

Political culture and international migration: the case of indigenous Mixtecos in the United States

Josefina Franzoni Lobo

Centro de Estudios en Ciencias Sociales de El Colegio de México

Telésforo Ramírez García

Centro Estudios Demográficos, Urbanos y Ambientales de El Colegio de México

Ma. de Lourdes Rosas López

Centro de Estudios en Ciencias Sociales de El Colegio de México

Abstract

Without speak Spanish well, mostly illiterate and low-skill labor, the indigenous people of Mexico are a marginalized group. In rural communities images of poverty combined with the abuse of power of rich and local authorities, whose actions against indigenous people, are the antithesis of individual guarantees enshrined in the 1917 Constitution. In Mexico being indigenous is a condition of discrimination and social exclusion, and the USA this perception is altered. The indigenous men and women who migrated to that country in looking of work are facing days of work of up to 72 hours a week, racism and discrimination of Hispanics, Mexicans and Americans mestizos.

In Oaxaca, modernization coincides with forms of economic organization, social and cultural ancestral. This persistent continuity of the forms of community organization is, in part, due to the force of identity and social cohesion that are able to keep the Indians off the vulnerability and social exclusion that are the subject. And in part, is maintained by the regional political history and the relationship with the Mexican State. The neglect of these communities in government programs and public policy is the reason for the permanence of community work or tequio used to date for social development community. This greater social participation, which is necessary in indigenous communities, is one reason for the force and versatility of their culture. In the Mixteca joins the political and social history of the region and the migration experience in the construction of binational social

organizations that, with social and political action in Mexico and the USA have managed to consolidate an ideological political discourse and collective action that has earned them to keep political presence.

The aim of this paper is to show some changes in the political culture of mixtecos migrants in the state of Oaxaca to USA, and how these changes affect traditional institutions in the region of origin. We understand the political culture that individuals have representation of political power and position and action that should play in front of political power. It is a social good, constructed, shared and enriched very differently, according to action with sense of space, socio-economic, political and cultural according to the form of live of individuals.

The review theoretical and historical Mexico identifies three types of political culture: 1) Civic, 2) criticizes and 3) patrimonialista. The civic culture corresponds to the ratio of legitimacy and consensus with the people who have political power. In this type, prevailing respect for the institutions and the law and disagree is channeled through the relevant institutions, from where dispute conflicts. The political culture criticism is a negative assessment of government and justice, and to do hear their demands citizens using social mobilization and action of confrontation and resistance. Finally, the political culture patrimonialista refers to the cost benefit ratio between the institutions of political power and citizens. La política de mercado determina el apoyo de los gobernados a través de donaciones económicas y un servicio relación con las autoridades; desdibuja el papel de las instituciones en los tres niveles de gobierno, ya que sitúa a la persona en la institución que representa y el orden jurídico administrativo y jurídico pierde sentido contra el líder.

Data and methods

To meet the aim described above, we performed a quasi-experimental model in two indigenous communities located in the Mixteca region of the state of Oaxaca with similar conditions economic and socio-demographic characteristics, but with varying degrees of migration and different forms of government: the Low migration (San Mateo Sindhiui) governed by partisan competition and the high migration (San Miguel Tlacotepec) by the

system of customs and uses. Likewise, he examines the case of a sector of the Mixteca community who resides in San Diego County in California State, USA.

The data used in the analysis came from three surveys applied to persons over 18 years of both sexes. The total sample size was of 667 persons. This information was done by interviews with community leaders, social leaders and municipal authorities (19 interviews). For the analysis of the information we employ techniques quantitative and qualitative research. In the qualitative analysis was performed a factor analysis and multiple linear regression models. And the qualitative discourse analysis.

Results

The results of the factor analysis conducted in three communities: two in the Oaxaca state, with high and low migration, and another with indigenous migrants in the United States show distinct features in its political culture. In the community of high migration (San Miguel Tlacotepec) there are three types of political culture (criticism, civic and patrimonialista), while in the community of low migration (San Mateo Sindhiui) the results indicate the presence of two types of political culture : patrimonial and citizenship. In the case of the Mixteca community in the United States appears only civic culture.

Moreover, the multiple linear regression models estimated show demographic variables, cultural and political associated to the kind of political culture prevailing in each of the three communities studied. In the community of high migration (San Miguel Tlacotepec) political culture is associated mainly to two factors: the assessment made by the citizens of the political parties (militants and identification with political parties), and evaluation of the exercise of government; but also influence other variables such as social institutions Community (election of authorities practiced by forms of customs and uses). In the community of low migration (San Mateo Sindhiui) the significant variables correspond to the characteristics of the culture patrimonial such as: low or no information policy, subservience to political power and subordination citizen.

Finally, the results of multiple linear model for the Mixteca community in the United States indicate that the civic culture observed in this group is associated with three areas of

influence: the areas of socialization, mediated through participation in neighborhood organizations, civic , religious, the experience of living in American society, observed by the years of residence, and the level of incorporation expressed in the identity and level of representation that they have considered in the laws and institutions and the handling of the English language.

Preliminary conclusions

In conclusion we can say that the migration experience is a factor, among many others, which potentiates the civic culture in the communities of origin, although in some cases, is opposed to their practices and customs. In this reply comes the introduction of a visible economic rationality and social that is changing institutions ancestral indigenous communities in Mexico, such as the system of charges and brotherhoods. For its part, in the EEUU of the indigenous migration that forming the Mixteca community is a vector to introduce values and customs of their cultural system to the new context.

In this context, the comparison analysis of the three communities studied shows that migration is a factor that impact in the civic culture, as both in the community of high migration (San Miguel Tlacotepec) in Mexico, as in the Mixteca community that resides in the United States dominates the civic culture; because the migration allows interaction with other social and political institutions, other than those in the communities of origin, which facilitates the provision of more information and learning of codes and standards social and political relations of modern societies.