skills that rely on good ethnographic techniques and established rapport among community members. One respondent indicated that basic technical skills were also necessary to perform tasks such as video and sound recording. No respondents indicated a need for advanced technical skills. This is probably because low literacy levels and poor economic conditions affect nearly every household living in the smaller villages of the Costa Chica.

When respondents were asked who should be responsible for documenting or preserving the various aspects they believed needed documenting, all of the respondents indicated that people from the local community should play a key role in documenting activities. Interviewees also indicated that they were not reluctant to work with outsiders, but that outsiders should include workers from within the community, even if this meant training community members to perform specific tasks. The next most prevalent response was that elders should also play a role in documenting various aspects of the community. Upon further clarification about what this meant, respondents informed me that elders should be the primary source of information since they are most likely to have the most historical and cultural knowledge and have lived in the community much longer than other members. A few

respondents indicated that young adults should also be responsible as an intergenerational way of learning and transferring history and culture of the local community as well as a way to spark an interest on the part of youth in their cultural heritage, particularly in the case of school age children who are not taught about the African presence in the public schools.

Ethnographic technique

Over the course of four weeks and several trips to El Ciruelo, I had several opportunities to employ ethnographic techniques to begin to understand better how members of this community remember. This section reports on the findings and analysis of various events observed during my visits to El Ciruelo. This section begins with a brief overview of the region to help to provide context for the community in which the ethnographic techniques were employed. A more complete analysis linking the meanings associated with the events and activities described in this section to the research questions will be provided in the next chapter.

Overview of the Region

The Mexican state of Oaxaca is divided into 30 districts or *distritos*. Each *distrito* is further divided into *municipios*, which can be thought of as counties. However, districts are a newer administrative division that is primarily utilized for electoral purposes and has less impact in the daily lives in small towns. In rural

Mexico, the official *cabecera municipal* (municipal seat) or *agencia municipal* (town hall) relationship has greater impact upon day-to-day living than does the *distrito*. The *cabecera municipal* acts as the governing authority over any number of smaller, somewhat autonomous towns referred to as *pueblos* or *agencias*. Figure 2 is a map displaying the municipal seats of the state of Oaxaca.

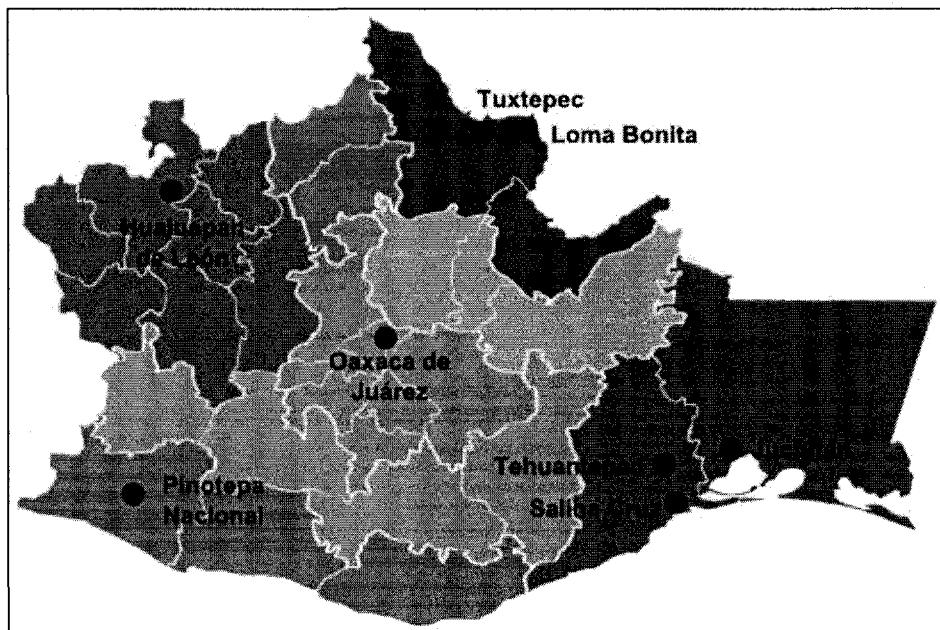


Figure 2. Map of Oaxaca and its eight *municipios*

Pinotepa Nacional, the municipal seat for El Ciruelo, has a population of 25,000 people and is strategically located in the center of the Costa Chica region, between Puerto Escondido (located in the state of Oaxaca) and Acapulco (located in the state of Guerrero).²⁴ Administratively, Pinotepa reflects the *agencia municipal*

²⁴ Statistics obtained from the National Institute of Statistics, Geography and Informatics (INEGI), Mexico from <http://www.inegi.gob.mx/inegi/default.aspx>; Internet; accessed on 3 July, 2007.

relationship, for it is the municipal seat of government for 95 smaller communities—46 of which are predominantly Afro-Mexican—including El Ciruelo. As such, Pinotepa is the hub of commercial enterprise for the surrounding *agencias* or smaller communities. When locals of the *agencias* need to go to the bank, bus station, pay bills, or buy staple food products, they often travel to Pinotepa to do so.

El Ciruelo is a small town of around 2,600 inhabitants. It is located about 20 miles from Pinotepa Nacional and is accessible by a winding series of roads that travel through a rich, lush tropical zone of southern Mexico. This area of Mexico is fairly hot and humid throughout the year. The town is laid out in a large rectangular grid-like plan. The main road, which leads into El Ciruelo, connects with three other roads to form a rectangle around the town's center. At one time, the streets were paved, but heavy usage (mainly by large Coca Cola delivery trucks, taxis, and shuttle trucks—*camionetas*) have worn the road and exposed the earth lying beneath it. Most of my time was spent along the main street, which leads to several *tiendas* (small home-based stores), the city hall, library, and eventually the church, which is directly in front of the town square or *zócalo*. I chose this area because, like in most Mexican communities, the main information ground is the *zócalo*, which is almost always close to the main church and the city hall. Although on a very small scale, El Ciruelo is arranged no differently: the porch of the church is the *zócalo* and next door to the church sits the city hall.

As I spoke with the town's elders, I found out that a few of them could recount the village's origin. They tell me that El Ciruelo was originally a cattle ranch called "El Tamarino," which included a small section where those who worked on the ranch resided. This ranch along with several others nearby was owned by the Baños Diaz family (I later found out that this family lives in Pinotepa Nacional and is one of the wealthiest in the region). Many of the elders and cultural leaders who I interviewed shared common concerns that things were rapidly changing in El Ciruelo. When I arrived at El Ciruelo, I immediately gained a sense of a community in flux—there were fewer younger men than usual and construction of huge cinderblock homes seemed to be on the rise. When I asked the locals why this seemed so, they told me that many of the men in the community had either migrated "*'al norte*" (to the United States) or had left to find work in larger nearby cities such as Acapulco and Puerto Escondido. The new houses were being built from remittances sent by relatives working in the United States.

My trip to El Ciruelo was the first time that I had come into the community with the mindset of the "researcher". I was a little hesitant because on countless occasions, informants relayed the pain they felt when researchers came into the community to extract information, and never gave back to the community. One El Ciruelan, whom I will call Enrique, states:

...lo que me ha dolido durante estos diez años es que muchas personas que han venido a buscar esto, a reconocer los negros. Entonces a mi me han dolido muchas personas que han venido por su tesis que han hecho una serie de investigación sobre los afro descendientes...y es la misma y ya no regresan, no tenemos ningún documento, no han dejado su libro, la tesis que ellos elaboran, entonces yo siento que estamos siendo nada más el espejo y se ven y escriben todo y se van.

...what has hurt me during these ten years is that many people have come to seek this—knowledge about the blacks. Then those people [researchers] that have come [to do research] for their thesis, who have done research on the Afro-descendants have hurt me...and it is the same [scenario: they leave] and do not return, we have no document[s], they have not left their book[s], [or] the thesis they wrote, thus I feel that we are nothing more than a mirror [in] that scrutinize [or examine], they write-up, and they leave.²⁵

With having that to think about, I hoped that my past experiences with the community might ease concerns, and that I would not be lumped together with those researchers who had taken away from the community without giving back. I was conscious to reaffirm my conviction and promise that the community would receive the results of this study in whatever format they desired and that I would continue to work with the community for years to come.

During my visits to El Ciruelo, community elders, cultural leaders, and other members in the community identified events for me to observe. These included two dances—“*la artesa*” and “*el pancho y la minga*”—that I directly observed and recorded. I also met with a corrido composer who told me about corrido composition and what it means to the community.

²⁵ Interview #3

“La artesa”

The artesa is both an object and a dance. As object, the artesa is a rectangular platform about two feet high and eight feet long that is carved from wood. It was originally used as a feeding trough for animals. Eventually, locals used it as a canoe to fish in the nearby lake. Lastly, the artesa would be used as a platform for performing a dance called “la artesa.” Efren, a 69 year-old elder and local expert on la artesa, explains its origins:

Pues mira, la Artesa fue creada por los negros, que trajeron del África que trajeron como esclavos aquí a México pero ellos tal vez lo hicieron al ritmo de ellos. Pero la Artesa fue creada aquí en México. Porque cuando ellos, cuando los negros llegaron, que se liberaron del yugo de los españoles huyeron pues, se refugiaron en las montañas, en aquel entonces todo era montaña pues había ciertos lugares donde vivía gente pero todo era montañoso pues, entonces ellos llegaron por la parte de Cruz Grande, Guerrero.

Well look, the Artesa was created by the blacks brought from Africa as slaves here to Mexico, but they probably did it [la artesa, the dance] to their own rhythm. But the Artesa was created here in Mexico. Because when they, when the blacks arrived, were able to free themselves from the Spanish yoke, they fled, they took refuge in the mountains—and during that time mountains were everywhere—some places were inhabited by people, but it was mainly mountains, well, they arrived by Cruz Grande, Guerrero.

He continues by telling me how *la artesa* was transformed from a canoe into a dance platform:

Porque la canoa la utilizaban cuando ellos estaban con los patrones pues, donde les daban de comer a los animales, al ganado, a los marranos, a los caballos, ahí les daban de comer a los animales pues. Le deban de beber agua, porque la canoa como es de una sola pieza no sale el agua. Entonces

ya después, empezaron a bailar la Artesa, este haciendo como, como la Artesa es como una canoa, donde se pesca.

Because the canoe [the Artesa] was used—when they [the blacks] were with the masters—as a trough where they fed the animals, the cattle, the pigs, the horses. Well, they used to feed the animals [in the trough]. They watered them [in the trough], because the canoe is made out of a single piece [of wood] so that water does not leak. Then, much later, they started to dance the Artesa, dancing pretending the Artesa is like a canoe for fishing.

Entonces ellos ya la canoa, ellos la utilizaron para pescar pues ahí lagunas pues, hay ríos que se hace el estero, para pescar se necesita una canoa, pues, entonces, ya ellos utilizaban la canoa ya no para darle de comer a los animales sino para pescar, entonces cuando ellos decidieron bailar en la canoa...

Then they used the canoe to go fishing since there are lagoons, there are rivers that turn in swamps; if you want to fish, you need a canoe, so, they [started] using the canoes not for feeding the animals, but for fishing, then when they decided to dance on the canoe...

Después cuando ya la hicieron la canoa la Artesa especialmente para bailar ya les hicieron el hueco ahí para que saliera el sonido, pues. Pero la hicieron así nada más, el puro instrumento, pues. Sin cabeza, sin cola, pero ya después en las fiestas le ponían cabeza de cartón para que figurara pues, que no tuviera la pura...y le empezaron a poner cabeza de cartón pero con figura de un toro, de una vaca o de un caballo, y ya con la cola también, pero ya después, le sacaron la cabeza de la misma madera. La cola también.

After this, when they made the Artesa especially for dancing, they made the hole so the sound could flow. But they made it just like this, the whole instrument. [By this he means that the pure artesa is an artesa without a head or tail]. Without a head or tail, but after they started to use it in celebrations, they added a cardboard head so that it could take on the shape of a bull, cow, or a horse, and they added a tail too, but much later, the head and tail were carved out of the same piece of wood.

As dance, la artesa consists of three components: musicians (vocalists and instrumentalists), la artesa as dance platform, and the dancers. The violinist and

guitarist, usually positioned in front of the artesa so that they are facing the dancers, begin by playing a tune until they are both in tune with each other. Within seconds, a drummer beats a rhythm that the other musicians and dancers will follow. Surrounding the artesa is a line of couples (usually male and female) with their shoes off, each couple waiting its turn to dance on the upside-down, canoe-like platform. Once all instrumentalists are following the beat of the drummer, the vocalist (usually one) begins to sing:

**Llegando estamos aquí, acabamos de llegar
En este gran festival todos vamos a bailar
A la siran nara nana**

Here we are, we have just arrived
At this grand festival, we are all going to dance
A la siran nara nana

**Le pido a los compañeros que empiecen a redoblar
A este ritmo costeño que ha sido tradicional
Le pido a los compañeros que empiecen a redoblar
A este ritmo costeño que ha sido tradicional**

I ask my companions to start beating the drum
to this coastal rhythm that has been traditional
I ask my companions to start beating the drum
to this coastal rhythm that has been traditional

**Le voy a pedir señores nos queramos como hermanos
Pues vamos a celebrar los eventos mexicanos
Le voy a pedir señores nos queramos como hermanos
Pues vamos a celebrar los eventos mexicanos
A La siran na na na na
A La siran na na na na**

I am going to ask you gentlemen to love each other like brothers
Because we are going to celebrate the Mexican events
I am going to ask you gentlemen to love each other like brothers
Because we are going to celebrate the Mexican events
A la siran nara nana

A la siran na na

**En el alto y en el bajo estaremos los costeños
Siempre dando el visto bueno en los eventos oaxaqueños
Pelemos en El Ciruelo pero con mucha pureza
Se alegren los corazones ahora que estamos de fiesta
A La siran na na
A La siran na na**

High above and down below we costeños will be
All the time approving the Oaxacan events
In El Ciruelo but in a pure way
The hearts are content now that we are celebrating
A la siran nara nana
A la siran na na

**Le pido a los bailadores muévanse de pies a cabeza
A este ritmo costeño de los hombres de la Artesa
Le pido a los compañeros muévanse de pies a cabeza
A este ritmo costeño de los hombres de la Artesa
Todos los negros estaremos en aquellos festivales
Años con año bailemos en los eventos regionales
A La siran na na
A La siran na na**

I ask the dancers to move from head to toe
To this coastal rhythm of the men of the Artesa
I ask the dancers to move from head to toe
To this coastal rhythm of the men of the Artesa
All the blacks will be at the festivals
Year after year, we'll dance in the regional events
A la siran nara nana
A la siran na na

**Este baile de la Artesa ha sido tradicional
Ahora lo presentamos en los eventos cultural
Este baile de la Artesa ha sido tradicional
Ahora lo presentamos en los eventos cultural**

This dance of the Artesa has been traditional
Now we present it at the cultural events
This dance of the Artesa has been traditional
Now we present it at the cultural events

**Este baile de La Artesa apenas es rescatado
Apenas se rescató porque ya estaba olvidado
A La siran na na
A La siran na na**

This dance of the Artesa, has recently recovered
It has just been recovered, because it was already forgotten
A la siran nara nana
A la siran na na

**Para bailar en Oaxaca, también en otros Estados
A donde nos digan vamos, si es que somos invitados**

In order to dance in Oaxaca, as well as in other states
Wherever they tell us to go, whenever we are invited

As he begins to sing fixed traditional verses (musicians are always male; dancers may be male or female), the first couple steps onto la artesa, which is hollowed out to produce a loud, provocative, staccato, bass sound) and begin to tap their feet and heels in accordance with the rhythm established by the drummer. Each song lasts around six minutes, during which, couples may dance for as long as they want. The usual couple dances for about 2-5 minutes before stepping off the platform to be replaced by another couple. When the singing and dancing stops. There is silence. A male then stands and says to his female partner:

**En pueblo de El Ciruelo hay flores al de escoger
Y voy a cortar la mejor, como la que cortó aquel,
De aquel hermoso jardín, antes del amanecer**

In the town of El Ciruelo, there are flowers to pick
And I am going to pluck the best one, as the one that was picked over there (he points to his female partner)
From that beautiful garden, before dawn.

His female partner replies:

**Si por que te quiero quieres, quieres que yo te quiera más
Tres cosas haré contigo, que tu conmigo no harás:
Quererete como te quiero
Amarte como verás,
Serte fiel hasta la muerte, Negro!
Pero rogarte, Jamás!**

Because I love you, you want me to love you more
Three things I will do with you, that you will not do with me:
To love you as I love you
To love you as you will see
Be faithful until death, black [person]
But to beg you, never!

