

1. Record Nr.	UNINA9910819036203321
Autore	Flores Ruben <1967->
Titolo	Backroads pragmatists : Mexico's melting pot and civil rights in the United States // Ruben Flores
Pubbl/distr/stampa	Philadelphia, [Pennsylvania] : , : University of Pennsylvania Press, , 2014 ©2014
ISBN	0-8122-2414-0 0-8122-0989-3
Edizione	[1st ed.]
Descrizione fisica	1 online resource (360 p.)
Collana	Politics and Culture in Modern America
Disciplina	972.08/2
Soggetti	Cultural pluralism - Mexico - History - 20th century Nationalism - Mexico - History - 20th century Education and state - Mexico - History - 20th century Civil rights movements - United States - History - 20th century Social movements - Southwest, New - History - 20th century Social reformers - Mexico - History - 20th century Social reformers - United States - History - 20th century Mexico Politics and government 1910-1946
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Includes index.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Front matter -- Contents -- Introduction -- Chapter 1. A Symphony of Cultures -- Chapter 2. Shock Troops -- Chapter 3. The Language of Experience -- Chapter 4. The School and Society -- Chapter 5. The Yaqui Way of Life -- Chapter 6. "The Sun Has Exploded": Integration and the California School -- Chapter 7. Texas and the Parallel Worlds of Civil Rights -- Epilogue. Pragmatism and the Decline of Dewey -- Notes -- Index -- Acknowledgments
Sommario/riassunto	Like the United States, Mexico is a country of profound cultural differences. In the aftermath of the Mexican Revolution (1910-20), these differences became the subject of intense government attention as the Republic of Mexico developed ambitious social and educational policies designed to integrate its multitude of ethnic cultures into a national community of democratic citizens. To the north, Americans

were beginning to confront their own legacy of racial injustice, embarking on the path that, three decades later, led to the destruction of Jim Crow. *Backroads Pragmatists* is the first book to show the transnational cross-fertilization between these two movements. In molding Mexico's ambitious social experiment, post revolutionary reformers adopted pragmatism from John Dewey and cultural relativism from Franz Boas, which, in turn, profoundly shaped some of the critical intellectual figures in the Mexican American civil rights movement. The Americans Ruben Flores followed studied Mexico's integration theories and applied them to America's own problem, holding Mexico up as a model of cultural fusion. These American reformers made the American West their laboratory in endeavors that included educator George I. Sanchez's attempts to transform New Mexico's government agencies, the rural education campaigns that psychologist Loyd Tireman adapted from the Mexican ministry of education, and anthropologist Ralph L. Beals's use of applied Mexican anthropology in the U.S. federal courts to transform segregation policy in southern California. Through deep archival research and ambitious synthesis, *Backroads Pragmatists* illuminates how nation-building in post revolutionary Mexico unmistakably influenced the civil rights movement and democratic politics in the United States. Published in cooperation with the William P. Clements Center for Southwest Studies at Southern Methodist University.

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