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This book is a history of the conflict-ridden privatization of communal land in the pueblo of Papantla, a Mexican Indian village transformed by the fast growth of vanilla production and exports in the second half of the 19th century.

Liberalism as Utopia challenges widespread perceptions about the weakness of Mexico's nineteenth-century state. Schaefer argues that after the War of Independence non-elite Mexicans - peasants, day laborers, artisans, local merchants - pioneered an egalitarian form of legal rule by serving in the town governments and civic militias that became the local faces of the state's coercive authority. These institutions were effective because they embodied patriarchal norms of labor and care for the family that were premised on the legal equality of male, adult citizens. The book also examines the emergence of new, illiberal norms that challenged and at the end of the century, during the dictatorship of Porfirio Díaz, overwhelmed the egalitarianism of the early-republican period. By comparing the legal cultures of agricultural estates, mestizo towns and indigenous towns, Liberalism as Utopia also proposes a new way of understanding the social foundations of liberal and authoritarian pathways to state formation in the nineteenth-century world.

This book touches on most of the important questions that arise in life. Somewhat in the manner of Nietzsche, it presents provocative perspectives on topics ranging from morality to politics, from art to religion, from capitalism to socialism. What is the "meaning of life"? What does it mean to act morally? What are the sources of modern unhappiness and social ills? How has Western society evolved to its present state, and what is its future? What is the future of capitalism itself? Such questions, and many others, are addressed. The book is also intended as literature, though, and as such contains poetry, fiction, and even satire. Ultimately its purpose is simply stated: it is meant to contribute to the collective project of dragging "humanism" out from the underground.

The term "el pueblo" is used throughout Latin America, referring alternately to small towns, to community, or to "the people" as a political entity. In this vivid anthropological and historical analysis of Mexico's Yucatán peninsula, Paul K. Eiss explores the multiple meanings of el pueblo and the power of the concept to unite the diverse claims made in its name. Eiss focuses on working-class indigenous and mestizo populations, examining how those groups negotiated the meaning of el pueblo among themselves and in their interactions with outsiders, including landowners, activists, and government officials. Combining extensive archival and ethnographic research, he describes how residents of the region have laid claim to el pueblo in varied ways, as exemplified in communal narratives recorded in archival documents, in the performance of plays and religious processions, and in struggles over land, politics, and the built environment. Eiss demonstrates that while el pueblo is used throughout the hemisphere, the term is given meaning and power through the ways it is imagined and constructed in local contexts. Moreover, he reveals el pueblo to be a concept that is as historical as it is political. It is in the name of el pueblo—rather than class, race, or nation—that inhabitants of northwestern Yucatán stake their deepest claims not only to social or political rights, but over history itself.

This study examines various cases of return migration from the United States to Mexico throughout the nineteenth century. Mexico developed a robust immigration policy after becoming an independent nation in 1821, but was unable to attract European settlers for a variety of reasons. As the United States expanded toward Mexico's northern frontiers, Mexicans in those areas now lost to the United States were subsequently seen as an ideal group to colonize and settle the fractured republic.

Postcolonial histories have long emphasized the darker side of narratives of historical progress, especially their role in underwriting global and racial hierarchies. Concepts like primitiveness, backwardness, and underdevelopment not only racialized and gendered peoples and regions, but also ranked them on a seemingly naturalized timeline - their 'present' is our 'past' - and reframed the politics of capitalist expansion and colonization as an orderly, natural process of evolution towards modernity. Our Time is Now reveals that modernity particularly appealed to those excluded from power, precisely because of its aspirational and future orientation. In the process, marginalized peoples creatively imagined diverse political futures that redefined the racialized and temporal terms of modernity. Employing a critical reading of a wide variety of previously untapped sources, Julie Gibbins demonstrates how the struggle between indigenous people and settlers to manage contested ideas of time and history as well as practices of modern politics, economics, and social norms were central to the rise of coffee capitalism in Guatemala and to twentieth century populist dictatorship and revolution.

"In 2002, the town of Galesburg, a slowly declining Rustbelt city of 34,000 in western Illinois, learned that it would soon lose its largest factory, a Maytag refrigerator plant that had anchored Galesburg's social and economic life for half a century. Workers at the plant earned \$15.14 an hour, had good insurance,

and were assured a solid retirement. In 2004, the plant was relocated to Reynosa, Mexico, where workers spent 13-hour days assembling refrigerators for \$1.10 an hour. In *Boom, Bust, Exodus*, Broughton offers a look at the transition to a globalized economy, from the perspective of those who have felt its effects most. In today's highly commoditized world, we are increasingly divorced from the origins of the goods we consume: the human labor required to create our smart phones and hybrid cars is so far removed from the end product we need not even think about it. And yet, Broughton shows, the human cost behind the shifting currents of the global economy remains a reality. Broughton illuminates these complexities through a tale of two cities that have fared very differently in the global contest to woo or retain fickle capital. In Galesburg, the economy is a shadow of what it once was. Reynosa, in contrast, has become one of the exploding 'second-tier cities' of the developing world, thanks to the influx of foreign-owned, export-oriented maquiladoras. And yet even these distinctions cannot be finely drawn: families struggle to get by in Reynosa, and the city is beset by violence and a ruthless drug war. Those left behind in declining of Galesburg, meanwhile, do not see themselves as helpless victims: many have gone back to school, scramble from job to job, and have learned to adapt and even thrive. It is a downsized existence, but a full-sized life nonetheless"--

Between 1870 and 1945, advances in communication and transportation simultaneously expanded and shrank the world. In five interpretive essays, *A World Connecting* goes beyond nations, empires, and world wars to capture the era's defining feature: the profound and disruptive shift toward an ever more rapidly integrating world.

This work reconstructs the history of Mexico's forgotten "Religionero" rebellion of 1873-1877, an armed Catholic challenge to the government of Sebastián Lerdo de Tejada. An essentially grassroots movement--organized by indigenous, Afro-Mexican, and mestizo parishioners in Mexico's central-western Catholic heartland--the Religionero rebellion erupted in response to a series of anticlerical measures raised to constitutional status by the Lerdo government. These "Laws of Reform" decreed the full independence of Church and state, secularized marriage and burial practices, prohibited acts of public worship, and severely curtailed the Church's ability to own and administer property. A comprehensive reconstruction of the revolt and a critical reappraisal of its significance, this book places ordinary Catholics at the center of the story of Mexico's fragmented nineteenth-century secularization and Catholic revival.

After the fall of the Porfirio Díaz regime, pueblo representatives sent hundreds of petitions to Pres. Francisco I. Madero, demanding that the executive branch of government assume the judiciary's control over their unresolved lawsuits against landowners, local bosses, and other villagers. The Madero administration tried to use existing laws to settle land conflicts but always stopped short of invading judicial authority. In contrast, the two main agrarian reform programs undertaken in revolutionary Mexico--those implemented by Emiliano Zapata and Venustiano Carranza--subordinated the judiciary to the executive branch and thereby reshaped the postrevolutionary state with the support of villagers, who actively sided with one branch of government over another. In *Matters of Justice* Helga Baitenmann offers the first detailed account of the Zapatista and Carrancista agrarian reform programs as they were implemented in practice at the local level and then reconfigured in response to unanticipated inter- and intravillage conflicts. Ultimately, the Zapatista land reform, which sought to redistribute land throughout the country, remained an unfulfilled utopia. In contrast, Carrancista laws, intended to resolve quickly an urgent problem in a time of war, had lasting effects on the legal rights of millions of land beneficiaries and accidentally became the pillar of a program that redistributed about half the national territory.

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