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6V2VH1 - LEBLANC FREY

Dr Butler provides a new interpretation of the cristero war (1926-29) which divided Mexico's peasantry into rival camps loyal to the Catholic Church (cristero) or the Revolution (agrarista). This book puts religion at the heart of our understanding of the revolt by showing how peasant allegiances often resulted from genuinely popular cultural and religious antagonisms. It challenges the assumption that Mexican peasants in the 1920s shared religious outlooks and that their behaviour was mainly driven by political and material factors. Focusing on the state of Michoacán in western-central Mexico, the volume seeks to integrate both cultural and structural lines of inquiry. First charting the uneven character of Michoacán's historical formation in the late colonial period and the nineteenth century, Dr Butler shows how the emergence of distinct agrarian regimes and political cultures was later associated with varying popular responses to post-revolutionary state formation in the areas of educational and agrarian reform. At the same time, it is argued that these structural trends were accompanied by increasingly clear divergences in popular religious cultures, including lay attitudes to the clergy, patterns of religious devotion and deviancy, levels of sacramental participation, and commitment to militant 'social' Catholicism. As peasants in different communities developed distinct parish identities, so the institutional conflict between Church and state acquired diverse meanings and provoked violently contradictory popular responses. Thus the fires of revolt burned all the more fiercely because they inflamed a countryside which - then as now - was deeply divided in matters of faith as well as politics. Based on oral testimonies and careful searches of dozens of ecclesiastical and state archives, this study makes an important contribution to the religious history of the Mexican Revolution.

El objetivo de este libro es ofrecer experiencias prácticas de intervención social con hombres desde la perspectiva de género, dar a conocer la propia evolución de los colectivos de hombres proigualitarios en el contexto español, y reflexionar sobre la importancia de la investigación e intervención con los varones desde disciplinas científicas como la sociología, la antropología, la educación social o el trabajo social. Las fronteras entre el conocimiento, la práctica investigadora y la intervención son, desde nuestra lectura, difusas y reclaman de una permanente cooperación como se podrá comprobar. A través de los nueve capítulos, los autores y autoras, pertenecientes a diversas entidades, colectivos y universidades, analizan temáticas como la investigación y su aplicabilidad, la intervención, la coeducación, los discursos sociales, las representaciones, la pornografía, la sexualidad, las políticas públicas, el Movimiento de Hombres por la Igualdad, y los neomachismos, entre otras, siem-

pre, por supuesto, en relación con la masculinidad. Y es que ante un escenario como el actual, de pandemia, crisis económica-sanitaria-social, en el que frente al avance de las mujeres en términos de igualdad ha ido rebrotando, en los últimos años, un antifeminismo postmachista, textos como el que presentamos son muy necesarios, puesto que ponen el foco de atención en la dimensión práctica del trabajo con varones en perspectiva de género, lo cual, entendemos, promueve masculinidades diferentes: híbridas, en transición, igualitarias, profeministas, contrahegemónicas, disidentes, etc., frente a la masculinidad tradicional con una hegemonía en declive.

Staying sober is a daily struggle for many men living in Mexico City, one of the world's largest, grittiest urban centers. In this engaging study, Stanley Brandes focuses on a common therapeutic response to alcoholism, Alcoholics Anonymous (A.A.), which boasts an enormous following throughout Mexico and much of Latin America. Over several years, Brandes observed and participated in an all-men's chapter of A.A. located in a working class district of Mexico City. Employing richly textured ethnography, he analyzes the group's social dynamics, therapeutic effectiveness, and ritual and spiritual life. Brandes demonstrates how recovering alcoholics in Mexico redefine gender roles in order to preserve masculine identity. He also explains how an organization rooted historically in evangelical Protestantism has been able to flourish in Roman Catholic Latin America.

