

with China's "filth" might have provided Mueggler with an opportunity to explore the changing material conditions of life in China's southwest, but that is not forthcoming. Nor is Mueggler interested in pondering or exploring the paradoxes and problems inherent in a taxonomical project that rips species from their ecosystems as a scientific way of "knowing."

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**Revolutionary Parks: Conservation, Social Justice, and Mexico's National Parks, 1910–1940.** *By Emily Wakild. Tucson: University of Arizona Press, 2011. xiii+ 235 pp. Illustrations, maps, appendices, notes, bibliography, and index. Paper \$26.95.*

This meticulously researched, superbly written monograph deserves to become a classic of environmental history with a strong impact on various contemporary debates. Why was it Mexico that by 1940 led the world in the number of national parks? Wakild maintains that "Mexico's national parks were an outgrowth of revolutionary affinities for both rational science and social justice . . . . Mexicans tried to blend nature protection and environmental justice in a way that rarely happened afterward or elsewhere" (p. 1).

Wakild shows how the Mexican government of Lázaro Cárdenas (president from 1934 to 1940) designed national parks to combine rational resource use, common property regimes, environmental education, symbols of national unity, and social justice for the poor. Wakild carefully explores the contradictions and imperfections, but she also reveals that affluence is by no means the prerequisite for environmentalism. Models of nature protection developed in the United States and Europe have not always served as the templates for governmental policy elsewhere. The subsequent abandonment of the commitment to the Cardenas model carries its own lessons. Richer nations have a good deal to learn from creative experiments in environmental policy undertaken by others.

The introduction makes a compelling case for the importance of the Mexican national park story, and the first chapter sets the context for her four case studies. She examines the development of forestry science prior to the Mexican Revolution of 1910–20, with its baggage of elitist assumptions. Nonetheless, mutual concerns for

forest health made a bridge between such figures as Miguel Ángel Quevedo, prominent among Porfirio Díaz's *científicos*, and younger scientists with revolutionary commitments such as Felipe Ruiz Velasco. The bridge led to the enlistment of Quevedo and his cohort into forest policy linked to social justice in general and land reform in particular.

Four chapters examine the creation and management of four national parks during the Cárdenas presidency. Each park is chosen to represent the interaction of five themes—science, education, productivity, property, and tradition—with each park epitomizing one or two of these issues. All are within a short drive from Mexico City, and each engendered creative solutions to difficult conflicts.

The Lagunas de Zempoala National Park provided rich opportunities for recreation for urban people by lovely mountain lakes. It was used heavily for nature education, both for city visitors and rural communities in and around the park. Locals were mostly willing to accept limitations on their economic activities in exchange for opportunities in what now would be called ecotourism. Cárdenas officials used the park as part of a campaign to give trees “a cultural significance that linked nature to the nation” (p. 63).

The powerful symbolism of the volcanoes that tower over Mexico City, Popocatepetl and Iztaccíhuatl, made them inevitable selections for national park status, but communities of the area fought hard to protect their right to use the forest. As in Zempoala, the persistently elitist park officials learned from the need for compromise with peasant perspectives. In doing so, foresters recognized, for example, that the clearing of brush and deadwood by firewood gatherers and charcoal producers served to reduce fire danger.

In the poorer region of La Malinche National Park, park managers discovered that some established campesino communities were excellent forest managers while some newly formed land reform communities used the forest rapaciously. This led foresters to craft a strong role for federal regulators within the context of agrarian reform.

The El Tepozteco National Park, with its forested basalt cliffs, its pyramid, its convent, and its citizens, many Nahuatl speakers and some of whom had fought with Zapata, represented an opportunity to create and celebrate national tradition—sacred, secular, and specifically revolutionary. That the village of Tepoztlán had hosted a plethora of influential anthropological studies allows Wakild to tell a wonderfully rich tale of social change and environmental policy.

Wakild's book is loaded with savory stories to delight specialists and newcomers alike, and the concluding chapter is filled with judgments that will cause many veterans of battles over conflicts between environmental and social policy to want to stand and cheer. This is a fine book for graduate seminars where it will stir debate and serve as a

model of bold and excellent scholarship as well as for undergraduates in environmental and Mexican history.

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**Natural Saints: How People of Faith Are Working to Save God's Earth.** By Mallory McDuff. Oxford: Oxford University Press, 2010. x + 230. Illustrations, notes, and index. Cloth \$26.00.

Leanne Beres, one of the natural saints identified by Mallory McDuff, recalled a colleague's dismay at the revelation that she was a person of faith upon her move from Save Our Wild Salmon in Washington to Earth Ministry, remarking, "I can't believe you are one of them" (p. 185). Wildlife biologist and an environmental educator teaching at Warren Wilson College, Mallory McDuff recounts the stories of a number of people of faith, mostly Christians, who have given over their lives to ministry in the context of environmental activism and through whom, McDuff argues, "we catch a glimpse of what God is like" (p. 9).

McDuff tells stories of people who see their ministry and their commitment to environmental well-being intertwined. Each chapter examines one of the eight ministries that McDuff believes expresses faithful engagement with environmental issues: human rights, feeding, building and maintaining church buildings, pilgrimages, environmental justice, environmental education, and environmental advocacy. In each, she tells stories of individuals in churches and organizations whose ministry has a strong, positive environmental ethos, distills a few lessons learned, and briefly reflects on the effects that engaging with these natural saints has had on her personally.

McDuff's work suggests that the integration of faith and environment in the twenty-first century emerges primarily through the interaction between social gospel ministries and degraded ecological systems in which the people live. Six of eight of McDuff's examples explore the lives of people working in the arena of environmental justice in poor urban and rural contexts: migrant farm workers in California, feeding programs in inner-city Milwaukee, green construction in Appalachia and New Orleans's Ninth Ward, and toxic tourism in New York, New Jersey, and the coalfields of Appalachia. The other two deal with environmental education through action at religious