radical y popular, se desarrollará hasta convertirse en la oposición precursora de la revolución de 1910 y engrosará las filas del maderismo. El argumento más brillante de la obra de Chassen-López es que, al padecer la imposición de las diversas variantes de liberalismo, los pueblos indios ejercieron la libertad de imaginar sus propias versiones híbridas y populares de ciudadanía, liberalismo y nación enraizadas en lo que eran para ellos sus "tradiciones y costumbres" desde tiempo inmemorial.

Chassen-López enfatiza la importancia del género y la diferencia histórica de la mujer. De este apartado femenino destacan dos puntos relevantes: las mujeres, por lo menos las que laboraban en el cultivo del tabaco, vivieron la peor pesadilla de explotación del México porfiriano; paradójicamente, la novelesca historia de Juana Catalina Romero, hembra-masculinizada por su fuerza y su ascendente político caciquil, revela que existen rendijas en la cerrazón de la sociedad que permiten a las mujeres convertirse en personalidades poderosas económica y políticamente. Sin embargo, Chassen-López interpreta la adquisición de semejante papel hegemónico de la mujer a través de la lente de la dicotomía masculino/femenino. Con ello traiciona su llamado a desbancar estas formas de pensamiento. La mujer oaxaqueña, aun habiendo logrado una posición excepcional, sigue apareciendo como víctima del mundo masculino. ¿Por qué no imaginar a Juana Cata como fémina independiente? ¿Por qué no respetar la imagen que, a una dama de esa talla, le hubiera gustado tener de sí misma? ¿Por qué encasillarla en el mundo de las víctimas? Salvo esta inclinación interpretativa que anima a fomentar el debate, es claro que las dos décadas que se le dedicaron a la investigación que se vierte en *From Liberal to Revolutionary Mexico* han dado sus frutos en un excelente libro de historia.

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SAMUEL TRUETT and ELLIOTT YOUNG (eds.): ***Continental Crossroads: Remapping U.S.-Mexico Borderlands History.*** Durham: Duke University Press, 2004.

We are in the age of globalization, mass migration, and trans-nationalism, making it mandatory that scholars (as well as more casual observers) include borderlands in their national studies. Furthermore, these borderlands have a vibrant (if largely ignored or isolated) and telling history which forms the foundation (an explanation) for today's realities. So argue the editors of this fine book in their long, carefully researched, cogently analyzed, and clearly written introduction. The essays (termed "stories") which follow prove the point. Scholars examining

countries, regions, even international relations have pushed borders, well, to the borders of their work. They have snipped off their studies at the border and therefore truncated their conclusions. Researchers now, more than ever, need to stretch their conceptualization across national boundaries and through the borderlands, however far these elusive entities may stretch in either direction.

The making and unmaking of borderlands is an ongoing process. Until the late 19th century, for example, the U.S.-Mexico borderlands were characterized as "frontier." Then U.S. capital and Mexican state-building transformed the region into a "border," "and people caught themselves in a web of transnational relationships . . ." (p. 14). By the 1930s, the formerly fluid and more porous border hardened under the impact of nationalistic, state-sponsored enthusiasms. Now transnational corporations and high-pressure migration have reopened the international line to an uncertain future. The book focuses on what the editors call the "formative period," the 1820s to the 1940s, when "the borderlands assumed their present shape" (p. 20).

Some of the "stories" which follow take a new look at old issues; others unearth entirely new material. They loosely follow one another chronologically but, more importantly, they are grouped by theme. Part I, entitled "Frontier Legacies," is set at the shift from colonial to national periods. Raúl Ramos shows that not all relations between Mexican newcomers and Native-Americans were contentious, but that the two groups also strove for peace and accommodation. Louise Pubols demonstrates that not all *Californianos* (Californians of Mexican descent) were opportunists or inhabitants who lost their holdings to the new regime. Some worked hard and successfully to retain and refashion their accustomed political power in the new ambiance.

Part II, "Borderland Stories," studies how the printed word (mainly literature, but also posters and broadsides) forged disparate "communities" in the area. Bárbara Reyes relates how, for their own purposes, different Baja California power groups told, retold, and interpreted a legend regarding the murder of a Dominican priest by a Native-American woman in 1803. Andrés Reséndez records how and why Mexicans, Anglo-Americans, and Indians wrote different narratives of the Santa Fe Expedition of 1841. Finally, Elliott Young surveys the travel narratives of a border journalist and revolutionary, and illustrates how he blended European examples of imperialism and its critics into a program of reflection and action for borderlanders angered by the impact of modernization on their territory.

The variety of ethnic groups among Borderlands and their sense of identity are considered in Part III ("Transnational Identities"). Grace Peña Delgado surveys Chinese merchants and laborers in the Arizona-Sonora region; Karl Jacoby, an African-American colony in northern Mexico, and Samuel Truett,

the fascinanting story of Emilio Kosterlitsky, the Russian-German-Mexican-American law enforcer who served various power groups in the borderlands and negotiated between them.

At the beginning of the 20th century, modernization projects created new national, gender, and ethnic relationships in the borderlands. Tensions rose. In Part IV ("Body Politics"), Benjamin Johnson examines the fissures that developed between *Tejano* Progressives and Mexican-American rebels, culminating in 1915 with the famous Plan de San Diego uprising in the Lower Rio Grande Valley. Alexandra Stern looks at the new U.S. Border Patrol, both in terms of its intervention in domestic life and the exaggerated masculinity and martial arts propensities of its members.

When reviewing edited works, critics are prone to point out an unevenness in the essays (a criticism all too often related to the reviewer's personal tastes and interests). It may be emphatically stated that all the essays in *Continental Crossroads* are well researched and thoughtfully presented. Because border scholarship is so limited (and often closely linked with national projects), each of these essays is original, refreshing, and interesting to read. They are vignettes, clarifying snapshots of border life, bricks in building a borderlands history which can and should be incorporated into national and regional histories. International boundaries may exist as lines on maps, but multinational corporations, diplomatic necessities, and the flow of humanity are undercutting and eroding them. Cultures mix and clash, assimilate and protect their own identities as never before. The editors of this volume do not claim to be clairvoyant concerning the trajectory of this process, yet they do make the following observation:

"If we let our historical narratives chart a wider variety of paths across national borders—both as a way to transcend those borders and to learn more about them—we will be in a better position to engage the enormity and complexity of our world . . . In the end, the continental crossroads finds its greatest potential as a *meeting place* rather than a *bounded domain* of scholarly inquiry [my emphasis]... We invite you to join us in the borderlands and participate in its making" (p. 328).

Sounds reasonable. Let's do it.

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