Trail of Footprints offers an intimate glimpse into the commission, circulation, and use of indigenous maps from colonial Mexico. A collection of one hundred, largely unpublished, maps from the late sixteenth to the eighteenth centuries made in the southern region of Oaxaca, anchors an analysis of the way ethnically diverse societies produced knowledge in colonial settings. Mapmaking, proposes Hidalgo, formed part of an epistemological shift tied to the negotiation of land and natural resources between the region's Spanish, Indian, and mixed-race communities. The craft of making maps drew from social memory, indigenous and European conceptions of space and ritual, and Spanish legal practices designed to adjust spatial boundaries in the New World. Indigenous mapmaking brought together a distinct coalition of social actors—Indian leaders, native towns, notaries, surveyors, judges, artisans, merchants, muleteers, collectors, and painters—who participated in the critical observation of the region's geographic features. Demand for maps reconfigured technologies associated with the making of colorants, adhesives, and paper that drew from Indian botany and experimentation, trans-Atlantic commerce, and Iberian notarial culture. The maps in this study reflect a regional perspective associated with Oaxaca's decentralized organization, its strategic position amidst a network of important trade routes that linked central Mexico to Central America, and the ruggedness and diversity of its physical landscape.

With new readings of ancient texts, *Ancient Maya Politics* unlocks the long-enigmatic political system of the Classic Maya.

This volume takes stock of the empirical evidence, theoretical orientations, and historical reconstructions of archaeology of the American Southwest. Themed chapters on method and theory are accompanied by comprehensive overviews of all major cultural traditions in the region, from the Paleoindians, to Chaco Canyon, to the onset of Euro-American imperialism.

The contributors to this volume have addressed issues of systematics in pottery analysis that perplex archaeologists wherever they work. These issues are not approached by setting forth rules or by adopting a how-to approach but rather by example as the various researchers give the background to their work, explain their methods, and present the classified pottery from their investigations. An in-process statement of what we are learning from pottery about chronology, interactions, and the nature of regional cultural development, this volume can be used by archaeologists working in southern Mesoamerica and northern Central America, who will find it valuable for comparative analysis, and by archaeologists dealing with issues of systematics in pottery analysis in different culture areas but facing many of the same problems that researchers do in Honduras.

What are the historical roots of the Mexican right, which has seemingly come from nowhere to play a critical role in contemporary Mexico? This lucid study of the right in the pivotal decade of the 1930s provides the answer. Traditionally, historians have viewed the presidency of Lázaro Cárdenas (1934-1940) as the apogee of a successful Institutionalized Revolution. In truth, at odds with a conservative political culture, cardenismo failed. Its demise assured the rule of a corrupt, oligarchical regime that employs revolutionary rhetoric even while vigorously suppressing popular aspirations, and placed Mexico on its sad course into the present. The presidency of Lázaro Cárdenas (1934-1940) has long been viewed as the successful apogee of Mexico's Institutionalized Revolution. Scholars have traditionally portrayed Cárdenas as a widely popular reformer: the idealist who gave peasants land and the nationalist who seized American oil company properties. Others hold him responsible for establishing Mexico's modern authoritarian state. Now these interpretations are challenged in this evocative book, which examines the vital role of the Mexican right on the eve of cardenismo and during its tenure. Even while the institutional right withered in the face of Mexico's Revolutionary leviathan, a new right emerged and undermined cardenismo in Mexico's fundamentally conservative political culture. Employing the media, literature, and spontaneous grassroots politics, the right appealed to values rooted in faith, family, and fatherland, and convinced a majority of Mexicans that Lázaro Cárdenas' vision for their country was radical and dangerous. The 1940 presidential election debacle followed, when the President imposed his moderate successor on a reluctant electorate. Despite this, the Cardenista agenda for Mexico could not endure. Cardenismo, rather than a defining point in 20th-century Mexican history, became only a noteworthy exception to a continuity of conservatism.

Textbook on cultural anthropology

Addressing a field that has been dominated by astronomers, physicists, engineers, and computer scientists, the contributors to this collection raise questions that may have been overlooked by physical scientists about the ease of establishing meaningful communication with an extraterrestrial intelligence. These scholars are grappling with some of the enormous challenges that will face humanity if

an information-rich signal emanating from another world is detected. By drawing on issues at the core of contemporary archaeology and anthropology, we can be much better prepared for contact with an extraterrestrial civilization, should that day ever come.