The process repeats itself after each song is completed. Afterwards, the same process begins again, but with different lyrics. The basic rhythm and procedures remains unchanged, but the tempo speeds or slows, depending on the song.

Efrén and other elders affirmed that la artesa originated in El Ciruelo.²⁶ This does not mean that other Costa Chican communities do not dance la artesa, but rather that when the dance spread to other communities, each community developed its own variation of the dance. Efrén first saw the dance performed at a wedding as a 5 year-old when he witnessed his grandparents and uncles perform it. Since then, he has felt compelled to learn and preserve the tradition of his elders.

²⁶ Efrén and three other respondents were among the oldest men in El Ciruelo. The oldest respondent, who confirmed the origin of la artesa, was 100 years old. This respondent voluntarily brought his birth certificate to the interview to verify his age.

What does *la artesa* mean to the El Ciruelan community? As I mentioned earlier, the people of El Ciruelo and the Costa Chica in general, rely on oral tradition. Many of the elders like Saul and Efrén were never formally educated, neither did they learn how to read and write. Even in contemporary El Ciruelo, the average adult receives only a 6th grade education. This is mainly because the elementary school is located in El Ciruelo; and if children wish to attend grades 7 and up, they have to catch a *camioneta* (a pick-up truck converted into a shuttle) to and from Pinotepa Nacional. Education itself is free, but most parents cannot afford the 40 Mexican pesos (~US\$ 4) roundtrip fare to transport their children to Pinotepa, especially if they have more than one child. The average working person in El Ciruelo earns about 20-30 Mexican pesos per day (~US\$ 2-3).

In this community, history survives through dance. For the community of El Ciruelo, like most other communities around worldwide, society is something to be remembered, revered, and ridiculed. In the case of *la artesa*, there are multiple meanings. First, *la artesa* as object represents work. Its original origin was that of a feeding trough for the slave owner's livestock. Second, *la artesa* represents freedom—freedom from slavery. Efrén explains the meaning: “**...entonces la voltearon boca abajo y empezaron a bailar en ella, haciendo constar que ya estaban libres que se sentían contentos que estaban libres del yugo pues de los patrones y se estaban burlando del patrón bailando encima de ellos, estaban bailando en la Artesa.**” (...then they turned it [the artesa] upside down and began dancing on it; knowing that

they were free, they felt happy having been set free from the master's yoke and they were dancing on top of the master by dancing on the artesa). Third, la artesa is a way of invoking the good memories of the past since the dance is only performed at celebrations. In fact, I was told that a celebration is not a celebration without la artesa. It is usually performed at weddings, regional festivals, quinceañeras (a girl's fifteenth birthday), and upon death.²⁷

El pancho y la minga

El pancho y la minga is a dance that is performed on and around the Day of the Dead, a holiday commemorating deceased loved ones. The dance involves twelve to twenty-four male dancers and has two main characters: *el pancho* and *la minga*. The roles of the field hands are played by the remaining dancers. The costumes consisted of one or two items donned by each participant. *El pancho* wears a black mask which symbolizes the black cowboy-overseer.²⁸ His job as overseer is to supervise the field hands in keeping the master's ranch functional. *La minga* wears a white female mask to symbolize the European plantation-owner's fair-skinned wife. Besides her mask and

²⁷ In El Ciruelo, the Catholic tradition for a young man who dies at the age of 18 is that the family and friend of the dead pray a rosary for nine days after death. This is called "novenario." At the end of the 9th day, families typically have a special dinner. In El Ciruelo, this tradition also calls for dancing *la artesa*. *Novenario* is practiced throughout Mexico, but dancing *la artesa* is specific to the Costa Chica region.

²⁸ According to the elders as well as Jorge, who played *el pancho* this year, Indigenous communities once described Africans as devils. At some point, black masks were created to depict blacks as devils. There seems to be a connection between the mask used in this dance and those used in the Devils' Dance (*danza de los diablos*). The masks in *el pancho y minga* are basically identical to the masks that I have seen used in the Devils' Dance. In both cases, the masks represent blackness. The context surrounding their notions of blackness seems to depend on the dance being performed. Of all the dances performed in the Costa Chica region, community members categorize the Devils' Dance and the Artesa as dances unequivocally originating from the black villages.

skirt, “she” also clutches a doll, which symbolizes her child. *La minga*’s role is to sexually entice the African overseer-cowboy and his field hands without getting caught by her husband (or the children). The remaining characters—field hands—wear either decorated cowboy hats or long cylindrical hats that are elaborately decorated. There is one other participant, the master, who carries a whip. He does not dance, but is responsible for financially funding the dance as well as ensuring that the dance is performed correctly. If he notes a mistake or perceives low morale, he uses his whip to discipline the field hands. Similarly, he rewards anyone who is motivated and diligent with a shot of alcohol. There are also two musicians—a drummer and an harmonica player—and a bull constructed out of paper and cloth.

Phase one

The dance initially takes place in the plaza. Because it is not performed in its entirety, phase one functions as a call to the community that the dance is about to begin. When the community hears the call, crowds begin to gather for what will become an evening filled with celebration. To begin, dancers evenly distribute themselves to form two lines so that each dancer is standing across from another. The bull is placed in the center of the dance space, between the two rows of dancers. The musicians and master position themselves at either end of the dance space, facing the bull and dancers. Figure 3 illustrates the standard position of each character.

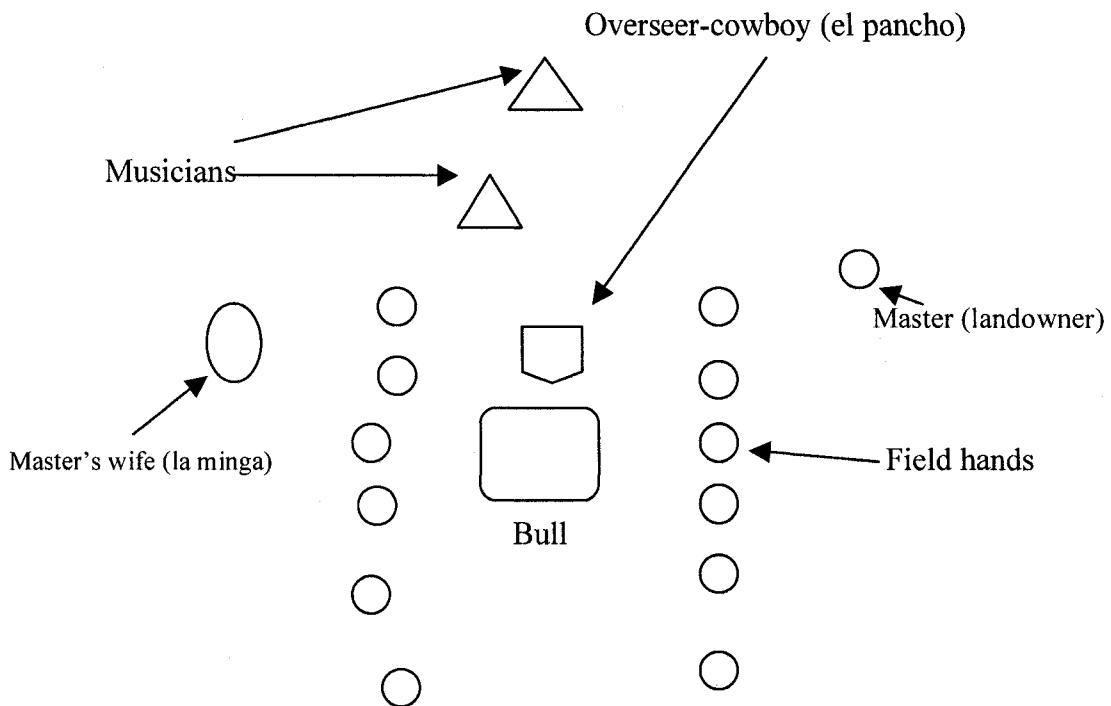


Figure 3. Diagram of standard dance positions of *El pancho y la minga*

Once in position, the musicians establish a rhythm that is similar to that of the artesa dance. Almost simultaneously, the dancers join in by dancing in place, each in unison with the other, maintaining rhythm as the Master examines his field hands. Every so often, the musicians stop playing, leaving the loud stomp of the dancers' feet to keep rhythm without accompaniment. Subtly, the stomps become softer, as if to signal the instrumentalists to start playing again. As the sound of feet softens, the drum and harmonica overtakes the soft, yet staccato stepping of the dancers. This continues for about 8 minutes. The dance ends as it moves next door to the city hall where it will be performed in its entirety.

Phase two

Stage two begins in the same way as stage one, with the exception that the dance space is larger and the dancers form a circle around the main characters. As the dancers begin to dance, *la minga* moves into the center of the circle and starts flirting with *el pанcho*, the overseer. When not making every effort to keep the children away, “she” concentrates on the African overseer-cowboy, whom she chases as she also flirts with the field hands. Both the overseer and the field hands are aware of her actions. However, they concentrate on their obligations to Master. The overseer gives her some space to maneuver as he stays focused on making sure the field hands are fulfilling their responsibility. In doing so, he skillfully avoids *la minga*. From time to time, the Master enters into the dance space and closely examines the field hands, correcting or rewarding whenever necessary. As he approaches, *la minga*’s attention shifts to focus on chasing away small children. The dance continues for about 10-15 minutes. This stage of the dance, I was told, illustrates how the wives of the Spanish landowners persisted in sexually assaulting the Africans who worked for their husbands.

Phase three

The third stage of the dance begins the same way as it does the phase two. What makes phase three different is that the focus turns from the overseer and *la minga* to the field hands. After dancing around the bull, one of the dancers places the bull over his body and plays the character of the bull. When he does so, the music

stops and the dancers begin to run and encircle the bull. The bull tries to escape, but the field hands have the bull surrounded and each field hand takes his turn in bringing the bull into submission. The field hands also play a series of word games with the bull by approaching the bull and telling him a riddle. In turn, the bull has to respond with a riddle, and in doing so, has to outwit the field hand by thinking of another riddle in response to the challenger's riddle while rhyming with his challenger. Ideally, the challenge continues until a contender is no longer able to respond. Inevitably, the bull always loses. The dance ended at nightfall. Jorge later explained that those scenes represented the wit and skills required of field hands, who historically had the responsibility of raising and training cattle.

El corrido

During my visit to El Ciruelo, I had the opportunity to interview a local *corrido* composer. Scholars usually consider corridos as either folk songs or literary texts. But for the community of El Ciruelo, the corrido is much more than a ballad or heroic narrative. Like dance, the corrido is a way of remembering. They are usually composed to commemorate an event or person that *community* members consider significant and noteworthy. In this setting, the corrido moves beyond a literary genre and is not a distanced object, but rather an intimate one. The corrido materializes from the shared life of the community itself and connects the mental world and social practices of the community members. As a remembering mechanism, the corrido is

one of the few contemporary accounts of regional history told from a black perspective.

Based on conversations with my respondent (Ramón), the topic of a corrido is taken seriously and both the community and the corrido-composer share power in determining who or what becomes the topic of a corrido. Community members gauge the quality of the corrido-composer by the factual quality and significance of the corrido's topic. Similarly, composers have a say in whether they compose the corrido for the selected target and they tend to select the more notable individuals or events to commemorate. Once both parties agree on a worthy topic, the corrido creation process begins.

Whatever the occasion, corrido-composers are usually sought from outside the community—usually from a nearby village—to ensure some degree of personal detachment from the immediate environment of the event being recorded. Ramon stated that doing so helped the composer to have some sense of objectivity in the creative process. The next step is to determine the facts of the event or person being recorded. Ramón emphasized the importance of accurate information. The events selected for treatment in the corridos are verified by independent evidence. Typically, composers consult newspapers and eyewitness accounts about the corridos topic. Composers also listen to local discussions that they have heard around town as they try to form a clearer impression of the event or person. From several sources—

eyewitness accounts, interviews, and newspapers/media coverage—the composer gradually gets an idea of the “truth.” However, the process does not end there. Once the corrido is completed, the composer is held accountable by the public and its contents must be publicly verified. Corridos that earn their way into the currency of the local community’s repertoire are those that are deemed relevant, accurate, and worthy. Unlike historical texts in Western cultures whose text is fixed and unalterable, the “text” of the corrido is always changing, not so much in terms of the facts, but more so in terms of adapting to the needs of the community.

Chapter 5: Discussion

This dissertation sought to examine the extent to which archival education in Mexico today consciously addresses *mestizaje*; to understand the role that archival education in Mexico might play in creating archival professionals (those traditionally responsible for addressing not only institutional record-keeping and accountability and citizen access but also preservation of documentary cultural heritage) who are prepared to reflect upon and address absences in the record relating to the heritage and experiences of Mexicans of African heritage; and to generate recommendations for how the impact of *mestizaje* ideology in terms of rendering some forms of cultural identity invisible might be partly remediated by changing what is currently taught in formal archival education programs.

The findings of this research indicate that non-textual ways of documenting and remembering that tend to predominate in ethnic and Indigenous communities, have not been directly acknowledged and addressed as forms of record-keeping either by contemporary archival education or archival institutions in Mexico. Instead, both are based, as indeed is the case in most Latin American and North American archival settings, around European-originated ideas about written, bureaucratic records that are created and maintained by the dominant élites. In Mexico, with its often under-acknowledged plurality of ethnic as well as Indigenous communities, which traditionally have not included Mexicans of African descent, the problem of under-

documentation of Afro-Mexicans specifically, has been exacerbated by the fact that the imagination of Mexican identity does not entertain notions of a separate ethnic community of Mexicans of African descent—especially when referencing conceptualizations and manifestations of culture, origin, lineage, and history.

This chapter addresses the data, its analysis and emergent patterns and themes. It is divided into three sections. The first section provides an overview of the archival education curricula in Mexico's two professional programs. The second section discusses the data gathered, and then compares these results to data obtained from archival education programs in Argentina and North America, as well as to archival education guidelines posted by the Society of American Archivists. The final section discusses how archival education in Mexico might be changed to make it culturally sensitive to the Afro-Mexican communities of the Costa Chica and partly remediate the effects of *mestizaje* on their cultural heritage.

Overview of Mexico's archival education infrastructure

Data from the “Pluralizing the Archival Paradigm through Education” project shows that changes in archival education programs are often closely associated with major political shifts and events (most frequently those associated with greater freedoms for citizens, increased government accountability, and the end of colonial or repressive administrations). For example, the Archives Act of Taiwan (1999),

legislation developed to refine the management of archives, led to the founding of the National Archives Administration in 2001. These events led to a modernization of Taiwan's archival education infrastructure to meet policies and demands stipulated by the new law.²⁹ Similarly, the passage of the 1999 Korean Public Records Management Act (PRMA), which required that all levels of government and public institutions include archivists and record management professions as regular staff employees, led directly to the establishment of university-based archival education programs across Korea. This dissertation study suggests that archival education in Mexico is following the same pattern. Much of the change in the infrastructure of Mexico's archival education programs occurred shortly after the 2000 presidential elections. For the first time since the Mexican Revolution (70 years ago), Mexico was politically controlled by a party other than the Institutional Revolutionary Party (PRI). During the administration of Vicente Fox, several sweeping pieces of legislature were passed, one of which was the equivalent to the United State's Freedom of Information Act—the Law of Transparency and Access to Public Government Information. In 2002, the Law of Transparency went into effect, mandating that all public government information be made readily accessible and searchable by the public at no cost. Passage of the law has brought about changes in Mexico's archival education infrastructure.

²⁹ See Hsueh, Li-Kuei, "The Current Status of Archival Education in Taiwan," *Proceedings of the Second Asia Pacific Conference on Archival Education*, Tokyo, 18-19 October 2006 (see <http://www.nijl.ac.jp/~apcae2nd/topE.htm>).

Out of nine institutions that offer degrees related to the information fields, as stated in the preceding chapter, only two institutions grant degrees targeted at an archival career. Those two institutions are the Escuela Nacional de Biblioteconomía y Archivonomía (ENBA) and the Autonomous University of San Luis Potosí (UASP). ENBA, which began in 1945, has around 400 students enrolled in its archival program, and is the larger and older of the two programs. UASLP's program began in August 2006 and has around 60 students enrolled. In 1997, archival education became accessible through distance education, primarily through online courses and video conferencing. Since ENBA was the only archival program at the time, distance education was seen as a way making education accessible to students outside of Mexico City. Ten years later, in June 2007, Mexico was the only country in Latin America able to boast of having at least one archival education program that offers the entirety of its program both through traditional classroom instruction and distance education. Because of this achievement, it definitely considers itself to be a leader in the field among its Latin American counterparts.

