

sujeto de la historia: la transformación por el hombre de su medio natural y social.

Otro comentario crítico es en relación al proyecto de estudio que supone la definición tan ambiciosa que hace la autora de la "modernización". Al desarrollar los diversos aspectos de la situación regional se privilegia a las claras el aspecto económico. La cuestión cultural es abordada de manera tangencial y no sistemática. Por tanto queda por desarrollar esa parte de la "modernización" que afecta las costumbres, la familia, la ideología y la política locales. En sí mismo el concepto de "modernización" es ambiguo y poco preciso. Así, el hilo conductor de la obra se pierde en la multiplicidad de aspectos que debería contener el texto y se diluye el problema central.

Todos los estudios regionales tienen el riesgo de caer en prejuicios regionalistas. El rechazo a personas y grupos procedentes del extranjero o de otras zonas es fuente permanente de conflictos políticos y discriminación. Por el carác-

ter de su trabajo el historiador se ve en la necesidad de empaparse en el ambiente social y cultural que pretende investigar. Debe considerar ese tipo de prejuicios pero adoptando una posición crítica frente a ellos: tiene la obligación de explicarlos sin asumírselos. Jane-Dale Lloyd llega a contaminarse de la xenofobia regional en varios momentos. Por ejemplo: coloca en el mismo plano a los capitalistas norteamericanos que invirtieron en minas y tierras en la región y a la colonia de los mormones. Es indudable que unos y otros vinieron a desplazar a los habitantes originarios de la explotación de recursos naturales, pero no de la misma manera. El lector se queda con la duda sobre el tipo de organización económica, política o religiosa que permitió a esa colonia incorporarse a la "modernización" de manera más eficiente que el resto de los habitantes de Chihuahua.

Así, se parte de un juicio implícito de que sólo importa estudiar a los actores políticos oriundos del lugar y se adopta una actitud

regionalista frente a los mormones y los peones procedentes de otras partes del país (que tampoco merecen un análisis a fondo). Se concluye muy rápidamente que los rancheros y medieros constituyen el grupo social políticamente dirigente, sin que se haga un seguimiento de cómo vivieron y sufrieron el proceso modernizador.

Finalmente hay que decir que, a pesar de sus limitaciones, lo definitivamente rescatable del libro es el enfoque metodológico, que resulta sugerente para estudios en otras regiones. El enfoque regional presenta dificultades particulares: requiere una definición clara de la problemática a estudiar, que ayude a delinear los límites de la región; requiere de un seguimiento sistemático de los actores sociales envueltos en la trama, y al mismo tiempo, no pueden desembarazarse de las minucias de las historias locales, ni del contexto nacional o mundial. En términos generales el libro de Jane-Dale Lloyd se ubica en una perspectiva adecuada, sólo le faltan páginas.

El "otro" histórico

Esteban Sánchez de Tagle

Trvetan Todorov, *La conquista de América. La cuestión del otro*, Siglo XXI ed., 1987, 277 pp.

El reconocimiento del "otro" (a la manera de los etnólogos frente a los pueblos llamados primitivos) es indudablemente una nueva posición asumida por la más re-

ciente historiografía. La aceptación de la otredad del sujeto histórico ha sido últimamente consideración deliberada de los historiadores de la cultura. Si no, qué otra cosa hace Darton cuando levanta a la abatida Caperucita del diván de los psicoanalistas, cuando la deja hablarlo del mundo que la imaginó en la libertad de

su "contexto". O Le Goff con el usurero, a quien respeta hasta creerle sus miedos, sus obsesiones. Y tantos otros cuyos temas y métodos nos maravillan siempre menos que sus acercamientos al "otro" histórico.

Así las cosas, irrumpe Trvetan Todorov con un ensayo de difícil ubicación: "La conquista de Amé-

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