"What is anthropology? What can it tell us about the world? Why, in short, does it matter? For well over a century, cultural anthropologists have circled the globe, from Papua New Guinea to suburban England and from China to California, uncovering surprising facts and insights about how humans organize their lives and articulate their values. In the process, anthropology has done more than any other discipline to reveal what culture means--and why it matters. By weaving together examples and theories from around the world, Matthew Engelke provides a lively, accessible, and at times irreverent introduction to anthropology, covering a wide range of classic and contemporary approaches, subjects, and practitioners. Presenting a set of memorable cases, he encourages readers to think deeply about some of the key concepts with which anthropology tries to make sense of the world--from culture and nature to authority and blood. Along the way, he shows why anthropology matters: not only because it helps us understand other cultures and points of view but also because, in the process, it reveals something about ourselves and our own cultures, too." --Cover.

This edited collection attempts to revive a unified anthropological approach to the study of sex and gender hierarchies. Seventeen distinguished contributors - from cultural anthropology, physical anthropology, archaeology, and anthropological linguistics - have produced a wealth of fascinating data on human and primate, ancient and contemporary, and 'primitive' and developed societies, covering topics such as mothering and child care, work, health, intrafamily relationships, and public power. The interdisciplinary approach successfully contributes to the development of better theory and methodology in anthropology.

This book reinvigorates the debate on the Mexican Revolution, exploring what this pivotal event meant to women. The contributors offer a fresh look at women's participation in their homes and workplaces and through politics and community activism. Drawing on a variety of perspectives, the volume illuminates the ways women variously accepted, contested, used, and manipulated the revolutionary project. Recovering narratives that have been virtually written out of the historical record, this book brings us a rich and complex array of women's experiences in the revolutionary and post-revolutionary era in Mexico.

Between 1536 and 1601, at the request of the colonial administration of New Spain, indigenous artists crafted more than two hundred maps to be used as evidence in litigation over the allocation of land. These land grant maps, or *mapas de mercedes de tierras*, recorded the boundaries of cities, provinces, towns, and places; they made note of markers and ownership, and, at times, the extent and measurement of each field in a territory, along with the names of those who worked it. With their corresponding case files, these maps tell the stories of hundreds of natives and Spaniards who engaged in legal proceedings either to request land, to oppose a petition, or to negotiate its terms. *Mapping Indigenous Land* explores how, as persuasive and rhetorical images, these maps did more than simply record the disputed territories for lawsuits. They also enabled indigenous communities—and sometimes Spanish petitioners—to translate their ideas about contested spaces into visual form; offered arguments for the defense of these spaces; and in some cases even helped protect indigenous land against harmful requests. Drawing on her own paleogeography and transcription of case

files, author Ana Pulido Rull shows how much these maps can tell us about the artists who participated in the lawsuits and about indigenous views of the contested lands. Considering the *mapas de mercedes de tierras* as sites of cross-cultural communication between natives and Spaniards, Pulido Rull also offers an analysis of medieval and modern Castilian law, its application in colonial New Spain, and the possibilities for empowerment it opened for the native population. An important contribution to the literature on Mexico's indigenous cartography and colonial art, Pulido Rull's work suggests new ways of understanding how colonial space itself was contested, negotiated, and defined.

Describes articles and essays on anthropology and archaeology, including art history, demography, economics, psychology, and religious studies. Indexes articles two or more pages long in works published in English and other European languages. Internet version covers from the 19th century to the present.

Who was the "Mysterious Sofía," whose letter in November 1934 was sent from Washington DC to Mexico City and intercepted by the Mexican Secret Service? In *The Mysterious Sofía* Stephen J. C. Andes uses the remarkable story of Sofía del Valle to tell the history of Catholicism's global shift from north to south and the importance of women to Catholic survival and change over the course of the twentieth century. As a devout Catholic single woman, neither nun nor mother, del Valle resisted religious persecution in an era of Mexican revolutionary upheaval, became a labor activist in a time of class conflict, founded an educational movement, toured the United States as a public lecturer, and raised money for Catholic ministries—all in an age dominated by economic depression, gender prejudice, and racial discrimination. The rise of the Global South marked a new power dynamic within the Church as Latin America moved from the margins of activism to the vanguard. Del Valle's life and the stories of those she met along the way illustrate the shared pious practices, gender norms, and organizational networks that linked activists across national borders. Told through the eyes of a little-known laywoman from Mexico, Andes shows how women journeyed from the pews into the heart of the modern world.

