

Indian community of colonial Mexico - fifteen essays on land tenure, corporate organizations, ideology, and village politics

CEDLA - Mestizaje and Indigenous Identities



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58 Latin America studies ; Indian community of colonial Mexico - fifteen essays on land tenure, corporate organizations, ideology, and village politics

Notes: Includes bibliographical references.

This edition was published in 1990



Filesize: 50.92 MB

Tags: #Arij #Ouweneel #y #Simon #Miller
#(comps.). #The #Indian #community #of

#colonial #Mexico #: #fifteen #essays #on #land #tenure, #corporate #organizations, #ideology #and #village #politics. #Amsterdam #: #Centro
#de #Estudios #y #Documentación #Latinoamericanos #(CEDLA), #1990. #324 #p. #(Latin #American #stdies, #58). #ISBN #907028023X

Racist “Anti

The Meanings of Macho: Being a Man in Mexico City, 1996.

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Each step of government oppression in the Lacand has been militantly resisted by Mayan activists.

Citizenship from below: Hñähñu heritage in a transnational world

Others, however, point to the fact that in many areas the Bank's operations involve the ejidatario in a cumulative process of decapitalization and that certain types of legislation such as the law which establishes compulsory areas for the cultivation of sugar cane in order to supply the sugar mills prevent the ejidatarios from breaking this vicious circle. The formation of medium-size and large mechanized farm units in areas of minifundia would be of doubtful economic usefulness and disastrous from the social point of view, because it would displace a large part of the peasant population who cannot at present find employment in other sectors of the economy. Cultural resistance is a real fact, but it has a meaning very different from that attributed to it.

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Smith to Franz Boas, 10 November 1897, Accession 1897-27, Division of Anthropology Archives, A M N H. The same is true of more recent examples of boss rule in Chiapas. At first, the liberals and conservatives forgot their differences out of fear of the masses, in a sort of re-run of the

events at the time of Independence.

Land reform in Mexico

Alan Knight has argued that taxation was less of an issue in the Revolution of 1910 than it had been in earlier periods, or was in, for example, the case of Indochina in the 1930s, as described by James Scott, because Díaz had abandoned the old regressive head-tax system in favour of property taxes, stamp duties and import duties. Brown with members of the Kainai Nation, 'Pictures Bring us Messages': Sinaakssiiksi ahotsimaahpilkookiyaawa — Photographs and Histories from the Kainai Nation Toronto: University of Toronto Press, 2005.

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During the administration president Cardenas the first collective ejidos were created in some of the more prosperous areas of the country the Laguna region, Sonora, Michoacan, Yucatan. Mexico's population still contains many Indian groups.

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How, then, should we periodise the revolution? As the 19th century proceeded, political conflict increasingly became a matter of conflict between liberals and conservatives. Differences in content between such collections through time are taken to signify changes in the way of life of the people involved and perhaps even the occasional wholesale replacement of original groups by newcomers.

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