

ABSTRACTS

Mónica Lacarrieu. *The dilemma of what is called local and the social production of "feudalization"*.

The purpose of this article is to ponder upon the stress between globalization and local cultures which nowadays occur in the big cities. From the latter and considering field experiences in the cities of Buenos Aires and Mexico, the main interest is to observe the dilemma of what is called local in relation to "the renaissance of neighbourhood communities"—which is turning out to be more frequent and has been linked by some specialists apparently to "urban feudalization processes"—and to "the renaissance of historical communities", self-legitimated in the usage of a tradition that is generally invented.

María Gracia Castillo. *Anasco: a neighbourhood in history*.

The meaning of the term neighbourhood is quite confusing. Its present inaccuracy is, to a great extent, due to the separation created towards these urban communities which belong to the city as well as to the social and cultural processes they have gone through. The purpose of this article is to analyse some of these thoughts from a historical viewpoint, taking the neighbourhood of Anasco as a case. The article emphasises on the porfiriat, since it is considered to be the period in which all modern material bases were established and it also contributed to the foundations of many traditions and present ways of living.

Rosaura Reguillo. *You shall semanticize (give meaning to) the territory. The neighbours of Anasco and the explosions of April 22nd, 1992 in Guadalajara*.

From a sociosemiotic and anthropological standpoint, this work analyses the socio-organizational and identity processes of the neighbours of Sector Reforma in the city of Guadalajara as a result of the 1992 motor fuel explosions in the drainpipe system. The interaction among the neighbours revealed the paradoxical stress between territorial basis identities and political struggle that requires support and devices which will transcend territorial dimension. This work agrees with the idea that local relationships are not enough for political participation. The processes experienced by the explosions of April 22, show that although the territorial property has constituted a central mediation for the representation and for the action, it tends to become an obstacle when a discursive matrix is not simultaneously constructed and which is able to examine the subject in a cognitive and critical way and not only affectionately.

Renée de la Torre. *Guadalajara seen from La Calzada: cultural boundaries and urban imaginaries*.

This article analyses the way in which diverse urban imaginaries struggle for providing Guadalajara with an identity starting

from the physical and symbolical conquering of La Calzada Independencia. A case study was elected regarding public controversy around dancing places—"danceterias"—which show La Calzada as a physical-symbolical reference that has been imposed as a legitimate mirror in which the city can be seen and perceived. However, La Calzada has also been a zone where cultural diversity takes place and allows us to discover a contrasting society in continuous transformation: the place where being different becomes a daily struggle.

María Ana Portal y Vanita Salles. *The oral tradition and the construction of a modern figure of the world in Talpan and Xochimilco*.

This work explores some aspects of the construction of a modern figure of the world in two adjacent counties in the Federal District: Talpan and Xochimilco. It tries to portray, through spoken tradition and certain daily practices, the way in which the construction of multiple meanings takes place within a modern urban area.

Jorge E. Aceves Lozano. *Neighbourhood memories. From a oral history of La Calendaria, Cojocotin*.

This works tries to enhance the importance of spoken sources practices taken from neighbourhood local remembrances in order to get a deeper investigation and knowledge of the life and history of Mexico City. The construction of new spoken sources is set forth as a necessary and unpostponable resource in order to create an increased plural vision and perhaps less polyphonic of what it is and has been to live and to make the city of Mexico. This work also deals with the topics and reasons of local remembrances and its performance within the present neighbourhood: it also presents material concerning a traditional urban location.

Guillermo de la Peña. *Culture of conquest and cultural resistance: notes on the Tastoones Festival in Guadalajara*.

This article analyses the Tastoones Festival in Guadalajara in order to describe a situation where a latent identity could be discovered as well as a semantic project of "discrete" and even "oblique" cultural persistence but leading to a subversion charge that is aimed at transforming the meanings of daily life. The alternative history—learnt during the festivals in the life cycles as well as in unusual facts—contrary to the ruling history—which occur in terms of consolidation and of homogenizer reproduction of the ruling system—can be understood and taken as known in terms of the necessary repositioning of local solidarity and proclamation of the right to difference.