Scholars have recently achieved new insights into the many ways in which the dead and the living interacted from the Late Preclassic to the Conquest in Mesoamerica. The eight essays in this useful volume were written by well-known scholars who offer cross-disciplinary and synergistic insights into the varied articulations between the dead and those who survived them. From physically opening the tomb of their ancestors and carrying out ancestral heirlooms to periodic feasts, sacrifices, and other lavish ceremonies, heirs revisited death on a regular basis. The activities attributable to the dead, moreover, range from passively defining territorial boundaries to more active exploits, such as "dancing" at weddings and "witnessing" royal accessions. The dead were—and continued to be—a vital part of everyday life in Mesoamerican cultures. This book results from a symposium organized by the editors for an annual meeting of the Society for American Archaeology. The contributors employ historical sources, comparative art history, anthropology, and sociology, as well as archaeology and anthropology, to uncover surprising commonalities across cultures, including the manner in which the dead were politicized, the perceptions of reciprocity between the dead and the living, and the ways that the dead were used by the living to create, define, and renew social as well as family ties. In exploring larger issues of a "good death" and the transition from death to ancestry, the contribu-

tors demonstrate that across Mesoamerica death was almost never accompanied by the extinction of a persona; it was more often the beginning of a social process than a conclusion.

There is more to education than teaching and learning, and more to anthropology than making studies of other people's lives. Here Tim Ingold argues that both anthropology and education are ways of studying, and of leading life, with others. In this provocative book, he goes beyond an exploration of the interface between the disciplines of anthropology and education to claim their fundamental equivalence. Taking inspiration from the writings of John Dewey, Ingold presents his argument in four close-knit chapters. Education, he contends, is not the transmission of authorised knowledge from one generation to the next but a way of attending to things, opening up paths of growth and discovery. What does this mean for the ways we think about study and the school, teaching and learning, and the freedoms they exemplify? And how does it bear on the practices of participation and observation, on ways of study in the field and in the school, on art and science, research and teaching, and the university? Written in an engaging and accessible style, this book is intended as much for educationalists as for anthropologists. It will appeal to all who are seeking alternatives to mainstream agendas in social and educational policy, including educators and students in philosophy, the social sciences, educational psychology, environmentalism and arts practice.

Successfully integrating attention to culture change, gender, class, race and ethnicity, and the environment, *Cultural Anthropology in a Globalizing World, 2/e* engages students with compelling ethnographic examples and by demonstrating the relevance of anthropology. Faculty and students praise the book's proven ability to generate class discussion, increase faculty-student engagement, and enhance student learning. Through clear writing, a balanced theoretical approach, and engaging examples, Miller stresses the importance of social inequality and human rights, the environment, culture change and applied aspects of anthropology. Rich examples of gender, ethnicity, race, class, and age thread through the topical coverage of economic systems, the life-cycle, health, kinship, social organization, politics, language, religion, and expressive culture. The last two chapters address how migration is changing world cultures and the importance of local cultural values and needs in shaping international development policies and programs. Material throughout the book highlights the relevance of anthropology to students and how they can apply in their careers. By entwining attention to key theories for understanding culture with an emphasis on relevance of anthropological knowledge and skills, this text is the perfect choice for all introductory cultural anthropology courses.

Anthropology in today's world. Through clear writing, a balanced theoretical approach, and engaging examples, *Cultural Anthropology* stresses the importance of social inequality and human rights, the environment, culture change and applied aspects of anthropology. Rich examples of gender, ethnicity, race, class, and age thread through the topical coverage of economic systems, the life-cycle, health, kinship, social organization, politics, language, religion, and expressive culture. In addition, the last two chapters address how migration is changing world cultures and how the importance of local cultural values and needs are shaping international development policies and programs. Note: MyAnthroLab does not come automatically packaged with this text. To purchase MyAnthroLab, please visit: www.myanthrolab.com or you can purchase a valuepack of the text + MyAnthroLab (at no additional cost): ValuePack ISBN-10: 0205949509 / ValuePack ISBN-13: 9780205949502