As stated above, much of what has led to the growth and modernization of archival education in Mexico was the passage of the Law of Transparency (2002). Along with that law came an increased need for trained archivists and records management professionals capable of meeting the requirements stipulated in the law, that is, that all government institutions and entities must establish record-keeping principles that rest on the premise of disclosure; must routinely publish all information

pertaining to the day-to-day operations of government institutions; and must make this information, as requested by the public, readily and easily accessible in a variety of formats. The demand for trained archivists will likely continue to grow as individual states develop and pass their own freedom of information legislation. The Mexican state of Sinaloa has already passed its freedom of information law, which requires educating the citizens about their rights through workshops or classroom instruction. The survey data underscored that one of the greatest challenges facing archival education programs is being able to meet this growing demand for archival professionals. Because of the shortage of trained archivists, the National Archives and ENBA have joined forces to professionalize the field. Collaboratively, in 2005 both institutions launched a program called, “Project AGN/ENBA: Professional Training.” The purpose of this program is to train personnel currently working as archivists in public and private archives. The program is offered only through distance education and is free to Mexican citizens. Requirements include completing at least six courses every six months while maintaining a “B+” grade average. The program either leads to the Associated Professional degree in Archival Science, which is a vocational degree, or to the Bachelor’s degree in Archival Science. Survey data also indicated that efforts are underway to establishing the Associated Professional degree as the minimum degree required to work as an archivist.

The educators’ survey data analysis focused on three broad aspects: curricula (syllabi, what texts are being used, what types of readings are assigned), student

experiential components (length of internship, at which institutions, who supervises, and work assignments); and instructors (who are they, how many ladder and adjunct faculty, their preparation to teach—which degree and from where, level of archival experience and from where).

In its current state, the curricular content of archival education in Mexico is largely driven by market demands to produce an entirely new workforce of archivists and records management professionals to work in major corporations and governmental institutions. 96% of archival educators indicated that the driving force behind their current curriculum is the national demand for archivists. The increased demand led to the implementation of an Associated Professional degree at ENBA that could be completed in three years rather than five. With a pressing need for students to enter into the work force immediately, it was not surprising to learn that the curriculum of all surveyed programs solely focused on mainstream archival functions and administration. The typical curriculum can be summarized into seven areas: 1) documentary heritage; 2) technical organization; 3) user-services; 4) archival administration; 5) Mexican history and historic institutions; 6) research methodology (primarily at the Bachelor's level); and 7) automation.

Explanation of teaching areas

Documentary heritage (average of 7 required courses)—this area of education focuses on teaching students the basic concepts and principles related to textual records. Subject areas include learning about the life cycle of documents, pre-archival functions (such as accessioning and records destruction), types of documents, records appraisal, and manual and automated storage and retrieval of records. Typical classes taught in this area include Introduction to Archival Science, Historic Archives, and Records Management.

Technical organization (average of 10-11 required courses)—the objective for this area is to provide students with skills to classify, describe, conserve, and retrieve documents. Based on survey data from the faculty and practitioners, this area is influenced, as one might expect, by international archival standards established by the International Council on Archives, particularly international standards on archival description. Typical courses taught in this area include archival description, conservation, introductory paleography and reprography, and diplomatics.

User-services (average of 4 required courses)—these courses tend to include classes in reference, human relations, national and international information policies, and archival resources. The goals for this area are to equip students with skills to understand user needs, implement and evaluate user-services, and design finding aids.

Archival administration (average of 8 required courses)—the main objective of this area is to teach students administrative processes, which include training personnel, budgeting, evaluating personnel, setting and monitoring institutional policies, retention scheduling, and personnel supervision. Courses in this area include administrative processes, fundamentals to planning, and legislative archives.

Mexican history and historic institutions (average of 4 required courses)—the primary goal of this area is to develop an understanding of historical events in Mexico, in order to help archivists provide historical context when describing archival materials. There is also an emphasis on the country's economic history. Courses in this area include two courses about the history and evolution of Mexican institutions (governmental, financial, political, educational, religious, and so forth) and a course in comparative archival traditions, which focuses on various record-keeping practices within Mexico (for example, registry systems, colonial records, civil codes).

Research methodology (average of 3-4 required courses)—this area focuses on research and Archival Science. Courses include descriptive statistics, knowledge production, and seminars on methodologies. Based on syllabi, survey design was the only quantitative method taught. Qualitative methods included focus groups, interviews, and case-studies.

Automation (average of 6 required courses)—many of these courses focus on using specific software that archivists might be expected to employ in the course of their work, for example designing digital finding aids or databases. Non-software specific courses include systems analysis and information retrieval. The focus across these courses is on making the user searches more efficient and on database design.

Degrees offered

As previously noted, two types of degrees are offered, the *Asociado Profesional en Archivonomía* degree (only at ENBA) and the *Licenciatura en Archivonomía* (or *Licenciatura en Archivología*). The *Asociado Profesional* degree is considered a vocational degree and is designed to be completed in five semesters (3 years). This degree, plus successful taking of a professional exam, is also a prerequisite for the *Licenciatura en Archivonomía*, which takes 5 years to complete. Students pursuing this degree take more courses in user services, research methodologies, diplomatics, advanced paleography, reprography, and archival administration. At this level, students must also take a course in document languages, which is essentially a course that teaches students how to apply foreign language skills (namely English) to translating scholarly archival materials written in English as a way for students (and professionals) to stay informed of the latest developments in international archival community. Both degree programs require internships. No archival education programs indicated that graduate degrees were available.

Discussion of the curricula

Mexico's curricula, like those of other archival programs surveyed in the Pacific Rim region by the Pluralizing the Archival Paradigm project, leave little room to explore or address the needs of non-élite institutions or non-mainstream communities such as ethnically and otherwise diverse communities that utilize alternate documentation practices. The absence of focus on the needs of such communities might partly be explained by an overall lack of diversity in background and experience among archival educators in Mexico. For example, all of the educators listed the *Licenciatura in Archivonomía* (equivalent to the Bachelor's degree in the U.S.) as a requirement to teach full-time in both programs. All of the educators surveyed indicated that they had received their archival degrees from ENBA, which until 2006 was the only archival degree granting institution in the country. Furthermore, nearly all of the educators at both programs share similar archival work experience. Over two-thirds of all of the surveyed educators indicated that they worked (some still do) for the National Archives of Mexico at some point in their careers. Other organizations mentioned in relation to prior experience were banks, state and municipal archives, museums, law firms, and various businesses (such as credit card companies, manufacturing companies, and hospitals). This makes it less likely that educators would have an experiential or intellectual framework that would motivate or equip them to contemplate broadening the base of archival practice and thought by reconceptualizing aspects of archival education.

Another potential explanation for the overall lack in addressing the needs of non-élite institutions or non-mainstream communities may relate to the country's education model, which impacts how curriculum is developed. Mexico has a national education model. As such, federal agencies, in cooperation with various faculties, establish the curriculum for any given program at public institutions of higher education. It is common for professional programs, regardless of whether the program is located in a college, school, or university setting not to be multidisciplinary in nature. ENBA's and UASP's curricula resemble a curricula of "best practices" in that they only consist of courses that teach generic skills necessary in a traditional archive such as government and corporate archives. The same is true for the program at San Luis Potosi, which is located in a university setting. Because of such close proximity between the state and curriculum development at institutions of higher education, it is reasonable to assume that there are power relationships embedded within what is taught in Mexico's archival education programs. For example, the theories underpinning Archival Science were primarily developed by Western nations to support the bureaucratic, accountability, and cultural needs of monarchies, governments, corporations, churches, and expanding empires. Is it coincidental that survey results indicated that meeting enterprise and government needs were the primary drivers in developing archival education curricula? This is especially problematic in a country that constitutionally defines itself as a pluralistic nation, yet has (by international standards) politically, historically, and culturally denied

communities such as Afro-Mexican and Indigenous communities.³⁰ That the nation's identity is based on *mestizaje* poses enough problems when it comes to acknowledging the cultural heritage and record-keeping practices of non-Indigenous ethnic groups—*mestizaje* is one of the reasons why African racial categories are no longer included as part of the record that establishes and formalizes individual and community identities (for example, census data, birth certificates, and so forth). The problem is further exacerbated by the fact that the government, a proponent of *mestizaje*, plays a key role in curriculum development.

Another potential explanation for the overall lack in addressing the needs of non-élite institutions or non-mainstream communities lies in curricular content. First of all, the syllabi and survey data indicated that both archival programs are teaching mainstream archival theory in the theory courses. Doing so is not problematic *per se*, but contemporary archival theory, when taught as if it is not and has never been mediated by forms of human action, does little to equip students with intellectual frameworks that will encourage or enable them to expand their conceptualization of the archival field. The syllabi for courses that teach archival theory—courses such as Introducción a la Archivonomía (Introduction to Archival Science), Valoración Documental (Archival Appraisal), Descripción de Archivos (Archival Description), and so forth— included readings from leading Twentieth Century archival theorists such as Lodolini (Italy), Schellenberg (United States), Muller, Feith and Fruin

³⁰ See the report filed by the Committee on the Elimination of Racial Discrimination at: <http://>

(Netherlands), and Tanodi (Argentina), but nothing from postmodern archival scholars who have played significant roles in introducing and developing newer conceptualizations of the archival role in society. These roles include empowering citizens and other residents of a country, regardless of national origin or race and ethnicity – i.e., acknowledging and supporting pluralism, supporting emergent areas and methods of historical research, managing the flood of documentation resulting from digital technologies, or documenting personal lives and social movements. When modern archival theory is taught without a postmodern critique, it appears commonsensical and *court tout*, especially if there is a movement emanating primarily out of Anglo-Western nations to standardize archival practice globally. Under such circumstances and in light of postmodern critiques, it ought to be incumbent upon archival educators to equip themselves and their students to be able to recognize and address the assumptions, practices, and constraints that are embedded in such standardization and the perspectives and interests they support. Additionally, both educators and students should be able to examine critically the central role that archival theory, as mediated by specific activities, contradictions, and relationships, has played in promoting archival thinking and practice worldwide, and how it might be used as a tool to promote a more reflexive and inclusive archival paradigm.

Second, that lack of a multidisciplinary curriculum may be another explanation as to why the two professional programs provide little room to explore or address the needs of non-élite institutions or non-mainstream communities. Whether the lack of

multidisciplinary curricula is due to institutional or governmental policy issues is unknown. Both programs indicated that there is a history requirement, but these courses—the History of Institutions in Mexico—are taught from an archival perspective by archival faculty (even at UASP). Based on syllabi, these courses cover the institutional history of physical institutions (such as the National Archive, national banks, museums; national administrative buildings) in relation to the political history of Mexico. What if these courses were taught from non-archival perspectives such as sociological or anthropological where students are introduced to broader conceptualizations of the word “institution,” which could include slavery, family, education, and so forth? In addition to regular courses, both programs have internship requirements, but even these tended to take places in mainstream settings such as the government archives, large libraries, airports, banks, and universities, which limit student exposure to non-elite environments such as those found in cultural organizations located in ethnic communities where these communities might have archival needs different from what was taught in the student’s program.

In summary, all of these issues: not having intellectual diverse faculty; sole reliance on narrow perspectives articulated in traditional archival theory; and lack of multidisciplinary curricula contribute to an overall void in addressing multicultural and multiethnic issues, whether for policy reasons or because it has not been deemed necessary or a priority.

This set of circumstances place archival educators in a dilemma. The dilemma is whether it is better to develop an archival workforce that is capable of meeting *current* government or enterprise needs, or to produce a generation of archivists who are equipped not only to meet *current* needs—compliance with the Law of Transparency for governmental agencies and businesses and the users of these types of institutions—but also able to respond to change, especially change that will inevitably be prompted from current requirements of the law—one of which may be how to meet the archival needs of different types of users. What happens when students, having graduated, are faced with users, or indeed records creators, who have needs other than those addressed in archival education programs (for example, documentary cultural heritage material for Afro-Mexican communities; potential questions about who owns certain records, especially in the case of Indigenous communities; or determining what types of objects to include in the archive, particularly when dealing with marginalized communities who may have differing notions of how a “record” is defined and where they should be kept?). Even where work is relatively routine, such as it may be in an archive, taking a “checklist” approach does little to equip student for, much less measure, the broader aspects of competent performance, such as reacting to contingencies. A task-oriented view of competence ignores higher level competences, which include developing cognitive skills that equip students with knowledge, critical thinking skills, and problem solving strategies that are useful in gaining a more holistic view of what it means to be an archivist in a pluralistic and dynamic world. Both survey data and published curricula suggest that archival education programs are

not equipping students with an intellectual framework that will enable them to be able to grapple with more complex issues such as those mentioned above.

So then, if Mexico's archival education infrastructure were to be changed to be more sensitive to the needs of marginalized communities, what changes might be implemented? When Mexico's archival education curricula are compared to those of archival programs in Argentina (the most prominent of the Spanish-speaking South American archival education systems) and North America (Canada and the United States), one gains a better sense of the state of archival education in Mexico as well as how archival education in Mexico might further develop. A comparison of the curricula in Mexico and Argentina shows that it is not atypical for Mexico to focus solely on archival training as opposed to a broader notion of archival education, which is more multidisciplinary in nature. For example, Mexico's curricula are very similar to curricula at the two degree-granting programs in Argentina—the National University of Cordoba (NUC) and the National University of the Northeast (NUN). The overall differences in the curricula between the two countries are that the programs in Argentina have gradually, albeit modestly, moved away from professional training, which focuses on building skills and acquiring practical knowledge, to programs more integrated into other disciplines. Based on data from the Pluralizing the Archival Paradigm surveys, the move from providing vocational training in Argentina was primarily prompted by the growth of information production, processing, and diffusion due to technological advancements. In order to deal with

such demands, archival educators did two things: 1) developed a new archival education program; and 2) integrated archival education with other disciplines. For example, two courses at NUC are taught in departments other than Archival or Library Science departments. The Constitutional and Administrative Rights course is taught by faculty in the Economics Department. Another course, Paleography and Diplomatics, is taught by History faculty rather than archival faculty. Presumably this spreads workload and diversifies faculty expertise, but also raises further questions. How does course placement alone address meeting the needs of creating archival professionals capable of addressing the documentary needs of diverse communities? Argentina, like Mexico has a much more ethnically diverse community than its historical notion of race mixture has acknowledged.³¹ Is course placement enough, and if so, how much is enough or too little?

In Canada and the United States, some archival education programs have become more robust in at least acknowledging the need to address the archival needs of marginalized communities. In addition to teaching traditional contemporary archival theory, some of the programs have developed curricula that equip students to address archival issues from broader perspectives. For example, the University of British Columbia (UBC) grants the Master of Archival Studies degree, which has a First Nations concentration designed for students wanting to provide archival services in First Nations communities. The curriculum at UBC states that it addresses the

³¹ For a fuller discussion of racial mixture in Argentina, see Stepan (1991).

perceived needs—for example, language and culture preservation—of Canada’s Indigenous communities. In addition to requirements of taking several courses outside of the archival program, students are also required to take the core course (Care of Cultural Property) for the First Nations concentration with the Anthropology Department. At least theoretically, students and faculty are exposed to a much broader archival conceptualization such as notions of ownership from an Indigenous perspective, which may then be applied in an archival context. This also raises the question of the ethnic, cultural, class, and economic background of the instructors teaching these kinds of courses. Who is best qualified to work with diverse communities to address their archival needs?

Although data from UCLA was not included in the survey data collected by UCLA during the “Pluralizing the Archival Paradigm through Education” project (because of concerns that UCLA’s experiences would skew the data), I can speak from personal experience, particularly as an African American student currently enrolled at UCLA. Based on course content and offerings (as well as my personal experiences), the UCLA archival education curriculum takes a very broad approach in providing archival education when compared to programs in Mexico, Argentina, and Canada. For example, in addition to offering courses on traditional archives and manuscripts theory and practice, the program is designed to give students the flexibility to address traditional archival knowledge from a variety of perspectives, giving students the opportunity to emphasize whatever interests them about Archival Science as opposed

to areas of interests developed by faculty or established by the canon. Not only does the program nurture technological advancements (as do the programs in Mexico and Argentina), but also economic, political, socio-legal and cultural drivers that are closely associated with archival education. Comparing the programs across three different countries is not to suggest that one program is superior to another, for each program has its own financial, historical, social, and political context. The reason for comparing the programs is that by doing so, questions are raised about what might be the ideal elements of developing an archival education program that would produce culturally sensitive archivists capable of working with marginalized ethnic communities such as Mexicans of African descent. Is having a multidisciplinary program enough? Doing so does not guarantee that the archival needs of marginalized communities will be met. Is it enough to require internships or a service learning component at various types of organizations—elite and/or grassroots organizations? How might the ethnic background of archival instructors further diversify what is taught in archival programs, specifically instructors from marginalized communities?