Patricia Safa Barraza. *Memory and tradition: two resources for the construction of local identities.*

This article analyses two manuscripts written, before his death, by Don Margarito Ramirez Luna who was the warden of the town of Los Reyes, Coyoac-n. These sort of testimonies, where the past is reconstituted, represent privileged sources of information in order to enter into the processes in which the sense of town ownership is assembled and at the same time of the city the belong to. During the analysis it is shown, how in the course of time, social identities with territorial property are transformed in order to remain thanks to the absorption of these historical places into the urban stain of the big city. However, this process is not free from pressure because it puts many different interests at stake due to the usage and appropriation of urban areas.

Martha Patricia Pensado L. *The oral tradition and the creation of identity elements in Xochimilco.*

This work analyses the erosive effects within the working culture and the environment in old foundations that, on account of the urban stain growth were incorporated into Mexico City. In the past, many of these towns provided the city with agricultural products and handicrafts. Nowadays, they do not only face the wreckage of local economies but also, huge insufficiencies regarding urban services. Through spoken history, the author seeks for the reconstruction of the contents which its inhabitants give to local identity in order to explain the variety of practices and opinions that are being constructed as urban reference of ownership to the big city.

Ana Maria de la O Castellanos. *The restatement of local political identities: the Zapopan, Jalisco, Case.*

The attempt of this article is to study the topic of political culture from the opinion and narrative of the zapopano being. While studying the generational continuities and discontinuities, this work deals with the description of the conflicts and resolutions where the ways of doing local politics are defined as well as the fact of belonging to a group. The different power/knowledge nets which occur in daily, extraordinary, conflictive or peaceful circumstances are the framework which allow the analysis of local identity as a power issue.

Raul Nieto. *The imaginary as an articulator labouring and urban orders.*

This essay takes Mexico city a reference in order to consider the symbolic connection of work and urban order. It relates the labouring world —understood as something wider than industrial work or productive moment— to the contemporary

ways of life in the big cities. It presents both orders, urban and labouring, as essential in contemporary culture and articulated by an imaginary dimension.

Manuela Camus. *Being an Indian in La Terminal.*

This article focuses on Indian people whose way of life goes around the main supplying market of Guatemala City. To achieve the latter three groups are analytically distinguished according to the relation the have with their birthplace and this capital city: a) tradesmen whose home is their native soil and they get there on and off in order to negotiate, b) immigrants who are now steady inhabitants in the city, and finally, c) people who were born or have already adapted to this place. While describing how each one of the last mentioned develop different ways of urban insertion, this work wants to emphasise the way in which they derive into different practices and contents regarding the fact of being Indians. This heterogeneity is found in a scenery as La Terminal, a kind of island within the urban world where a redoubt has been created and where the command has been already taken. But the relative autonomy which they have allowed themselves towards the interior of a capital city which has been systematically denied as Indians, cannot be understood without taking into consideration that it is produced from the social exclusion as well as from resistance.

Gabriela Vargas Cetina. *Music, place and space: Music as a collective resource in San Cristóbal de Las Casas.*

This work analyses the way in which live music is used, controlled and exploited in San Cristobal de Las Casas as a collective resource by a group which is self-called as the "coleta" in regards to the other two ethnic groups that exist in the city: the group of "indigenous" and the group of "foreign residents", in order to create a kind of a collective place. Modernity is supposed to have participated in the dissociation of place and space and space and time and consequently of the withdrawal of existing social relationships towards places that have little or nothing to do with the specific space-temporal dimension which the mentioned places have as a reference.

Martha Patricia Ponce Jiménez. *Mexico in the street.*

In this work, the author deals with one of the most dramatic problems Latin-America is facing nowadays. The kids who use the street as a place to work, live and study. The street represent for them their living space, a place where they learn how to live and where they shape their character and personality. Some testimonies are presented in order to know their personal experiences and expectations of the world and future.