An in-depth look at Maya cave painting from Preconquest times to the Colonial period, plus a com-

plete visual catalog of the cave art of Naj Tunich. In 1979, a Kekchi Maya Indian accidentally discovered the entrance to Naj Tunich, a deep cave in the Maya Mountains of El Peten, Guatemala. One of the world's few deep caves that contain rock art, Naj Tunich features figural images and hieroglyphic inscriptions that have helped to revolutionize our understanding of ancient Maya art and ritual. In this book, Andrea Stone takes a comprehensive look at Maya cave painting from Preconquest times to the Colonial period. After surveying Mesoamerican cave and rock painting sites and discussing all twenty-five known painted caves in the Maya area, she focuses extensively on Naj Tunich. Her text analyzes the images and inscriptions, while photographs and line drawings provide a complete visual catalog of the cave art, some of which has been subsequently destroyed by vandals. This important new body of images and texts enlarges our understanding of the Maya view of sacred landscape and the role of caves in ritual. It will be important reading for all students of the Maya, as well as for others interested in cave art and in human relationships with the natural environment. "Not only an extraordinarily detailed and insightful analysis of the painted representations and texts found in Naj Tunich but also a complete survey of all known Maya painted caves. . . . A major monograph on a major Maya site. For completeness of presentation, for clarity of writing, and for depth and scope of analysis, [Images from the Underworld] is a model of what a final report should be." —Journal of Anthropological Research

This volume considers the significance of stone monuments in Preclassic Mesoamerica. By placing sculptures in their cultural, historical, social, political, religious, and cognitive contexts, the seventeen contributors utilize archaeological and art historical methods to understand the origins, growth, and spread of civilization in Middle America.

"In 1975 the Beinecke Rare Book and Manuscript Library of Yale University acquired an exceptional mid-sixteenth-century map of Mexico City, which, until 1521, had been the capital of the Aztecs, the Nahuatl-speaking peoples who dominated the Valley of Mexico. This extraordinary six-by-three-foot document, showing landholdings and indigenous rulers, has yielded a wealth of information about the artistic, linguistic, and material culture of the Nahuatl after the Spanish invasion. *Painting a Map of Sixteenth-Century Mexico City*, edited and with contributions by Mary E. Miller and Barbara E. Mundy, is the first publication of both the complete map and the multidisciplinary research that it spurred. A distinguished team of specialists in history, art history, linguistics, and conservation science has worked together for nearly a decade. The result of all their work, this book focuses not only on the map, but also explores the situation of the indigenous people of Mexico City and their interactions with Europeans at the time the map was made. The scientific analysis of the map's pigments and paper carried out by Diana Magaloni Kerpel, Richard Newman, and Michele Derrick in 2007 marks the most thorough examination of a pictorial document from early colonial Mexico to date." —Book Jacket.

Archaeological settlement patterns—the ways in which ancient people distributed themselves across a natural and cultural landscape—provide the central theme for this long-overdue update to our understanding of the Mexican Gulf lowlands. Olmec to Aztec offers the only recent treatment of the region that considers its entire prehistory from the second millennium B.C. to A.D. 1519. The editors have assembled a distinguished group of international scholars, several of whom here provide the first widely available English-language account of ongoing research. Several studies present up-to-

date syntheses of the archaeological record in their respective areas. Other chapters provide exciting new data and innovative insights into future directions in Gulf lowland archaeology. Olmec to Aztec is a crucial resource for archaeologists working in Mexico and other areas of Latin America. Its contributions help dispel long-standing misunderstandings about the prehistory of this region and also correct the sometimes overzealous manner in which cultural change within the Gulf lowlands has been attributed to external forces. This important book clearly demonstrates that the Gulf lowlands played a critical role in ancient Mesoamerica throughout the entirety of pre-Columbian history.