Moving towards a solution

Mexico is more ethnically and culturally diverse than *mestizaje* acknowledges. When it comes to the official line on the nation's cultural heritage, the nation's identity rests solely with its Indigenous/Spanish lineage and heritage, despite African contributions to the nation's formation. Similarly, the Mexican community is more diverse than archival education acknowledges. There are many more archival needs

and roles besides those of major institutions and enterprise. Globally, archivists have generally taken the position that they are a neutral third party whose societal role relates to the long term preservation and use of records. It was not until recently that this view—one of objectivity and impartiality—about archives and archivists has been challenged by charges that both archives and archivists are active and significant agents in the exercise of power; particularly over how historical scholarship as well as national and local identities are directed and shaped. Additionally, archivists through the selection, appraisal, description, preservation, and control over access to records, yield significant power over memory and identity formation for the nation as a whole as well as for specific communities. Since archivists have such a significant role in developing cultural identity, molding national history, guaranteeing societal and/or institutional accountability by including and excluding certain types or records and ensuring their accessibility to all types of users, one must ask how archival education programs in Mexico might be changed to be more sensitive to the needs and cultural perspectives of marginalized communities. Given the context of archival education in Mexico as well as potential challenges in developing more culturally sensitive infrastructure discussed in the previous section, the following section will discuss the need for pluralization in archival education and how this might be accomplished.

The need for pluralization

Based on the survey and ethnographic data collected through this research, there is little or no evidence to suggest that the current curriculum prepares students to

address the kinds of culture, heritage, and traditional knowledge structures that this research indicates do indeed exist within Indigenous and non-Indigenous ethnic communities in Mexico. For example, two thirds of the archival institutions indicated that it was very important to be able to understand local record-keeping systems. Almost three quarters of them also indicated that it was somewhat important to be able to provide access to users with specific community or local interests. When archival educators were asked to what extent local needs are addressed in their programs, two thirds indicated that they were always addressed. However, survey data showed that both archival education programs and institutions narrowly defined their notions of community and “local needs” to those pertaining only to local institutions. Most archival education programs contacted institutions and recent graduates as part of their needs assessment. Based on the modes of assessing the needs of local communities, nearly all of the educators defined community from an institutional point of view—either as institutions or students who are trained to work for the institution. Two thirds of the archival practitioners responding to the survey indicated that it was very important to be able to understand local record-keeping systems, but survey data also indicated that understanding local record-keeping practices was not in reference to alternate documentary practices by ethnically marginalized communities, but rather the record-keeping practices of the bureaucratic institutions. These results suggest that little or no attention is given to addressing the cultural heritage or memory preservation needs of any specific community. Similarly, when asked about the level of importance their institutions placed on educating the staff to be able to address local

or regional needs of their communities, only 20% of the respondents indicated that it was somewhat important to be able to document multiethnic populations. Although Mexico is a country where numerous Indigenous languages are used (some with no written component), and in some cases such as Oaxaca prevail regionally, most educators and practitioners indicated that they encountered no challenges in working with multicultural or multilingual populations within their community or region. Even if archival institutions might not have mandates to capture the experiences of marginalized communities, it is still necessary for institutions to be able to provide services to all types of users, including marginalized communities.

Ethnographic data suggests that the Mexican community of African descent in El Ciruelo does understand and use records in the classical sense—birth certificates, baptisms, legal proceedings, financial records, and so forth. In fact, these types of materials are collected by local archival institutions in Pinotepa Nacional and El Ciruelo. Respondents often showed me these types of materials in the day-to-day functioning of local businesses and organizations. However, they also showed me other types of material including a children’s art collection, advertisements of annual meetings (*encuentros*) of Mexicans of African descent, costumes, dances, student reports on social and historical aspects of El Ciruelo, musical instruments, oral histories, and maps. When I examined the materials, I noticed two characteristics: 1) all of these materials are relevant specifically to the community’s African heritage—for example, the artesa instrument and its connection to slavery; the masks used during

El Pancho y La Minga and their references to black workers and cattle-raising and landowner-overseer relationships; and so forth; and 2) all of the materials are accessible by the community in that when someone wants or needs material related to and categorized in racial categories, s/he knows that it will not be found easily, if at all, in the official archives. For example, based on historical accounts of blacks in Mexico, particularly in the Costa Chica region, and the accounts of various elders in El Ciruelo, miscegenation only began to increase during the 1970s. Therefore, it is reasonable to assume that Mexicans of African descent are part of the peoples documented in the records held by local archives established by the state (for example, public municipal archives in Pinotepa Nacional and historic archives at the state level), but the question is how were they included in the official record—by birth, divorce, notary, transactions? Easily finding the “African” component of the record would be very hard to determine precisely because *mestizaje* precludes including any data element in official records that would capture ethnicity, and none of these records includes any kind of visual representation that would provide any other clue to the African heritage of the Costa Chicans (granted, this can be a dubious way of identifying ethnic heritage). In some countries or regions, names or religious affiliation might be an indicator in a record of ethnic origin. However, in the case of descendants of former slaves whose names would originally have been assigned or otherwise changed, and who would have been baptized as Christians and lived within a Catholic state, these would provide little, if any evidence of African lineage. Thus, accessibility is more than being able to enter an archive, but also includes knowing

such a record exists, and being able to find records relevant to one's needs. Community members of El Ciruelo have knowledge of the various archives and they are aware that they contain records that pertain to them. However, based on the survey data, most of these institutions do not build or describe collections according to social categories such as race and, indeed, could only do so with the active participation of and contribution of additional genealogical and community information from the communities themselves.

At this point, the people of El Ciruelo are increasingly becoming interested in their African heritage and the legacy of slavery. Several interviewees stated that they simply want to know how they (Afro-Mexicans) fit into Mexican history. As more Mexicans of African descent are exposed to global history, international researchers (including myself), entertainment media, popular culture, and relatives who have migrated to the United States and returned to the Costa Chica, Afro-Mexicans have begun to see themselves differently, particularly as part of the larger African Diaspora, some of which have similarly erased from the official record. As a result, grassroots efforts are underway to learn more about the Africa-Mexico relationship. Those interests have prompted the community to come up with its own solution, which was to establish repositories to collect materials relevant to its own identity, culture, and heritage and to make these accessible by the community in ways that the community understands. The recent surge of interest in Africa is not to suggest that the community's way of remembering through incorporated practices has been altered in

any way, but rather that the community now has something larger and global to connect with and further define their ways of remembering and their origins.

The need for pluralization is made clear by the fact that archival education programs in Mexico focus on inscribing practices—“modern devices for storing and retrieving information, such as photographs, print, alphabets, indexes, data bases, and so on...that trap and store information long after the human organism has stopped informing” (Urry referencing Connerton, 1996 49). These practices represent Archives in the classic sense—repositories of records created and set aside by their institutions for legal, fiscal and administrative purposes. Data yielded from semi-structured interviews and min-ethnographies suggest that while the community of El Ciruelo uses records described in the classic sense—legal transactions, birth certificates, and so forth—the community traditionally have had aural or kinetic ways of remembering, which rely little on print documents.

Making it happen

How might archival education programs in Mexico give more attention to local and regional needs, as defined by the Afro-Mexican community? As an impetus to address such needs, I recommend developing a curriculum based on the following framework:³²

³² This framework was developed based on collaborative projects, including the “Pluralizing Archival Education through Education Project.”

<p>Conceptual expansion to address issues related to:</p> <ul style="list-style-type: none"> • Different conceptualizations of the record (kinetic, aural, spatial) • Different notions of ownership (who owns co-created records and how should this be addressed?) • Different notions of the archive (does an archive always have to be a building? What would a living archive look like? When might this be more appropriate?) • Different ways of remembering (inscribed or incorporated? What are the implications of each on archival ideas and practices?)
<p>Embeddedness, which addresses:</p> <ul style="list-style-type: none"> • Internships and field experiences to expose students to the archival needs of marginalized communities • Locating teaching within communities where learning can be supported through the participation of the entire community
<p>Collaboration, which could address:</p> <ul style="list-style-type: none"> • Integrating community teachers and critical learning models (pedagogy) • Partnering with community-based organizations in efforts to strengthen sustained community engagement (and produce equitable mutually beneficial partnerships) through culture-keeping projects
<p>Leadership, activism and ethics to address:</p> <ul style="list-style-type: none"> • Identifying how records and archives (however defined) contribute to the constitution of national and individual identity and history • Expanding the archival role in promoting visibility of under-documented communities, especially to secure rights and responsibilities
<p>Reflexivity to address:</p> <ul style="list-style-type: none"> • Critical examination of archival theory and practice and its lineage • Critical examination of the educator's role in the community and its implications • Integration of critical approaches (e.g. cultural theory, critical theory, and critical pedagogy) • Need more research • Expanding the scope of research • Examination and addressing of one's own cultural competence

Table 6. Framework for pluralizing the archival paradigm

This framework provides five key elements that are necessary for pluralizing the archival paradigm. These elements are 1) conceptual expansion; 2) embeddedness; 3) collaboration; 4) leadership, activism and ethics; and 5) reflexivity. The underlying assumption in developing this framework is that not all communities have the same documentary needs and record-keeping traditions, as the results in this dissertation have indicated. This framework was developed as a tool that may be useful in systematically incorporating the interests, needs, and cultural beliefs of diverse communities into archival education and research. To accomplish this, input from the community is needed.

The above framework may be implemented by using an open architecture curriculum (Ball 2004), which is a curricular design that does not assume that everyone does everything the same way. The most significant difference between using a generative curricular model and the model currently used by archival education programs in Mexico is that a generative approach may provide space for community voice when designing courses. This strategy enables educators to develop counter-hegemonic curricula that include the interests and perspectives of whatever targeted subordinate group it so chooses. In this case, it is the Afro-Mexican community. A generative approach may also prove more sensitive to Mexico's current archival education infrastructure, which includes government control over the curriculum. Rather than being viewed as replacing current curricula, a generative

approach might be seen as an enhancement of current curricula since implementing it does not suggest eschewing what is currently taught in Mexico's archival programs.

For this design to work, there are at least two factors that must be present. First, all parties involved must have a desire to engage in dialogue without aims of either side representing knowledge of the other. For example, archival educators should not try to represent knowledge structure or documentary practices of Afro-Mexicans, and vice versa. Second, in addition to both sides sharing the desire to engage in dialogue, all parties must have a clear understanding of what it means to dialogue. I use the term "dialogic" in the Freirean sense. It is not methodological in nature, but more philosophical. Dialogue in this sense is more than a mechanical exercise whereby everyone is given a chance to share thoughts. Rather, the emphasis of dialogic action is the epistemological relationship of dialogue, which is the means of developing a better understanding about the object of knowledge *without* aims of correcting, appropriating, or illegitimating it. The goal is to understand the object of knowledge as taught by the community, or vice versa. Because of the perceived power structure between the "educated" and community members, the educator (by mere fact that because s/he has more intellectual tools to work with, s/he will probably be perceived as having more power) should constantly be aware (reflexivity) of assuming that s/he knows and understands the object of knowledge from his or her own cultural or intellectual viewpoint. Taking a dialogic approach, which also requires reflexivity, will be useful in that educators may realize that s/he needs to gain cultural competency

(as much as possible, allowed, or is appropriate without causing disrespect) by spending ample time with community members learning about the object of knowledge as s/he gains a richer, more comprehensive understanding of the subordinate group's perspective, which inevitably leads to a richer understanding of the topic being scrutinized.

This generative approach also requires partnerships (collaboration) between archival education programs and community organizations. For both sides to most fully benefit from the exchange, partnerships must also be dialogic and collaborative in nature. In the case of Afro-Mexican communities, archival education programs may choose to partner with grass-roots organizations such as *Mexico Negro*, an organization created by the Afro-Mexican community to build awareness of and preserve the cultural heritage of Mexicans of African descent. These types of relationships are pertinent to building a sustainable infrastructure that could potentially diversify archival education and practice in at least two different ways. First, community members may become a source of new students and eventually faculty for archival education programs. Second, engagement with the community will create a space to incorporate the interests, needs, and cultural beliefs of diverse ethnic and marginalized communities into archival education, thus potentially pluralizing archival knowledge and practice (conceptual expansion). Other examples of other types of arrangements include tracking students from the Costa Chica region into archival education and establishing some kind of articled or indentured requirement that

students who are taken from the region have to go back to work in the Costa Chica for certain periods of time. This would provide sustainable space and duration for these students who can walk in both worlds to potentially take leadership roles alongside their own cultural leaders (collaboration and leadership) to increase further their visibility. Additionally, archival programs could incorporate final projects or extended pieces of investigation of diverse advanced topics specific to the needs identified by the Afro-Mexican community, including a service learning component where students are placed in Afro-Mexican organizations.

Once these types of partnerships are established with grass-root organizations, dialogue can take place in various locations, but there should be a location within the Afro-Mexican community since it is economically the most disadvantaged and part of how this community remembers is linked to the Costa Chica region (embeddedness). For examples, many of the *corridos* reference actual locations in the region; several of the dances refer to the historical relationship between Mexicans of African descent and various regional Indigenous groups; origin narratives are linked to geographic features such as lagoons and mountain ranges. Those contextual elements may help educators better understand the context of documentary practices in the region as well as help them address the more practical aspects such preserving textual records in a region that experiences prolonged exposure to humidity and heat, structures with uncontrolled environments, flooding, and insects (conceptual expansion). Educators and students could be paired with community-identified elders and/or cultural leaders

to discuss issues that are identified by the community as relevant to preserving and documenting Costa Chican cultural heritage.

An example of how this might be done is to take the Introduction of Archival Science course taught at ENBA since it is an introductory level core course that would provide opportunities for conceptual expansion. This course could be used to introduce students and community members to some of the principle foundations of archival theory such as the lifecycle of records, how the paradigm defines a record, archival functions such as accessioning, appraisal, and description; provenance, ownership, how the paradigm defines an archive, and so forth. The Afro-Mexican community would define and share its notions of these concepts.

For the sake of clarity, I will use two key concepts taught in contemporary archival theory—concepts of the record and the archive. Traditionally, a “record” is defined as a two-dimensional object. The Society of American Archivists defines a record as: “[a] written or printed work of legal or official nature that may be used as evidence or proof; a document...[d]ata or information that has been fixed on some medium; that has content, context, and structure; and that is used as an extension of human memory or to demonstrate accountability...[d]ata or information in a fixed form that is created or received in the course of individual or institutional activity and set aside (preserved) as evidence for future reference...”.³³ The International Council

³³ This definition may be viewed online in the Society of American Archivist’s glossary available from <http://www.archivists.org/glossary/index.asp>; Internet; accessed 27 April 2008.

on Archives (ICA), whose archival description standards are taught in Mexican archival education programs, similarly defines a “record” as “[r]ecorded information in any form or medium, created or received and maintained, by an organization or person in the transaction of business or the conduct of affairs” (International Council on Archives 2007, 10). However, its definition of the term “medium” limits conceptualizations of the record to two-dimensional object. The ICA defines “medium” as “the physical material, container, and/or carrier in or on which information is recorded (i.e., clay tablet, papyrus, paper, parchment, film, magnetic tape). These definitions works well for literate societies which often rely on textual ways of documentation, but how well does it work for oral communities such as Afro-Mexicans, or Indigenous communities who might not have a written language? Does it mean that these communities have no records? Or does it mean that because their ways of documenting the past are different from what the definition states, their ways of remembering will not be captured?

An example of the types of discussion that might transpire from a course that includes the community’s voice is a discussion about Afro-Mexican *corridos*, which are usually considered folkloric songs in the language of anthropologist and other scholars, and their textual properties. Most archival educators would probably tend to dismiss the *corrido* as a song or ballad, but dialogue with local Afro-Mexican corrido experts might inspire a new interest in the notion of “text” since members of the corrido community recognize an ideal **form** of each song, which could be seen as a “textualized” version that may or may not be captured in writing. For example,

corridos usually consist of three major components: composer, performer, and audience. The community considers the original positioning of these components as comprising the original text. Any rearrangement of these components in respect to the corridos and to the events they narrate constitutes the creation of an entirely new text—one that is understood by the Afro-Mexican community. Performers may create a new text when an existing corrido is only minimally altered in the act of performance. Thus, when seen from the community's perspective, Western, literate notions of texts are challenged. It seems that "text", in this context, does not always refer to print, but rather is a social process between composer, performer, and the audience. The corrido proposes a realignment of focus, locating "text" as an indicator of **social process** culminating in the performance of corridos in public arenas. The text, as traditionally defined, is a valuable artifact in the corrido tradition, even though performances are almost never fashioned directly from printed scores. The corrido's textuality might also raise questions about its function as a record. How they are preserved? How is authenticity established? Since they are considered as records in the Afro-Mexican community, who owns it, if anyone? What mechanisms are in place to ensure the veracity of corridos? These are the types of questions that archivist, as experts of the record—broadly defined—should be able to engage in ways that are culturally inclusive and sensitive to the Afro-Mexican community.

