

important at the introductory level. Second, the initial chapter introduces a number of complex conceptual issues, e.g., social, political, and economic development, social structure, formal and informal political structures, not altogether satisfactorily. For example, "social structure" is said to imply ". . . the relationship between social classes" (p. 13). Surely the authors do not believe this important concept to be so limited in its implications for political processes. One could easily argue that the normative and structural aspects of family and kinship systems in Latin America have at least equal political significance. Third, the role and consequences of outside intervention and assistance to Latin American governments, particularly by the United States, is emphasized only in the chapter on the military. More extensive treatment would probably have aided the argument.

The foregoing criticisms should not detract from the value of this book as an introduction to Latin American politics, since these deficiencies can be overcome by the instructor as well as through supplementary readings. On balance, Adie and Poitras have written a book that can be usefully employed, not only in political science courses but for those offered in history, sociology, and economics as well.

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Law and Social Change in Zinacantan. By JANE FISHBURNE COLLIER. Stanford, California, 1973. Stanford University Press. Map. Illustrations. Bibliography. Appendix. Index. Pp. x, 281. Cloth. \$10.00.

Approaches to the understanding of law as an aspect of culture have changed rapidly and drastically in recent years. The same can be said about approaches to the understanding of small communities in relation to the modern states of which they are integral (but often distinctive, and even contrastive) parts. This book brings together a fresh view of law and an effective view of a contemporary Mexican Indian society, in ways that illuminate both.

The author notes, ". . . having begun my research with the idea that law was a body of rules enforced by men with authority, I ended with the view . . . that law is a language used by individuals to interpret and manipulate their social environment" (vii). The evolution of her thinking is not discussed in detail in this book, but her clear writing and good organization make a compelling case for the idea of law as language.

No social scientist should be surprised that some basic premises

of the Zinacantecos are different from those of Jewish, Roman, English, or other traditional corpora that have dominated in the Western literature on law. The degree of such difference might be surprising, however; e.g., “Zinacantecos were not concerned with crime and punishment. They cared about ending conflicts, to forestall supernatural vengeance” (viii).

In such a situation, rather than attempt to isolate and analyze a list of crimes and related punishments, Collier chose to look at conflict management “from the bottom up,” in terms of the decisions made by litigants, at various stages, in the resolution of differences. In short, she examined in detail some 287 “trouble cases” over a ten-year period, noting not so much the content of norms as the ways individuals manipulate norms.

The book opens with a brief ethnographic sketch, which sets the stage and quickly introduces the various types of social contexts in which conflict management can be accomplished, from informal groups of kinsmen up to the “official” judicial system in Mexican courts. The second chapter outlines ways in which litigants choose the forum best suited to their purposes; the third is devoted to a case study, in which a single hearing at the town hall court is described and analyzed in detail, in the metaphor of a stage production. The meanings of legal concepts in the native language are meticulously explicated in Chapter 4, and beliefs about witchcraft and their relation to attitudes about how conflicts should be resolved are portrayed in Chapter 5: “. . . the ultimate justification for a Zinacanteco settlement is that it calms the heart of the plaintiff and not that it satisfies some abstract notion of what is just” (123). The next two chapters are devoted to analysis of several cases, with special emphasis on ways in which people express aggression and ways in which people interpret such words and actions. A series of chapters focuses on particular kinds of social relationships and how these relate to what people fight about—kinsmen, spouses, families in courtship disputes, neighbors, and individuals vis-à-vis the community. A final chapter summarizes the value of this way of looking at law, and briefly but effectively explains how and why an ethnic minority can maintain its own legal system, even though it is by no means isolated from the legal structures of the nation of which it is a part.

This book is valuable not only in illustrating the utility of viewing “law as a language,” but also as an ethnographic document. For those who have not already noticed, Zinacantan is one of the best described and most insightfully analyzed social systems in the non-Western world.

A township of about 9,000 Tzotzil-speaking Indians in the highlands of southeastern Mexico, it has been studied by literally dozens of social scientists (including linguists, economists, political scientists, and others, as well as anthropologists). Although few scholars would challenge the proposition that long-term and interdisciplinary studies in small regions should be fruitful, many such "projects" have, in fact, been disappointing in terms of both the quantity and the quality of data and of insights that have come out of them. Fortunately, the work of V. Bricker, E. Calnek, F. Cancian, G. Collier, M. Edel, H. Ermitte, E. Vogt, and others has been sound, and their contributions are not only complementary in providing an understanding in depth of various aspects of Zinacanteco life, but also independently valuable in contributing new perspectives on particular institutions that are of cross-cultural importance. The present monograph carries on that valuable tradition.

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CIDOC Documenta. Alternatives in Education: July 1970–June 1971; July 1971–June 1972. 4 vols. Edited by DENNIS SULLIVAN. Cuernavaca, Mexico, 1972. Centro Intercultural de Documentación. CIDOC Cuaderno, 75, 76, 77, 78. Tables. Pp. 208; 256; 190; 208. Paper.

The *CIDOC Documenta: Alternatives in Education*, Nos. 75, 76, 77, and 78 are four collections of papers, reports, and source materials for discussion, consisting of "original and reprinted materials used in Centro Intercultural de Documentación (CIDOC) related seminars." More than one-fourth of the articles are by CIDOC's director, Ivan Illich. Other contributors range from articles by John Holt to Chief Justice Warren Burger.

This potpourri is of special interest to those concerned with examining Illich's unique and provocative views. Although Illich's recent books, *Deschooling Society* and *Tools of Conviviality* present the ideas developed in these four volumes, the *CIDOC Documenta* are most useful as a vivid demonstration of the development of Illich's ideas over a period of time. One also has at hand several of the key documents he has cited in his books.

In such articles as "Why We Must Abolish Schooling" (No. 75, 222/pp. 1–15) and "Retooling Society—a Draft" (No. 78, 369/pp. 1–53) he attempts to go beyond writers like Holt, Feathersone, and Friedenber. He suggests, in keeping with his radical stance, that *the school* in both industrialized countries and poorer countries is the major factor in