The Encyclopedia of Prehistory represents temporal dimension. Major traditions are an attempt to provide basic information also defined by a somewhat different set of on all archaeologically known cultures, sociocultural characteristics than are eth covering the entire globe and the entire nological cultures. Major traditions are prehistory of humankind. It is designed as defined based on common subsistence a tool to assist in doing comparative practices, sociopolitical organization, and research on the peoples of the past. Most material industries, but language, ideology, of the entries are written by the world's and kinship ties play little or no part in foremost experts on the particular areas their definition because they are virtually and time periods. unrecoverable from archaeological con The Encyclopedia is organized accord texts. In contrast, language, ideology, and ing to major traditions. A major tradition kinship ties are central to defining ethno is defined as a group of populations sharing logical cultures. similar subsistence practices, technology, There are three types of entries in the and forms of sociopolitical organization, Encyclopedia: the major tradition entry, which are spatially contiguous over a rela the regional subtradition entry, and the tively large area and which endure tempo site entry. Each contains different types of rally for a relatively long period. Minimal information, and each is intended to be areal coverage for a major tradition can used in a different way.

The book uses anthropological methods and insights to study the practice of anthropology. It calls for a paradigm shift, away from the publication treadmill, toward a more profile-raising paradigm that focuses on addressing a broad array of social concerns in meaningful ways.

Explores four key questions around Roman funerary customs that change our view of the society and its values.

This is a study of the reciprocal relationship between Mexican muralism and the three major Mexican museums—the Palace of Fine Arts, the National History Museum, and the National Anthropology Museum.

In the summer of 1926, an army of Mexican Catholics launched a war against their government. Bearing aloft the banners of Christ the King and the Virgin of Guadalupe, they equipped themselves not only with guns, but also with scapulars, rosaries, prayers, and religious visions. These soldiers were called *cristeros*, and the war they fought, which would continue until the mid-1930s, is known as *la Cristiada*, or the *Cristero* war. The most intense fighting occurred in Mexico's west-central states, especially Jalisco, Guanajuato, and Michoacán. For this reason, scholars have generally regarded the war as a regional event, albeit one with national implications. Yet in fact, the *Cristero* war crossed the border into the United States, along with thousands of Mexican emigrants, exiles, and refugees. In *Mexican Exodus*, Julia Young reframes the *Cristero* war as a transnational conflict, using previously unexamined archival materials from both Mexico and the United States to investigate the

intersections between Mexico's Cristero War and Mexican migration to the United States during the late 1920s. She traces the formation, actions, and ideologies of the Cristero diaspora--a network of Mexicans across the United States who supported the Catholic uprising from beyond the border. These Cristero supporters participated in the conflict in a variety of ways: they took part in religious ceremonies and spectacles, organized political demonstrations and marches, formed associations and organizations, and collaborated with religious and political leaders on both sides of the border. Some of them even launched militant efforts that included arms smuggling, military recruitment, espionage, and armed border revolts. Ultimately, the Cristero diaspora aimed to overturn Mexico's anticlerical government and reform the Mexican Constitution of 1917. Although the group was unable to achieve its political goals, Young argues that these emigrants--and the war itself--would have a profound and enduring resonance for Mexican emigrants, impacting community formation, political affiliations, and religious devotion throughout subsequent decades and up to the present day.

This book raises for the first time developmental issues in relation to the theory of social representations, which Duveen and Lloyd introduced to account for the influence of social life on psychological processes. He describes a society's values, ideas, beliefs and practices as social representations which function both as rule systems structuring social life and as codes facilitating communication. The editors' introduction identifies the need to expand the theory of social representations to consider developmental changes in social beliefs, in individual understanding, and in the process of communication. Individual chapters examine aspects of such processes in the domains of nursery-school life, of gender, of social divisions in society, of images of childhood, of emotion, of intelligence and of psychology. In the final chapter Moscovici considers the contribution which these developmental perspectives make to the theory. The book will interest specialists and students in the human and social sciences, including developmental and social psychology, sociology, and communication studies.

In this comprehensive and provocative study of maternal reactions to child death in Guinea-Bissau, West Africa, anthropologist Jónína Einarsdóttir challenges the assumption that mothers in high-poverty societies will neglect their children and fail to mourn their deaths as a survival strategy. Based on ethnographic fieldwork conducted from 1993 to 1998 among the matrilineal Papel, who reside in the Biombo region, this work includes theoretical discussion of reproductive practices, conceptions of children, childcare customs, interpretations of diseases and death, and infanticide. Einarsdóttir also brings compelling narratives of life experiences and reflections of Papel women.