The traditional definition of the "archive" is another example of an archival concept that needs to be pluralized. The Society of American Archivists defines

“archives” from an institutional perspective. It states that the archive is the “division within an organization responsible for maintaining the organization’s records of enduring value, ...[a]n organization that collects the records of individuals, families, or other organizations...[t]he building (or portion thereof) housing archival collections.”³⁴ Should the archive serve the same purpose and form throughout Mexico? Perhaps Afro-Mexicans or Indigenous communities have different notions of how an archive is defined. Rather than being a building where two-dimensional records are kept and preserved in environmentally controlled vaults, what if a community, particularly an oral community, find more cultural value in the notion of an archive as a living entity, where nontextual records are collected and preserved through nontangible artifacts such as corridos and dances, or through physical objects such as costumes and instruments? What if the living archive is a more useful way for some marginalized communities to access its own heritage, particularly those communities such as Afro-Mexicans, whose African heritage is not officially recognized by the State? Ethnographic data showed that history survives through dance in the community of El Ciruelo. With an open architecture design that included community voices, these types of issues might be addressed more fully.

The above examples are types of issues that may arise in courses that are developed using a generative approach to curriculum development. This is not to suggest that this approach is appropriate for all courses. For example, conservation

³⁴ This definition may be viewed online in the Society of American Archivist’s glossary available from <http://www.archivists.org/glossary/index.asp>; Internet; accessed 27 April 2008.

and preservation courses often need special equipment, lab facilities, and controlled environments. Thus it may not be feasible to use an generative approach *per se*, but by using this approach in other classes where, for example, the foundations of archival theory are taught, engagement between students and community could raise questions that may pertain to conservation and preservation such as: what does the community think needs preserving and why; how might technology facilitate preservation of the community's cultural heritage; and so forth. The goal of this approach is the incorporation of the interests, needs, and cultural beliefs of the Afro-Mexican communities into archival education and research so that the archival profession is equipped with the knowledge and skills needed to support diverse user communities in their interaction with all forms of records and archives in and across space and time, while addressing the challenges of differing cultural understandings and linguistic skills and limited technological knowledge and access.

Chapter 6: Conclusion

This dissertation had three objectives: 1) to determine what archival education exists in Mexico and what influences its development; 2) to determine how practitioners currently working in archival institutions in ethnic communities are being trained and what are their perceptions of the need to document ethnic communities; and 3) to understand better the ways of remembering in the Afro-Mexican community.

In reference to the first objective, this dissertation was instrumental in identifying the major drivers behind archival education in Mexico. One of the main drivers is meeting institutional—private and public—demands for a core or professional archivists capable of ensuring institutional compliance to the Law of Transparency. This is inevitably linked to a second driver—the country's economic development. To comply with federal law, private and public institutions will have to invest in hiring archival staff. For a country with an unemployment rate of 3.6% and an estimated underemployment rate of nearly 25%, the archival profession plays a potentially significant role in providing future employment opportunities throughout the country.³⁵

That *mestizaje* has some influence on archival education is surmisable, but more research is needed to understand more accurately the extent of its influence. I

³⁵ Statistics obtained from the National Institute of Statistics, Geography and Informatics (INEGI), Mexico from <http://www.inegi.gob.mx/inegi/default.aspx>; Internet; accessed on 6 May, 2008.

conclude this because the key assumption of *mestizaje* is homogeneity of culture and race. The survey data suggests that both educators and practitioners, at least unconsciously, promote a sense of cultural and racial homogeneity through what is taught in archival programs and what is collected by mainstream archival repositories. However, there are other factors that may promote notions of cultural and racial homogeneity. These include the paradigmatic archival theory taught in the archival programs and programs' notions of best practices established by international archival organizations such as the International Council on Archives. Contemporary archival theory, which is predominantly Eurocentric in conception, has been critiqued by postmodern archival scholars as being exclusionary of documentary and record-keeping practices of non-mainstream communities. Furthermore, it assumes that all societies have the same ways of remembering. Thus, the hegemonic nature of contemporary archival theory subtly requires compliance to the established rules and definitions while in the process legitimating those who comply and rendering invisible those who do not. Similarly, international standards, such as archival description standards, are often established by prominent Western countries such as France, Canada, Australia and the United States. These standards may work better in some countries than others and regardless of where adopted and deployed, have an homogenizing affect.

Because of the various homogenizing factors that were identified during this study, I found that this question could not be as directly addressed, as I would have

desired, using the methods employed in this dissertation. To isolate and measure *mestizaje* more precisely, I would probably suggest a national survey of racial attitudes in Mexico conducted by a demographer, such as those sociologists conducted in Brazil (Telles 2004). Based on the results of that study, it might be more productive to approach the original research question because it may be more useful (at least in strengthening the case for pluralizing the archival paradigm) first to establish empirically that *mestizaje* exists and that it functions as a form of racial discrimination (as the Brazilian study indicated). Without empirical data, *mestizaje* will probably remain an elusive, slippery slope. From a social justice framework, pluralization is needed regardless of empirical data.

In reference to the second objective, the results of this dissertation show that despite the significant numbers of ethnic communities in Mexico, the majority of which are Indigenous, archival education programs did very little to equip their students to address culture, heritage, and traditional knowledge structures of multiethnic communities. Furthermore, most of the archivists who were surveyed did not indicate that documenting multiethnic communities was any kind of priority.

In reference to the third objective, the results of this dissertation show that although Afro-Mexicans of El Ciruelo are familiar with common uses of traditional records such as birth certificates, divorce decrees, notary records, and so forth, the community also uses aural, kinetic, and oral forms of remembering, many of which

are distinctive to this community, to record and transmit local history embedded in cultural practices. None of these documentary forms was addressed by archival education programs during the time that data was collected. In order for archival education programs in Mexico to produce archivists that are better equipped to address the documentary needs of marginalized communities, I recommend using an open architecture curricular design that incorporates a framework for pluralizing the archival paradigm and includes the involvement of the Afro-Mexican community.

Implications for future research

This dissertation was the initial step in gaining a better understanding about the ways of remembering in the Afro-Mexican community. The insensitivity of mainstream archival traditions and practices towards Afro-Mexican ways of remembering illustrate how the memories and identity of minority communities are often subsumed or controlled through hegemonic processes of dominant culture. As a way of countering this process, I would like to explore these processes further by developing digital technologies that could assist the Afro-Mexican community to resist the erosion of its cultural heritage material and to further strengthen its infrastructure for preserving its cultural heritage. In doing so, I might explore how cultural heritage and knowledge might be linked to places and communities not only in El Ciruelo, but also other Costa Chican communities. How might developing this type of technology be useful to Afro-Mexican in gaining legal status as a minority group in Mexico?

This dissertation also has implications for Indigenous communities in Mexico. What are Indigenous memory traditions and how might they vary from one Indigenous community to another? What purpose does the archive serve for these communities? How might their notions of an archive differ from mainstream, traditional notions? What types of documentation might be considered a misappropriation of cultural or community knowledge? How might Indigenous constructs of ownership and custodianship differ from mainstream notions? These are the types of questions that need to be explored in order to expand the role of archives in Indigenous communities and to better understand ways of pluralizing the archival paradigm so that it is also culturally sensitive to Mexico's Indigenous community.

This dissertation also has implications for archival education and the need to approach pluralization not only from curricular perspectives, but also through developing culturally relevant pedagogies that are appropriate to the needs of marginalized and diverse communities. Questions that would need to be explored include: do certain communities require different approaches to learning and if so, what needs to be known to develop such approaches? How might distance education be made more culturally relevant to certain communities? Questions like those also open up the need to work on an international front with organizations such as the International Council on Archives (ICA) to develop guidelines for diversifying or sensitizing archival education.

Personal Reflections

I was moved to study Mexico's archival education infrastructure because I was curious to know whether Latin American archival education programs dealt with its marginalized communities in similar ways as had Australia, Canada, the U.S., and New Zealand. More is written about archival education and marginalized groups in those countries. Mexico is the closest in geographical proximity to Los Angeles, yet very little is known about in the United States about its archival education infrastructure and there has been very little professional interchange. I was curious to learn whether archival programs there had begun to address the documentary needs of any marginalized community. As a way of making the dissertation more manageable and actually believing that there might be some programs—particularly in regions with large Indigenous populations—that at least acknowledged the need to document multiethnic communities (even if it was the Indigenous community), I decided to limit the study to the Afro-Mexican community. With such a large Indigenous population, my hope was to find something within the country's archival education infrastructure that addressed or acknowledged the need to address the documentary and record-keeping practices of marginalized communities and to address the absences of such communities from the official record.

I initiated the study with the idea that I would find a much more vibrant core of archival educators and education programs than what I found. Based on my initial

investigation into Mexico's archival programs through online and print directories, it had looked as if there were six archival education program scattered throughout the country, including Chiapas, a region well known throughout Mexico for its politically active Indigenous community. Once I initiated contact with archival educators, I soon learned that what I thought were archival education programs, indeed were not—there were only two, one of which was slightly over a year old. My ideas of what an archival education program ought to look like had been influenced by my own experiences with archival education programs designed in a United States context, specifically UCLA, where the program is multidisciplinary in nature and there is a less highly pre-determined archival curriculum. I assumed that I would find similarly structured programs, particularly at the universities, which explains why my initial count of archival education programs was much larger than what actually existed. To reflect the views of the archival community, as defined by the educators rather than me, I decided not to include data previously collected from archival programs other than those identified by educators as the two programs in Mexico, ENBA and UASP. Though the number of respondents is relatively low, I do not think that more data will significantly change the findings of this dissertation.

Another assumption that I had when I initiated the data collection phase was that educators would be open to discuss curricular issues and freely share things such as course syllabi, class schedules, and so forth. Again, this assumption was based on my experience in the United States where I can go to almost any university website

and easily access public information about faculty, such as email addresses, research interests, a list of publications, classes taught, and in some cases, electronic copies of course syllabi. In my experience as a student, I have been able to contact faculty at different institutions to request copies of syllabi, and they shared without hesitation. This was not the case in Mexico. While finding faculty contact information is slightly more challenging in Mexico, obtaining syllabi was the most challenging. Most archival educators hesitated when I asked for copies of syllabi, and some (more than half) refused. I was later told that syllabi was considered confidential information by the institutions, and that if I wanted copies I had to request special permission from the administration, which I did and was granted permission to collect syllabi from those educators agreeing to provide me with copies.

It may be hard to look at and really appreciate Mexico's archival education situation from a U.S. vantage point where we do not have a tradition of archival education being so closely tied to government priorities or a civil service-type mentality, we celebrate diversity in cultural heritage, have academic freedom, and a cadre of faculty with Ph.D.s encouraged to do independent research and with ready access to international professional texts and colleagues. Nevertheless, it is the reality of Mexico's archival education infrastructure as well as those in other countries like France, whose archival education programs are also controlled by centralized governments.

With this dissertation, I hope to have broadened our understanding of the role archives (broadly defined to be inclusive of archival education, archival educators, and the archival profession) play in society. The archive (broadly defined) is critical, for it is the archive and its corresponding components that collectively determines what and who is remembered (and how) as well as forgotten. This applies to all societies, not only to the Afro-Mexican community. The issues raised in this dissertation concern other disenfranchised groups within Mexico, Latin America, and Europe. Mexico constructed its new national identity—*mestizaje*—only to include the Indigenous and Spanish elements of that mixture with hopes that the African element would be forgotten. Similarly, Argentina once had a sizable African and Indigenous population (Stepan 1991). In deciding the racial composition of its national identity in the 1930s, the leaders of Argentina decided that the country would take on a Latin identity (Mediterranean), instead of Anglo-Saxon, Spanish, or Indigenous identities. The emphasis on unity and purity was founded on Hispanic cultural roots (this includes Spain, but also captures cultural and historical aspects of ancient Hispano-Romans), which were closely related to Italian Fascist notions of Latinity—an imagined race that was timeless and reached back to ancient Rome. In other countries, the *mestizaje* idea is also alive in nations such as France who believe that one can only be French and cannot also have an ethnic identity. Since the French Revolution, France has decreed that distinctions of race must be submerged for the common good of the country, yet its ethnic communities are demanding political representation not because they see themselves as being less French, but because they are different. In many

nations, there is a move, albeit slow, in the opposite direction of the traditional view that we need common national values to be equal. Replacing this view is one that does not diminish nationalism, but recognizes difference. The archive, again broadly defined, also needs to recognize difference.

APPENDIX A—Timeline of events from colonization to independence

Pre-Colonial Period

- 1502 Moctezuma becomes emperor of Aztec nation
- 1519 (November 8) Hernán Cortez allowed to march into Tenochtitlán by Moctezuma
- 1520 (Indigenous population reduced by 90% due to disease and war)
- 1521 Cortez conquers central Mexico

Spanish Colonial Period

- 1535 Spain established colonial rule over Mexico (New Spain)
- 1810 (September 16) Mexico rebellion against Spanish colonial rule begins

Mexican Independence Period (Pre-Revolutionary Period)

- 1821 Treaty of Córdoba recognizes Mexico's independence
- 1835 Slavery abolished in Mexico
- 1835 Mexico's new constitution centralizes power (Mexico becomes a republic?)
- 1846-1848 Mexican-US War
- 1848 Treaty of Hidalgo Guadalupe end Mexican-US War
- 1858-1861 Mexican Civil War (Reforma)
- 1862-1862 French occupation
- 1910 Mexican Revolution

APPENDIX B (educator survey)

Survey on Archival Education in Mexico

I. Respondent Identification

1. Name of person completing survey:

2. Title:

3. Institutional affiliation:

4. Would you like to receive the results of this survey?

No

Yes (please provide email and/or mailing)

II. About Your Archival Education Program

5. What is the title of your archival education program?

b. Please list which certificates, diplomas, degrees, or licenses are offered by your archival education program.

c. If your archival education program offers a PhD degree or PhD specialization in archival studies, please indicate the date when the doctoral

degree or specialization was first offered (if no PhD program or specialization is offered, please move to question 5d). _____

d. In which academic unit is the archival education program placed at your institution (for example: Department of Philosophy, Department of History, Information Studies/Library and Information Science School?)

6. When did archival education begin at your institution? _____

7. Briefly discuss why your archival education program was started and how it has changed and evolved since then.

8. What, if any, are the main or special areas of focus currently addressed by your archival education program? (For example: appraisal, electronic records, knowledge management)

9. Which sectors does your archival education program target? (Please mark all appropriate responses)

- Industry/enterprise
- Research
- Cultural heritage/memory institutions/museum
- Education
- Government
- Non-governmental organizations (NGO)
- Other (please list) _____

10. Does your archival education program distinguish between practice and research centered education? (For example, are there curricular differences between educating students to become practicing archivists and educating students to become academics/ researchers?) (Please mark the appropriate response)

No

Yes (please describe) _____

11. Please list any factors that particularly influence the content of your archival education program's curriculum. (For example, international standards, local history, government initiatives/priorities, or sector needs)

12. To what extent are cultural needs of the local communities addressed in your archival education program?

Not addressed at all

Rarely addressed

Addressed most of the time

Always addressed

13. Do you have any challenges in working with multicultural/multilingual populations within your community?

No

Yes (please describe) _____

14. Do you ever conduct community needs analysis in developing the curriculum for your archival education program?

- No
 Yes (please give details)

15. Approximately, what percentage of the following ethnic groups make up the student population enrolled in your archival education program?

_____ % of the student body is Mexican of Indigenous descent

_____ % of the student body is Mexican of African descent

_____ % of the student body is Mexican of Indigenous and Spanish descent

_____ % of the student body is Mexican of Jewish descent

_____ % of the student body is Mexican of Chinese descent

_____ % other (please describe)

16. In which, if any, types of distance education programs does your archival education program participate? (Please mark all appropriate responses)

- Online
 CD/DVD
 Television
 VHS video
 Correspondence courses
 Other (please list)

None (please describe why not)

17. Are there any technological or skill limitations on how you might teach or how your students might access or use distance education?

- No
 Yes (please give details)

18. How might a prospective student learn about your archival education program?

19. Are you interested in collaborating with other *countries* for educational purposes?

- No
 Yes (if yes, please list which countries and state why)

20. Are you interested in collaborating with other *institutions* for educational purposes?

- No
 Yes (if yes, please list which Institutions and state why)

21. Discuss any incentives or disincentives for institutions such as yours for collaborating with other local or international institutions in the development of archival education (for example, lack of local experts, differing fee rates).

