

tribution of these is their description of Andean life from the perspective and with the symbols of the natives, coupled with a structuralist analytical framework: an approach which Isbell describes as the "view through the Andean kaleidoscope" (pp. 8–12). Articulation to the outside world has recently been altered by migration to Peru's exploding urban areas, principally Lima. Rather than weaken traditional Andean patterns such as rituals and commitment to community, this migration has actually strengthened them. Moreover, there are indications that village patterns are being transplanted to Lima's *barriadas*. Conflict between Indians and mestizos continues as a central motif of the highlands, and a final chapter candidly describes how the anthropologist became embroiled in this ancient opposition.

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*Modernization in a Mexican Ejido: A Study in Economic Adaptation.* By BILLIE R. DEWALT. New York, 1979. Cambridge University Press. Maps. Tables. Graphs. Illustrations. Appendixes. Notes. Bibliography. Index. Pp. xvi, 303. Cloth. \$17.95.

This study of an ejido in the northwest part of the state of Mexico breaks new methodological and theoretical ground. It provides fresh understandings of innovative behavior at the micro-sociological level and demonstrates the utility of various kinds of quantitative formulations of ethnographic material.

Using data from his fieldwork and a good knowledge of the relevant Mesoamerican and general change literature, DeWalt leans heavily on a microcosmic approach by which variability within a community serves as a basis for differential response to opportunity. This perspective is juxtaposed with an emphasis on cultural homogeneity or typical actors. With individuals exhibiting variability, it is likely that differently situated persons will have varied responses (adaptive strategies in his more inflated usage) to internally or externally generated social change. This perspective is empirically demonstrated in chapters dealing with wealth differences, leadership in the community, the operation of the religious cargo system, and the use and abuse of alcohol.

Methodologically, DeWalt uses path analysis, Guttman scaling, and later on factor analysis to supplement, fortify, and pin down to coefficients his more discursive appraisal of correlations and causal chains. Eventually his methods lead to the construction of different models of modernization

at the local level and to some better-than-common-sense advice to those who would help people to help themselves in economic development.

As innovative and promising as DeWalt's monograph is, he does not quite face the problems inherent in the micro-macrostructural dialectic, nor does he show how his approach can be pushed back in time to yield a more social science-oriented history. How do individual responses to events come to eventuate in social structures and cultural patterns, and what is the role of the ensemble of social relations and cultural symbols in which individuals are enmeshed in their perceptions of opportunity and their abilities to exploit new ways? Nevertheless, this is a fine addition to Mesoamerican studies of social and cultural change and a challenge to others to increase the theoretical and methodological sophistication of future work in the region and beyond.

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*Utopias mexicanas.* By GASTÓN GARCÍA CANTÚ. México, 1978. Fondo de Cultura Económica. Illustrations. Maps. Notes. Pp. 222. Paper.

One of the advantages of the Mexican printed mass media over our own is the frequent literary participation of that nation's intelligentsia, including historians, in the newspapers and popular magazines. It is a tradition that has involved Luis Chávez Orozco, Daniel Cosío Villegas, and José Valadés among many others. This book is a collection of fine essays written by the director of the National Institute of Anthropology and History, Gastón García Cantú, that appear to be extracts taken from the popular media and scholarly journals although the occasion of their original printing is not noted.

The author displays a depth and breadth of knowledge about Mexico based upon long years of scholarly research and intimate experience. These essays are written with passion and conviction, yet they illuminate while whetting the reader's appetite rather than putting one on guard. The articles were written over a time span ranging from 1957 to 1976 with three identifiable chronological clusters, 1957–1961, 1969–1970, and the mid-1970s. There is no clear-cut intellectual evolution or change of direction indicated by the reading selections, but this could not be expected without a more comprehensive collection of the author's myriad writings.

The essays touch on social, political, and economic themes ranging from Hidalgo's order returning the land to the *indígenas*, Rhodakanaty,