Revolution in Mexico sought to subordinate church to state and push the church out of public life. Nevertheless, state and church shared a concern for the nation's social problems. Until the breakdown of church-state cooperation in 1926, they ignored the political chasm separating them to address those problems through education in order to instill in citizens a new sense of patriotism, a strong work ethic, and adherence to traditional gender roles. This book examines primary, vocational, private, and parochial education in Mexico City from 1917 to 1926 and shows how it was affected by the relations between the revolutionary state and the Roman Catholic Church. One of the first books to look at revolutionary programs in the capital immediately after the Revolution, it shows how government social reform and Catholic social action overlapped and identifies clear points of convergence while also offering vivid descriptions of everyday life in revolutionary Mexico City. Comparing curricula and practice in Catholic and public schools, Patience Schell describes scandals and

successes in classrooms throughout Mexico City. Her re-creation of day-to-day schooling shows how teachers, inspectors, volunteers, and priests, even while facing material shortages, struggled to educate Mexico City's residents out of a conviction that they were transforming society. She also reviews broader federal and Catholic social action programs such as films, unionization projects, and libraries that sought to instill a new morality in the working class. Finally, she situates education among larger issues that eventually divided church and state and examines the impact of the restrictions placed on Catholic education in 1926. Schell sheds new light on the common cause between revolutionary state education and Catholic tradition and provides new insight into the wider issue of the relationship between the revolutionary state and civil society. As the presidency of Vicente Fox revives questions of church involvement in Mexican public life, her study provides a solid foundation for understanding the tenor and tenure of that age-old relationship.

Un manuale capace di integrare, con efficacia e chiarezza, i concetti classici dell'antropologia culturale con le tematiche emergenti della disciplina, quali ambiente, heritage, globalizzazione. La seconda edizione è arricchita da esempi etnografici avvincenti e motivanti, tratti anche dal patrimonio culturale italiano ed europeo.

The Oxford Handbook of the Aztecs, the first of its kind, provides a current overview of recent research on the Aztec empire, the best documented prehispanic society in the Americas. Chapters span from the establishment of Aztec city-states to the encounter with the Spanish empire and the Colonial period that shaped the modern world. Articles in the Handbook take up new research trends and methodologies and current debates. The Handbook articles are divided into seven parts. Part I, Archaeology of the Aztecs, introduces the Aztecs, as well as Aztec studies today, including the recent practice of archaeology, ethnohistory, museum studies, and conservation. The articles in Part II, Historical Change, provide a long-term view of the Aztecs starting with important predecessors, the development of Aztec city-states and imperialism, and ending with a discussion of the encounter of the Aztec and Spanish empires. Articles also discuss Aztec notions of history, writing, and time. Part III, Landscapes and Places, describes the Aztec world in terms of its geography, ecology, and demography at varying scales from households to cities. Part IV, Economic and Social Relations in the Aztec Empire, discusses the ethnic complexity of the Aztec world and social and economic relations that have been a major focus of archaeology. Articles in Part V, Aztec Provinces, Friends, and Foes, focus on the Aztec's dynamic relations with distant provinces, and empires and groups that resisted conquest, and even allied with the Spanish to overthrow the Aztec king. This is followed by Part VI, Ritual, Belief, and Religion, which examines the different beliefs and rituals that formed Aztec religion and their worldview, as well as the material culture of religious practice. The final section of the volume, Aztecs after the Conquest, carries the Aztecs through the post-conquest period, an increasingly important area of archaeological work, and considers the place of the Aztecs in the modern world. Housed in the former 16th-century convent of Santo Domingo church, now the Regional Museum of Oaxaca, Mexico, is an important collection of textiles representing the area's indigenous cultures. The collection includes a wealth of exquisitely made traditional weavings, many that are now considered rare. The Unbroken Thread: Conserving the Textile Traditions of Oaxaca details a joint project of the Getty Conservation Institute and the National Institute of Anthropology and History (INAH) of Mexico to conserve the collection and to document current use of textile traditions in daily life and

ceremony. The book contains 145 color photographs of the valuable textiles in the collection, as well as images of local weavers and project participants at work. Subjects include anthropological research, ancient and present-day weaving techniques, analyses of natural dyestuffs, and discussions

of the ethical and practical considerations involved in working in Latin America to conserve the materials and practices of living cultures.