22. Does your archival education program participates in any formal training programs with or offered by other institutions such as government agencies or other academic institutions?

- No
 Yes (please describe)

23. How important is educating your students on international archival standards?

- Not important at all
 Somewhat unimportant
 Somewhat important
 Very important

24. Are students in your archival education program exposed to alternate or differing archival theories and traditions? (For example: life cycle and continuum theory; oral and written traditions; different legal traditions)

- No
 Yes (please give details)

25. Describe what you think are the greatest challenges facing your archival education program?

26. What, if any, are your archival education program's own educational challenges (for example: identifying expert instructors on emerging technological issues; integrating new standards into the curriculum, traveling to international conferences)?

27. Are there areas of archival theory and practice that you believe are increasingly important to cover in an archival education program (please describe)?

28. What do you think is particularly distinctive about your archival education program?

III About Archival Educators in Your Program

29. Do you belong to any professional or academic organizations related to the archives field? (Please mark the appropriate response)

No

Yes (please list the name of each organization)

30. Do you belong to any other professional or academic organizations *not* related to the archives field? (Please mark the appropriate response)

No

Yes (please list the name of each organization)

31. How many *full-time* instructors are in your archival education program?

32. How many *part-time* instructors are in your archival education program?

33. Please list desired or required academic qualifications for instructors in your archival education program.

34. If you have a PhD degree, please indicate from which institution you received it.

IV. About the Students in Your Archival Education Program

35. Approximately how many students are admitted each year into each certificate or degree program offered by your archival education program? (For example, Bachelor - 29 students, Master -30 students; PhD -3 students)

36. For each of the following geographic locations, please estimate the percentage of students enrolled in your archival education program (for example, 50% of students are from....)

_____ of students are from the same city/town in which the archival education program is located

_____ of students are *not* from the same city/town, but are from the same state or province in which the archival education program is located.

_____ of students are from outside the same state or province, but are from the same country in which the archival education program is located.

_____ of students are from other countries.

37. If your program admits students from other countries, are there any countries that predominate? (Please list)

38. Are there any restrictions (for example, geographic, citizenship, and residency) on who may enter your archival education program?

No

Yes (please describe)

39. Does your archival education program cost more for international students than for national or local residents?

No

Yes

40. Does your archival education program cost more for students who come from other regions of your country than for local residents?

No

Yes

41. Are there any cooperative agreements to allow students to attend your archival education program at reduced costs? (Please mark the appropriate response)

No

Yes (please describe)

42. From where is financial support available for students seeking financial support students ? (Please mark all appropriate responses)

- Government
 - Private business
 - Individual philanthropy
 - Religious organizations
 - International organizations (for example, UN, World Bank)
 - Financial support is not available to students
 - Other (please list)
-
-
-

43. Are there any degree/certificate or career objectives that student must pursue to be eligible for financial support?

- No
 - Yes (please describe)
-
-
-
-

Thank you for completing this survey!

Encuesta sobre educación en Archivonomía en México

I. IDENTIFICACIÓN DEL RESPONDIENTE

1. Nombre de la persona respondiente a la encuesta.

2. Título:

3. Afiliación institucional:

4. ¿Le gustaría recibir los resultados de esta encuesta? Por favor, encierre la respuesta apropiada.

No

SI (por favor escriba un correo electrónico o dirección postal a la que podamos enviar los resultados)

II. Acerca de su programa de Educación en Archivonomía

5. ¿Cuál es el título ofrecido en su programa de Educación en Archivonomía?

b. Por favor, haga una lista de qué certificados, diplomas, grados o licenciaturas se ofertan en su programa de estudios en archivonomía.

c. Si su programa universitario ofrece un grado de Doctorado o una Especialización de estudios en archivonomía, por favor indique la fecha en que fue ofrecido por primera vez dicho doctorado o especialización. (Si no se ofrece algún programa de Doctorado o especialización, por favor pase a la pregunta 5d).

d. ¿En qué unidad académica de su institución se localiza el programa de estudios en archivonomía? Por ejemplo: Facultad de Artes, Facultad de Filosofía, Departamento de Historia, etc.

6. ¿Cuándo Inicia el programa de educación en Archivonomía en su Institución? _____

7. Brevemente discuta por qué inicia su programa de educación en archivonomía y de qué manera ha cambiado y evolucionado desde entonces.

8. ¿Cuáles son, si existen, las principales áreas de acentuación actualmente ofrecidas por su programa de archivonomía? (Por ejemplo especialización en archivos electrónicos, manejo de información, etc.)

9. ¿A qué sectores está orientado su programa de archivonomía? Por favor, marque con un círculo todas las respuestas apropiadas.

- Industria/ empresas
- Investigación
- Patrimonio cultural/instituciones memoriales/ museos
- Educación
- Gobierno
- Organizaciones no gubernamentales OGN
- Otras, (especificar) _____

10. ¿Su programa en archivonomía distingue diferencias entre práctica y educación centrada en la investigación? (Por ejemplo, ¿existen diferencias curriculares entre los educandos que estudian para convertirse en archivistas y los educandos que se preparan para convertirse en investigadores y/o académicos?) Por favor, marque la respuesta apropiada

- No
- Si, (describa por favor) _____

11. Por favor, haga una lista de cualesquiera factores que particularmente influyan en el contenido de su programa curricular. (Por ejemplo, estándares internacionales, historia local, iniciativas de gobierno/ prioridades, o necesidades de su sector, etc.)

12. ¿Hasta que punto están las necesidades locales contempladas en su programa de archivonomía? (Por favor, marque todas las respuestas que considere necesarias.

- No están contempladas en lo absoluto
- Raramente contempladas
- Contempladas la mayor parte de las veces.
- Siempre contempladas.

13. ¿Representa un reto para Ustedes trabajar con poblaciones multiculturales y multilingües dentro de su comunidad? (Por favor, marque la respuesta apropiada)

- No
 - SI (por favor describe)
-
-

14. ¿Consideran Ustedes las necesidades comunitarias en el diseño curricular de su programa de Archivonomía?

- No.
 - Si. (Por favor, provea detalles)
-
-

15. Aproximadamente, ¿Qué porcentaje de los siguientes grupos étnicos constituyen el total de la población actualmente inscrita en alguno de sus programas de Estudios en Archivonomía?

_____ % del cuerpo estudiantil es mexicano de ascendencia indígena.

_____ % del cuerpo estudiantil es mexicano de ascendencia africana.

_____ % del cuerpo estudiantil es mexicano de ascendencia indígena y española.

_____ % del cuerpo estudiantil es mexicano de ascendencia judía (hebreo)

_____ % del cuerpo estudiantil es mexicano de ascendencia china (asiática)

_____ % del cuerpo estudiantil es mexicano de otra ascendencia
(describa) _____

16. Si los hay ¿En cuál de los siguientes tipos de programas educativos a distancia participa su programa de estudios en archivonomía? (Por favor, marque las respuestas pertinentes)

- En línea
- CD/DVD
- Televisión
- VHS Video
- Cursos por correspondencia
- Otros (especificar) _____
- Ninguno. (por favor, describa por qué no).

17. ¿Existe alguna limitación tecnológica o de habilidades que limiten la manera en cómo podría usted enseñar o en cómo sus estudiantes podrían acceder la educación a distancia?

- No.
- Si, (por favor, describa)

18. ¿Cómo podría un posible estudiante conocer acerca de su programa de archivonomía?

19. ¿Están ustedes interesados en colaborar con otros *países* con propósitos educativos?

No

Si (Por favor liste los países que les interesan y el por qué de esa decisión).

20. ¿Están ustedes interesados en colaborar con otras *instituciones* con propósitos educativos?

No

Si (Por favor liste qué instituciones les interesan y el por qué de esa decisión).

21. Discuta cuales serían los incentivos y los discentivos para que instituciones como la suya pudieran colaborar con otras instituciones locales o internacionales en el desarrollo de la educación en archivonomía (por ejemplo, carencia de expertos locales, diferencias en las tarifas de honorarios)

22. ¿Su programa de archivonomía participa en algún programa formal de entrenamiento ofrecido o compartido con otra institución, tales como agencias gubernamentales o alguna otra institución académica?

No

Si (Por favor describa)

23. ¿Cuán importante es educar a sus estudiantes en los estándares internacionales de archivo? (Por favor, marque la respuesta apropiada)

- No importa en absoluto
- Es poco importante
- Importante
- Muy importante

24. ¿Están los estudiantes de su carrera en contacto o trabajan con diferentes teorías y tradiciones en archivonomía? (Por ejemplo, ciclo de vida y teoría del continuum; tradición oral y escrita, tradiciones legales diferentes).

- No
- SI. (Por favor, provea detalles)

25. Describa Usted ¿cuales son, a juicio de Ustedes, los mayores retos que enfrenta su programa de archivonomía?

26. ¿Cuáles, si los hay, son los retos educacionales que enfrenta su programa de estudios en Archivonomía? (por ejemplo, identificar instructores expertos, o tecnologías recientes; integrar nuevos estándares en su carrera, viajar a conferencias internacionales)

27. ¿Existen áreas dentro de la teoría de archivonomía que crea usted están adquiriendo importancia creciente en un programa de archivonomía? (Por favor, describa)

28. ¿Qué piensa usted que es lo particularmente distintivo en su programa de archivonomía?

III ACERCA DE SUS DOCENTES EN EL PROGRAMA DE ARCHIVONOMÍA

29. ¿Pertenece usted a alguna organización académica o profesional relacionada con el campo de la archivonomía?

- No
 Yes, (por favor, haga una lista)

30. ¿Pertenece usted a cualquier otra organización académica o profesional NO relacionada con el campo de la archivonomía? (Por favor, marque la respuesta correcta)

- No
 Si (por favor, haga una lista)

31. ¿Cuántos instructores de tiempo completo están en su programa de estudios en archivonomía?

32. ¿Cuantos instructores de medio tiempo o por horas están en su programa de archivonomía?

33. Por favor, haga una lista de las credenciales o requerimientos académicos que requieren sus instructores para participar en su programa de archivonomía.

34. Si usted ha obtenido un grado de doctorado, por favor indique por parte de que institución lo ha recibido.

IV. ACERCA DE LOS ESTUDIANTES EN SU PROGRAMA DE ARCHIVOMÍA

35. Aproximadamente ¿cuántos estudiantes son admitidos cada año en cada uno de los programas de archivonomía ofrecidos por su institución. (Por ejemplo, Programa de Maestría-30; Doctorado -3)

36. Para cada una de las siguientes locaciones geográficas, por favor estime la proporción de estudiantes actualmente enrolados en su programa de archivonomía. (Por ejemplo, 50 % de los estudiantes provienen de:)

_____ de los estudiantes provienen de la misma ciudad, municipio, pero su procedencia está ubicada dentro del mismo Estado o Provincia donde se ofrece el programa de Archivonomía.

_____ de los estudiantes NO SON del mismo Estado o Provincia donde se ofrece el programa de Archivonomía.

_____ de los estudiantes provienen fuera del Estado donde se ofrece el programa de archivonomía, pero provienen del mismo país donde el programa de archivonomía es ofrecido.

_____ de los estudiantes provienen de otros países.

37. Si su programa admite estudiantes provenientes de otros países, ¿existe algún país o países del cual provengan la mayoría de estudiantes? (Por favor, haga una lista.)

38. Existen restricciones (por ejemplo, geográficas, de ciudadanía, de residencia) que se apliquen dentro de su programa de archivonomía. (Por favor, marque la respuesta correcta)

- No
 Si, (por favor, describa)
-
-

39. ¿Son más caras las colegiaturas, costos de inscripción, cuotas escolares o cualquier otro tipo de gastos para los estudiantes internacionales que para los nacionales o residentes locales?

- No
 Si

40. ¿Son más caras las colegiaturas, costos de inscripción, cuotas escolares o cualquier otro tipo de gastos más caros para los estudiantes que provienen de otras regiones geográficas del país?

- No
 Si

41. ¿Existen programas de cooperación que permitan a estudiantes ingresar a su programa de archivonomía con costos reducidos? (Por favor, marque la respuesta apropiada)

- No
 Si (por favor describa)
-
-

42. ¿De dónde proviene la ayuda financiera otorgada a sus estudiantes? (Por favor, marque todas las respuestas apropiadas)

- Gobierno
 Iniciativa Privada
 Fundaciones filantrópicas
 Organizaciones religiosas
 Organizaciones internacionales (Por ejemplo, Naciones Unidad, El Banco Mundial)
 Otras
-
-

43. ¿Existe algún grado académico/certificado u objetivos curriculares que los estudiantes deben aspirar para optar por apoyo financiero? (Por favor, marque la respuesta correcta)

- No
 Si (Por favor, describa)
-
-

¡Gracias por completar esta encuesta!

APPENDIX C (practitioner survey)

Survey on Archival Education in Mexico

I. Respondent Identification

1. Name of person completing survey:

2. Title:

3. Institutional affiliation:

4. Would you like to receive the results of this survey?

No

Yes (please provide email and/or mailing)

II. Institutional Information

5. What is the name of your institution?

6. In what year was your institution established?

7. What is the mission or mandate of your institution?

8. How many staff does your institution have?

9. Please describe the scope of holdings of your institution. (For example, photographs, artifacts, manuscripts, sound recordings, art, etc.)

b. Are any of these holdings archival records?

No

Yes (if yes, please list examples of the types of archival records)

10. Please describe any issues related to keeping your staff's archival expertise current and relevant.

11. In the past five years, how did your staff receive archival training/education? (Please mark all that apply.)

- Attended university program in local university (please state the title of the program)
- Attended university program in another region or country (please state the institution and location of the program)
- Attended a program online (please state the institution and title of the program)
- Attended a local workshop or short course (please state which agency held the workshop or short course)
- Attended a local workshop or short course at a remote location (please state which agency held the workshop or short course and the location of the workshop/short course)
- On-the-job training
- Self taught
- Other (please describe)

12. Are there any desired areas of archival expertise that members of your archival staff do not have?

- No
- Yes (if yes, please describe)

13. Would you like to have more access to archival education than you currently have for you or your staff?

- No (please give reasons for your response)

- Yes (please give reasons for your response)

14.

Are there other local institutions or groups that collect records or other cultural materials?

 No Yes (if yes, please list the names of each institution or group)

15. Below is a list of local or regional needs that might be addressed in your staff's archival education. For each option, please circle the level of importance that you place in these needs being addressed in educating/training your archival staff.

NI=Not important

SNI=Somewhat not important

I=Important

SI=Somewhat important

VI=Very important

	NI	SNI	I	SI	VI
Documenting multiethnic populations.....	1	2	3	4	5
Working with material in multiple languages.....	1	2	3	4	5
Understanding local record-keeping systems.....	1	2	3	4	5
Providing access to users with specific community or local interests.....	1	2	3	4	5
Other (please describe)		1	2	3	4

16. Below is a list of groups with varying cultural heritages. For each group, please circle the level of importance that your institution places in collecting its archival material.

	NI	SNI	I	SI	VI
Mexican of Indigenous descent	1	2	3	4	5
Mexican of African descent.....	1	2	3	4	5
Mexican of Indigenous and Spanish descent	1	2	3	4	5
Mexican of Jewish descent.....	1	2	3	4	5
Mexican of Chinese descent.....	1	2	3	4	5
Other (please describe)					
	1	2	3	4	5

17. Below is a list of international needs that might be addressed in your staff's archival education. For each option, please indicate the level of importance that you place in these needs being addressed in educating/training your archival staff.

NI=Not important

SNI=Somewhat not important

I=Important

SI=Somewhat important

VI=Very important

	NI	SNI	I	SI	VI
Knowledge of internationally accepted best practices.....	1	2	3	4	5
Knowledge of archival standards.....	1	2	3	4	5
Knowledge of proven technological approaches.....	1	2	3	4	5
Ability to participate internationally.....	1	2	3	4	5
Knowledge of international law and policy.....	1	2	3	4	5
Other (please describe)					
	1	2	3	4	5

18. For your staff, what is the most useful venue for archival education/training?
(Please mark all that apply)

Local university

University program in another region or country (physical attendance)

- Local workshops or short courses
 - Local workshop or short course at a remote location
 - On-the-job training
 - Self teaching
 - Distance education
 - Other (please describe)
-
-

19. How important a role does distance education play in supporting your staff's archival education needs?

- Not important
- Somewhat not important
- Important
- Somewhat important
- Very important

20. If you were participating in a distance education program, which method do you think is/would be the most effective? (Please mark one)

- Online
- CD/DVD
- Television
- VHS video
- Correspondence courses
- Other (please list)

None (please briefly explain why not)

21. Do you have any interest in collaborating with other countries or institutions to develop an archival education program customized to meet your specific institutional or local needs?

- No
 - Yes (if yes, please list which Institutions and state why)
-
-
-
-

22. Are there other local institutions or groups that collect records or other cultural materials?

No

Yes (if yes, please list the name of each institution or group)

23. Please provide contact information for anyone whom you think would be interested in completing this survey.

Thank you for completing this survey!

Encuesta sobre la Práctica de Archivonomía en México

I. Identificación de la persona respondiente.

1. Nombre de la persona que completa la encuesta: _____
2. Título: _____
3. Afiliación institucional: _____
4. ¿Le gustaría recibir los resultados de esta entrevista?

NO

SI (Por favor provea un correo electrónico o dirección postal)

II: INFORMACIÓN INSTITUCIONAL

5. ¿Cuál es el nombre de su Institución?

6. ¿En qué año fue establecida su institución?

7. ¿Cuál es la Misión o el mandato de su Institución?

8. ¿Cuál es el número de empleados que trabajan en su institución?

9. Por favor, describa el tipo de material resguardado en su institución. (Por ejemplo, fotografías, artefactos, manuscritos, grabaciones de sonido, piezas artísticas, etc.).

b. ¿Son algunos de estos materiales preservados algún tipo de archivo?

NO

SI. (Si la respuesta es Si, por favor realice una lista sobre el tipo de archivos resguardados.)

10. Por favor describa cualquier tema o contenido que considere Usted que sean necesarios para mantener el trabajo en archivo de su personal actualizado y relevante.

11. Durante los pasados cinco años ¿Ha recibido su personal educación y entrenamiento en archivonomía? Por favor, marque todas las opciones que apliquen en su caso.

- Atendió un programa universitario en alguna Universidad local. (Por favor, indique el título del programa)
 - Atendió un programa universitario en otra región o país. (Por favor, indique la institución y localización del programa.)
 - Atendió un programa en línea (por favor, indique la institución y el título del programa)
 - Realizó estancias de trabajo o cursos cortos dentro de la misma localidad. (Por favor, indique en qué agencia o institución se realizó la estancia de trabajo o el curso corto).
 - Realizó estancias de trabajo o cursos cortos en una localidad alejada. (Por favor, indique en qué agencia o institución se realizó la estancia de trabajo el curso corto y en qué localidad se realizó).
 - Entrenamiento a través de la experiencia laboral.
 - Autoaprendizaje
 - Otras, (Por favor, describa).
-

12. ¿Existe algún área de la archivonomía en la que su personal actual no está capacitado y en la cual usted desearía lo estuviera?

No.

Si. (Si la respuesta es si, por favor describa en cuál).

13. ¿Le gustaría tener más acceso a educación en archivonomía de la que usted ya tiene, o le gustaría que su personal la tuviera?

No (Por favor indique las razones de su respuesta).

SI. (Por favor indique las razones de su respuesta).

14. ¿Existen otras instituciones o grupos en su localidad que se encarguen de preservar archivos u otros materiales culturales??

No

SI. (Por favor haga una lista con el nombre de cada institución o grupo)

15. En la parte inferior se encuentra una lista de necesidades identificadas como locales o regionales y que posiblemente podrían ser incluidas en la educación de su personal. Para cada opción, marque con un círculo el nivel de importancia que le da a estas necesidades.

NI=No importante

NMI =No muy importante

I=Importante

AI=Algo importante

MI=Muy importante

	NI	SMI	I	AI	MI
Documentar poblaciones múltiples.....	1	2	3	4	5
Trabajar con material en múltiples lenguas.....	1	2	3	4	5
Entender sistemas de conservación de registros Locales.....	1		2	3	4
5					
Proveer acceso a usuarios con intereses comunitarios específicos o interés local.....,,,	1	2	3	4	5
Otros: Por favor describa	1	2	3	4	5

16. En la parte inferior se encuentra una lista de grupos con distintito patrimonio cultural. Para cada grupo, por favor marque con un círculo el nivel de importancia que presta su institución en la colecta y conservación de material relacionado.

NI=No importante

NMI =No muy importante

I=Importante

AI=Algo importante

MI=Muy importante

	NI	SMI	I	AI	MI
Mexicano de ascendencia indígena.....	1	2	3	4	5
Mexicano de ascendencia africana.....	1	2	3	4	5
Mexicano de ascendencia indígena y española.....	1	2	3	4	5
Mexicano de ascendencia hebrea (judía),	1	2	3	4	5
Mexicano de ascendencia china o del sudeste asiático ...	1	2	3	4	5
Otros (Por favor, describa)	1	2	3	4	5

17. En la parte inferior se encuentra una lista de necesidades que han sido identificadas como internacionales y que posiblemente podrían ser incluidas en la educación de su personal. Para cada opción, marque con un círculo el nivel de importancia que le da a estas necesidades.

	NI	SMI	I	AI	MI
Conocimiento de las prácticas internacionales mejor aceptadas.....	1	2	3	4	5
Conocimiento de estándares archivísticos	1	2	3	4	5
Conocimiento de tecnología probada	1	2	3	4	5
Habilidad para participar internacionalmente	1	2	3	4	5
Conocimiento de leyes y políticas internacionales.....	1	2	3	4	5
Otros (Por favor, describa)		1	2	3	4
					5

18. Para su personal, ¿cuál es el lugar más provechoso para recibir entrenamiento o educación en archivonomía?

(Por favor, marque todas las que apliquen)

- Universidad Local
 - Programa universitario en otra región o país (Clases presenciales).
 - Cursos breves
 - Cursos breves en una localidad remota.
 - En el mismo trabajo
 - Autoaprendizaje
 - Educación a distancia
 - Otros. (Por favor describa).
-
-

19. ¿Cuán importante es el rol de la educación a distancia para cubrir las necesidades educativas en archivonomía de su personal?

- No importante
- No muy importante
- Importante
- Algo importante
- Muy importante

20. Si usted estuviera participando en un programa de educación a distancia, ¿qué método piensa que sería el más efectivo. Por favor, marque uno

- Curso en línea
- CD/DVD
- Televisión
- Video
- Curso por correspondencia
- Otro. Por favor, liste) _____
- Ninguno. Por favor, describa por qué no

21. ¿Tiene usted interés en participar y colaborar con otros países o instituciones a fin de desarrollar un programa en archivonomía adecuado para sus necesidades institucionales o locales?

- No
 - Si, (Si es positivo, por favor enumere en qué Instituciones y el por qué de su elección).
-
-

22. ¿Existen otras instituciones o grupos locales que colecten registros u otro tipo de material cultural?

- No
 - Si, (por favor haga una lista con el nombre de cada institución o grupo)
-
-

23. Por favor, provea Usted información sobre cualquier persona que Usted considere puede estar interesada en completar esta encuesta.

¡Gracias por contestar esta encuesta!

APPENDIX D (semi-structured interview questions)

Semi-Structured Interview Questions

I. Respondent Identification

1. Name of person completing interview:
2. Title/Role:
3. Would you like to receive the results of this survey?

II. Documenting Your Community

- 4a. You work with Mexicans of African descent, tell me with which township do you work.
 - b. What do you do?
 - c. Why are you interested in the Afro-Mexican culture?
 - d. How did you learn about the Afro-Mexican culture and history?
 - e. Do you think that Afro-Mexicans know their history?
 - f. What do they know?
- 5a. What aspect(s) of your community or region do you think most need(s) to be documented or preserved (for example, special events that are unique to your community, histories, rituals, etc)?
 - b. How are they learning about them?
 - c. Do you think Afro-Mexican history should be documented? Why/why not?
 - d. What are some ways we could do this?
 - e. Do you think that Afro-Mexicans know about their rituals and why they are practiced?
- 6a. What kinds of knowledge or skills do you think would be required to document or preserve these aspects (for example, language skills, traditional knowledge)?
 - b. Who do you think should be responsible for doing this?
 - c. Please share any other thoughts or ideas you have on this topic.
 - d. Who else do you think we should talk to about documentation and preservation issues in this community? (For example: community elders, military veterans, traditional memory keepers, cultural leaders, etc.).

Thank you for participating in this interview!

I. Identificación de la persona respondiente.

1. Nombre de la persona que completa la entrevista. _____
2. Título/rol _____
3. ¿Le gustaría recibir los resultados de esta encuesta?

II. Documentando su comunidad.

- 4a. Usted trabaja con mexicanos o con personas de ascendencia africana, dígame, ¿en qué comunidad trabaja Usted?
 - b. ¿Cuál es la labor que usted realiza?
 - c. ¿Por qué está usted interesado en la cultura afro mexicana?
 - d. ¿Cómo se aproximó usted a la cultura e historia afro mexicana?
 - d. ¿Cómo se involucró usted con la cultura e historia afro mexicana?
 - e. ¿Considera Usted que los afro mexicanos conocen su historia?
 - f. ¿Qué es lo que saben?
- 5a. ¿Qué aspectos de su comunidad o región Usted considera deben ser con mayor urgencia documentados o preservados (por ejemplo, eventos especiales que sean únicos en su comunidad, historias, rituales, etc.)?
 - b. ¿Cómo están ellos aprendiendo de esos aspectos?
 - c. ¿Considera Usted que la historia afro mexicana debe ser documentada? ¿Por qué?/ ¿Por qué no?
 - d. ¿De qué manera o maneras podría llevarse a cabo?
 - e. ¿Usted piensa que los afros mexicanos conocen acerca de sus rituales y por qué son practicados?
- 6a. ¿Qué clase de conocimientos o habilidades considera Usted que deberían ser documentados o preservados (por ejemplo, habilidades lingüísticas, conocimientos tradicionales)?
 - b. ¿Quién considera Usted que debería hacerse responsable de esta labor?

c. Por favor, comparta con nosotros otras ideas o pensamientos que Usted tenga sobre este tema.

d. ¿Con quién más considera Usted que deberíamos hablar acerca de asuntos de preservación y documentación en esta comunidad? (Por ejemplo, personas mayores, militares veteranos, líderes culturales, etc.).

¡Gracias por participar en esta entrevista!

Bibliography

- Andrews, G.R. *Afro-Latin America, 1800-200*. New York: Oxford University Press, 2004.
- Archives, International Council on. "International Standards for Describing Functions." ed. Committee on Best Practices and Standards: International Council on Archives, 2007.
- Ayaipoma, Mario. "La Formación Del Archivero in Iberoamérica." *Comma, International Journal of Archives* 1, no. 2 (2001): 107-121.
- Ball, Jessica. "As If Indigenous Knowledge and Communities Counted." *American Indian Quarterly* 28, no. 3 and 4 (2004): 454-468.
- Banton, Micheal. *Racial and Ethnic Competition*. Cambridge: Cambridge University Press, 1983.
- Barran, Alicia. "The New History and Private Papers in Uruguay and Argentina." *Comma, International Journal of Archives* 1, no. 2 (2002): 167-171.
- Barredo, Julia. "La Formación De Los Archiveros En España: Una Propuesta Para Siglo XX." *Comma, International Journal of Archives* 1, no. 2 (2001): 127-132.
- Basave Benitez, Agustin. *México Mestizo: Análisis Del Nacionalismo En Torno a La Mestizofilia De Andrés Molina Enríquez*. México City: Fondo de Cultura Económica, 1992.
- Basuri, C. *Breves Notas Etnográficas Sobre La Población Negra Del Distrito Jamiltepec, Oaxaca*. México City: Consejo Editorial del Primer Congreso Demografico, 1943.
- Beltrán, Gonzalo. *La Población Negra De México: Estudio Etnohistórico*. 3rd ed. México City: Fondo de Cultura Económica, 1989.
- Beltrán, Gonzalo. *Cuijla: Esbozo Etnográfico De Un Pueblo Negro*. Mexico City: Fondo de Cultura Economica, 1989.
- Bemis, S.F. "The Training of Archivists in the United States." *The American Archivist* 2 (1939): 154-161.

- Berner, Richard. "Archival Education and Training in the United States." *Journal of Education for Librarianship* 22, no. 1 (1981): 3-19.
- Blanchard, P. *Slavery and Abolition in Early Republican Peru*. Wilmington, DE.: Scholarly Resources, 1992.
- Boyle, J.S. "Styles of Ethnography." In *Critical Issues in Qualitative Research Methods*, ed. J.M. Morse, 158-185. Thousand Oaks, CA: Sage Publications, 1994.
- Brading, D.A. *Miners and Merchants in Bourbon Mexico 1763-1810*. Cambridge: Cambridge University Press, 1971.
- Brady, Robert. "The Emergence If a Negro Class in Mexico 1524-1640." State University of Iowa, 1965.
- Buck, S.J. "The Training of American Archivists." *The American Archivist* 4 (1941): 84-90.
- Burkholder, M., and S. Hiles. "An Empire Beyond Compare." In *The Oxford History of Mexico*, ed. M Meyer and W. Beezley. Oxford: Oxford University Press, 2000.
- Butler, K.D. *Freedoms Given, Freedoms Won: Afro-Brazilians in Post Abolition Sao Paulo and Salvador*. New Brunswick: Rutgers University Press, 1998.
- Caceres, R. *Rutas De La Esclavitud En África Y América Latina*. Costa Rica: Universidad de Costa Rica, 2001.
- Caroll, Patrick. "Mandinga: The Evolution of a Mexican Runaway Slave Community, 1735-1827." *Comparative Studies in Society and History* 19, no. 4 (1977): 488-505.
- _____. *Blacks in Colonial Veracruz*. Austin: University of Texas Press, 1991.
- _____. "Los Mexicanos Negros: El Mestizaje Y Los Fundamentos Olvidados De La 'Raza Cómica,' Una Perspectiva Regional." *Historia Mexicana* 44, no. 3 (1995): 403-438.
- Committee, on Automated Records and Techniques. "Special Issue on the Curriculum Development Project." *The American Archivist* 56, no. 3 (1993): 410-512.
- Conway, P. "Archival Education and the Need for Full-Time Faculty." *The American Archivist* 56, no. 3 (1988): 410-512.

- Cook, Terry. "The Imperative of Challenging Absolutes in Graduate Archival Education Programs: Issues for Educators and the Profession." *The American Archivist* 63 (2000): 380-391.
- Courtore, C. "Today's Students, Tomorrow's Archivists: A Present-Day Focus and Development as Determinants of Archival Science in the Twenty-First Century." *Archivaria* 42 (1996): 95-104.
- Cox, Richard. "A Research Agenda for Archival Education in the United States." In *American Archival Analysis: The Recent Development of the Archival Profession in the United States*, ed. Richard Cox. Metuchen, NJ: Scarecrow Press, 1990.
- _____. "The Master's of Archival Studies and American Education Standards: An Argument for the Continued Development of Graduate Archival Education in the United States." *Archivaria* 36 (1993): 221-231.
- _____. "The Society of American Archivists and Graduate Education: Meeting at the Crossroads." *The American Archivist* 63 (2000): 368-379.
- Cox, Richard, E. Yakel, David Wallace, J.A. Bastian, and J. Marshall. "Archival Education at the Millennium: The Status of Archival Education in North American Library and Information Science Schools." *Library Quarterly* 17, no. 2 (2001): 141-194.
- Craig, B. "Serving the Truth: The Importance of Fostering Archives Research in Education Programmes, Including a Modest Proposal for Partnerships with the Workplace." *Archivaria* 42 (1996): 105-17.
- Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks, CA: Sage Publications, 2003.
- Daniels, M. and Walch T., ed. *A Modern Archives Reader: Basic Theory and Practice*. Washington, D.C.: National Archives and Records Administration, 2002.
- Davis, S. "Development of Managerial Training for Archivists." *The American Archivist* 51, no. 3 (1988): 278-285.
- Davis, Darien J. *Slavery and Beyond: The African Impact on Latin America and the Caribbean*. Wilmington, Delaware, 1995.
- de la Fuente, A. *A Nation for All: Race, Inequality, and Politics in Twentieth Century Cuba*. Chapel Hill: University of North Carolina Press, 2001.

- de la Serna Herrera, J.M. *Pautas De Convivencia Étnica En La América Latina Colonial (Indios, Negros, Mulatos, Pardos Y Esclavos)*. Mexico City: Universidad Autonoma de Mexico, 2005.
- Degler, Carl N. *Neither Black nor White: Slavery and Race Relations in Brazil and the United States*. New York: MacMillan Publishing Co. Inc., 1971.
- Diaz del Castillo, B. *Historia verdadera de la conquista de la Nueva España*. México City: Editorial Porrúa, 1983.
- Diaz, Rafael, George Ayala, Edward Bein, Jeff Henne, and Barbara Marin. "The Impact of Homophobia, Poverty, and Racism on the Mental Health of Gay and Bisexual Latino Men: Findings from 3 Us Cities." *American Journal of Public Health* 91, no. 6 (2001): 927-932.
- Drake, St. Clair. *Black Folk Here and There*. Vol. 9. Los Angeles: Center for Afro-American Studies, 1990.
- Duranti, Luciana. "The Archival Body of Knowledge: Archival Theory, Method, and Practice, and Graduate and Continuing Education." *Journal of Education for Library and Information Science* 34 (1993): 8-24.
- _____. "The Society of American Archivists and Graduate Archival Education: A Sneak Preview of Future Directions." *The American Archivist* 63 (2000): 237-242.
- Eastwood, T. "The Origins and Aims of the Master of Archival Studies Programme at the University of British Colombia." *Archivaria* 16 (1983): 35-52.
- _____. "Nuturing Archival Education in the University." *The American Archivist* 51, no. 3 (1988): 228-251.
- _____. "Reforming the Archvial Curriculum to Meet Contemporary Needs." *Archivaria* 42 (1996): 80-88.
- _____. "Archival Research: The University of British Columbia Experience." *The American Archivist* 63, no. 2 (2000): 243-257.
- Ericson, T. "Professional Associations and Archival Education: A Different Role or a Different Theatre." *The American Archivist* 51, no. 3 (1988): 298-311.
- Falgueras, E. "La Formación En Biblioteconomía Y Documentación En España." *Documentación de las Ciencias de Información* 16 (1993): 9-46.

- Figueroa, Brito. *Historia Económica Y Sociedad De Venezuela*. Caracas: Universidad Central de Venezuela, 1973.
- Franklin, John Hope. *The Color Line: Legacy for the Twenty-First Century*. Columbia: University of Missouri Press, 1993.
- Freidlander, J. *Being Indian in Hueyapan: A Study of Forced Identity in Contemporary Mexico*. New York: St. Martin's Press, 1975.
- Freyre, Gilberto. *The Masters and the Slaves: A Study in the Development of Brazilian Civilization*. New York: Alfred A. Knopf, 1956.
- Gilliland-Swetland, Anne. "Archival Research: A New Issue for Graduate Education." *The American Archivist* 63 (2000): 258-270.
- Gilliland-Swetland, Anne, Kelvin White, and Yang Lu. "Pluralizing the Archival Paradigm: A Needs Assessment for Archival Education in Pacific Rim Communities." In *Second Asia-Pacific Conference for Archival Educators in the Electronic Age*, 112-122. Tokyo, Japan, 2006.
- Gilliland, A., Kelvin White, Yang Lu, Sue McKemmish, Andrew Lau, and Zhang Bin. "Pluralizing the Archival Paradigm: Can Archival Education in the Pacific Rim Communities Address the Challenge?". *The American Archivist*. Vol. 71 Issue 2, 2008.
- Goggin, Jacqueline. "That We Shall Truly Deserve the Title of "Profession": The Training and Education of Archivists, 1930-1960." *The American Archivist* 47, no. 3 (1984): 243-254.
- Gonzalez Navarro, Moises. "Mestizaje in Mexico during the National Period." In *Race and Class in Latin America*, ed. M. Morner, 145-169. New York: Colombia University Press, 1970.
- Gore, J. and Zeichner, K. "Action Research and Reflective Teaching in Preservice Teacher Education: A Case Study from the United States." *Teaching and Teacher Education* 7, no. 2 (1991): 119-136.
- Gómez-Quiñones, Juan. "Social Change and Intellectual Discontent: The Growth of Mexican Nationalism, 1890-1911." University of California, Los Angeles, 1972.
- Grunberg, Bernard. "The Origins of the Conquistadores of Mexico City." *The Hispanic American Historical Review* 74, no. 2 (1994): 259-283.

- Gutierrez Avila, Miguel Angel. *Corrido Y Violencia Entre Los Afromestizos De La Costa Chica De Guerrero Y Oaxaca*. Chilpancingo: Universidad de Autónoma de Guerrero, 1988.
- Ham, F.G., F. Boles, G.S. Hunter, and J.M O'Toole. "Is the Past Still Prologue? History and Archival History." *The American Archivist* 56, no. 4 (1993): 718-729.
- Hamel, J., Dufour, S., and Fortin, D. *Case Study Methods*. Newbury Park, CA: Sage Publications, 1993.
- Harris, Marvin. *Patterns of Race in the Americas*. New York: The Norton Library, 1964.
- Harris, Verne. "The Archival Sliver: Power, Memory, and Archives in South Africa." *Archival Science* 2 (2002): 63-86.
- Helmut, R. "Education for American Archivists: A View from the Trenches." *The American Archivist* 44, no. 4 (1981): 295-303.
- Herrera Casasus, Maria Luis. *Presencia Y Esclavitud Del Negro En La Huasteca*. Ciudad Victoria: Universidad de Tamaulipas, 1989.
- Herrera Casasus, Maria Luis. *Piezas De Indias: La Esclavitud Negra En México*. Mexico City: Instituto Veracruzano de Cultura, 1991.
- Howard, Tyrone C. "Powerful Pedagogy for African American Students." *Urban Education* 36, no. 2 (2001): 179-202.
- _____. "Culturally Relevant Pedagogy: Ingredients for Critical Teacher Reflection." *Theory into Practice* 42, no. 3 (2003): 195-2002.
- Jenkinson, Hilary. *A Manual of Archive Administration Including the Problems of War Archives and Archive Making*. Oxford: Clarendon Press, 1922.
- Jones, H.G. "Archival Training in American Universities, 1939-1968." *The American Archivist* 31, no. 2 (1968): 135-154.
- Ketelaar, Eric. "Archivistics Research Saving the Profession." *The American Archivist* 63 (2000): 322-340.
- _____. "Tacit Narratives: The Meaning of Archives." *Archival Science* 1 (2001): 131-141.

- Klein, Herbert S. *The Atlantic Slave Trade*. New York: Cambridge University Press, 1999.
- LaTorre, G. *Relaciones Geográficas De Indias*. Mexico City: SEP, 1920.
- Leininger, M., ed. *Qualitative Research Methods in Nursing*. Orlando, FL: Grune & Stratton, 1985.
- Leininger, M. "Overview of the Theory of Culture Care with the Ethnonursing Research Method." *Journal of Transcultural Nursing* 8 (1997): 8, 32-52.
- Lesser, Jeffrey. *Negotiating National Identity: Immigrants, Minorities, and Struggle for Ethnicity in Brazil*. Durham: Duke University Press, 1999.
- Lewis, Laura. "Blacks, Black Indians, Afromexicans." *American Ethnologist* 27, no. 4 (2000): 898-926.
- _____. "Modesty and Modernity: Photography, Race, and Representation on Mexico's Costa Chica (Guerrero)." *Identities: Global Studies in Culture and Power* 11 (2004): 471-499.
- _____. "Home Is Where the Heart Is: Afro-Latino Migration and Cinder-Block Homes on Mexico's Costa Chica." *South Atlantic Quarterly* 105, no. 4 (2006): 801-829.
- Lomnitz-Adler, Claudio. *Exits from the Labyrinth: Culture and Ideology in the Mexican National Space*. Berkeley: University of California Press, 1992.
- Lopez de Gómara, F. *Cortés, the life of the Conqueror by His Secretary*. Berkeley: University of California Press, 1964.
- Love, Edgar F. "Negro Resistance to Spanish Rule in Colonial Mexico." *The Journal of Negro History* 52, no. 2 (1967): 89-103.
- _____. "Legal Restrictions on Afro-Indian Relations in Colonial Mexico." *The Journal of Negro History* 55, no. 2 (1970): 131-139.
- _____. "Marriage Patterns of Persons of African Descent in a Colonial Mexico City Parish." *The Hispanic American Historical Review* 51, no. 1 (1971): 79-91.
- Marx, Anthony. *Making Race and Nation: A Comparison of the United States, South African, and Brazil*. Cambridge: Cambridge University Press, 1998.

- Mason, P. "The Society of American Archivists in the Seventies: Report of the Committee for the 1970s." *The American Archivist* 35, no. 2 (1972): 193-217.
- Mayer, Vincent. *The Black on New Spain's Northern Frontier: San Jose De Parral 1631-1641*. Durango, CO: Fort Lewis College, Center for Southwest Studies, 1974.
- McKemmish, Sue. "Collaborative Research Models: A Review of Australian Initiatives." *The American Archivist* 63 (2000): 353-367.
- McKemmish, Sue, Anne Gilliland-Swetland, and Eric Ketelaar. ""Communities of Memory": Pluralizing Archival Research and Education." *Archives and Manuscripts* 33 (2005).
- Mendoza, Vicente. *Algo De Folklore Negro En México*. Havana: Sociedad Económica de Amigos del País, 1956.
- Menne-Haritz, Angelika. "Archival Training in a Changing World." *The American Archivist* 63 (2000): 341-352.
- Miller, Fredric. "The Saa as Sisyphus: Education since the 1960s." *The American Archivist* 63 (2000): 224-236.
- Muecke, M.A. "On Evaluation of Ethnographies." In *Critical Issues in Qualitative Research Methods*, ed. J.M. Morse, 186-209. Thousand Oaks, CA: Sage Publications, 1994.
- Muller, S., J.A. Feith, and R. Fruin. "The Arrangement of Archival Documents." In *Manual for the Arrangement of Description of Archives*, ed. Arthur H. Leavitt. New York: H.W. Wilson, 1968.
- Nesmith, T. "Professional Education in the Most Expensive Sense: What Will the Archivist Need to Know in the Twenty-First Century?" *Archivaria* 42 (1996): 89-94.
- Ngou-Mve, Nicolas. *El African Bantú En La Colonización de México: 1595-1640*. Madrid: Consejo Superior de Investigaciones Científicas, 1994.
- O'Toole, J.M. "Curriculum Development in Archival Education: A Proposal." "The American Archivist" 53, no. 3 (1990): 460-466.
- Omni, Michael, and Howard Winant. *Racial Formation in the United States*. New York: Routledge, 1994.

- Ortiz, Fernando. *Hampa Afrocubana. Los Negros Brujos*. Madrid: Editorial America, 1917.
- Palmer, Colin A. *Slaves of the White God: Blacks in Mexico, 1570-1650*. Cambridge: Harvard University Press, 1976.
- Peace, N.E., and N.F Chudacoff. "Archivists and Librarians: A Common Mission, a Common Education." *The American Archivist* 42, no. 4 (1979): 456-472.
- Preston, R. "Ethnography: Studying the Fates of Health Promotion in Coronary Families." *Journal of Advanced Nursing* 25 (1997): 554-561.
- Ramirez, Felipe. *Leyes Fundamentales De Mexico, 1808-1971*. Mexico City: Editorial Porrua, S.A., 1971.
- Rea, L., and R. Parker. *Designing and Conducting Survey Research*. San Francisco: John Wiley and Sons, Inc., 2005.
- Richards, Thomas. *The Imperial Archive: Knowledge and the Fantasy of Empire*. London: Verso, 1993.
- Riva Palacio, V. *El Libro Rojo*. Mexico City: Editorial Leyenda, 1946.
- _____. *Los Treinta Y Tres Negros*. Mexico City: SEP-Conasupo, 1981.
- Rout, Leslie. *The African Experience in Spanish America*. New York: Cambridge University Press, 1976.
- Ruth, J.E. "Educating the Reference Archivist." *The American Archivist* 51, no. 3 (1988): 266-276.
- Sawyer, Mark, Yesilernis Pena, and Jim Sidanius. "Cuban Exceptionalism: Group-Based Hierarchy and the Dynamics of Patriotism In Puerto Rico, the Dominican Republic and Cuba." *Du Bois Review* 1 (2004): 93-113.
- Schellenberg, T.R. "Archival Training in Library Schools." *The American Archivist* 31 (1968): 155-166.
- Schwartz, B. , and Terry Cook. "Archives, Records, and Power: The Making of Modern Memory." *Archival Science* 2 (2002): 1-19.
- Spradley, J. *The Ethnographic Interview*. New York: Reinhart and Winston, 1979.

- Stake, R. *The Art of Case Research*. Thousand Oaks, CA: Sage Publications, 1995.
- Stake, R. "Case Studies." In *Strategies If Qualitative Inquiry*, ed. N.K. and Lincoln Denzin, Y.S. Thousand Oaks, CA: Sage Publications, 1998.
- Stavenhagen, Rodolfo. *Social Classes Inagrarian Society*. New York: Anchor Books, 1975.
- _____. *Problemas Étnicos Y Campesinos*. Mexico, D.F.: Instituto Nacional Indigenista, 1980.
- _____. "Indigenous Rights: Some Conceptual Problems." In *Constructing Democracy: Human Rights, Citizenship, and Society in Latin America*. Boulder: Westview Press, 1996.
- Stephan, Nancy. "the Hour of Eugenics," *Race, Gender and Nation in Latin America*. Ithaca, NY: Cornell University Press, 1991.
- Still, Julie M., ed. *Creating Web-Accessible Databases: Case Studies for Libraries, Museums, and Other Non-Profits*. Medford, N.J.: Information Today, Inc., 2001.
- Szlejcher, Anna. "Realidad Y Proyección De La Enseñanza Archivística En Argentina." unpublished, 2005.
- Tannenbaum, F. *Slave and Citizen. The Negro in the Americas*. New York: Vintage Books, 1946.
- Telles, Edward E. "Racial Ambiguity among the Brazilian Population." *Ethnic and Racial Studies* 25 (1998): 415-441.
- _____. *Race in Another America: The Significance of Skin Color in Brazil*. Princeton: Princeton University Press, 2004.
- Thomas, Hugh. *The Slave Trade: The History of the Atlantic Slave Trade 1440-1870*. London: Picador, 1997.
- Urry, John. "How Societies Remember." In *Theorizing Museums*, ed. Sharon Macdonald and Gordon Fyfe, 45-65: Blackwell Publishers, 1996.
- Vasconcelos, Jose. *La Raza Comsica: A Bilingual Edition*. Los Angeles: California State University, 1925.
- Vinson III, Ben, and Bobby Vaughn. *Afromexico*. Mexico City: Fondo de Cultura

Económica, 2004.

- Vinson III, Ben, and S.R. King. "Introducing the 'New' African Diasporic Military History in Latin America." *Journal of Colonialism and Colonial History* 5, no. 2 (2004).
- Vinson III, Ben. "Introduction: African (Black) Diaspora History, Latin American History." *The Americas* 63, no. 1 (2006): 1-18.
- Wade, Peter. *Blackness and Race Mixture: The Dynamics of Racial Identity in Colombia*. Baltimore: The Johns Hopkins University Press, 1993.
- _____. *Race and Ethnicity in Latin America*. London Chicago: Pluto Press, 1997.
- Wallace, David. "Survey of Archives and Records Management Graduate Students at Ten Universities in the United States and Canada." *The American Archivist* 63 (2000): 284-300.
- Wareham, Evelyn. "From Explorers to Evangelists: Archivists, Recordkeeping, and Remembering in the Pacific Islands." *Archival Science* 2 (2002): 187-207.
- Warner, R. "Archival Training in the United States and Canada." *The American Archivist* 35, no. 4 (1972): 347-358.
- Weinstein, Jamie, and William Ventres. "Mini-Ethnography: Meaningful Exploration Made Easy." *Family Medicine* 32, no. 9 (2000): 600-602.
- Winfield Capitaine, Fernando. "Notas Sobre El Carnival En Una Comunidad Negra De Veracruz." *Cuadernos Afroamericanos* 1, no. 1 (1975): 135-142.
- Wosh, P. "Research and Reality Checks: Change and Continuity in Nyu's Archival Management Program." *The American Archivist* 63, no. 2 (2000): 271-283.
- Yakel, E. "The Future of the Past: A Survey of Graduates of Master's-Level Archival Education Programs in the United States." *The American Archivist* 63, no. 2 (2000): 301-321.
- Yakel, Elizabeth, and J.A. Bastian. "Report on Graduate Archival Education." *The American Archivist* 69, no. 2 (2006): 349-366.
- Yin, R.K. *Case Study Research: Design and Methods*. Thousand Oaks, CA: Sage Publications, 2003.

Zapata, Jeiny, and Raelene Shippee-Rice. "The Use of Folk Healing and Healers by Six Latinos Living in New England: A Preliminary Study." *Journal of Transcultural Nursing* 10, no. 2 (1999): 136-142.

Zeleza, P.T. "Rewriting the African Diaspora: Beyond the Black Atlantic." *African Affairs* 104, no. 414 (2005): 35-68.