

Maya Exodus Indigenous Struggle For Citizenship In Chiapas

Maya Exodus Indigenous Struggle for Citizenship in Chiapas University of Oklahoma Press

DIVA An interdisciplinary anthology on the largest, most populous nation in Central America, covering Guatemalan history, culture, literature and politics and containing many primary sources not previously published in English./div

This book investigates the decision-making process, rationale and determining factors which underlie the strategic shifts of armed movements from violent to nonviolent resistance. The revival of global interest in the phenomenon of nonviolent struggle since the 2011 Arab Spring offers a welcome opportunity to revisit the potential of unarmed resistance as an alternative pathway out of armed conflicts, in cases where neither military (or counter-insurgency) nor negotiated solutions have succeeded. This volume brings together academics from various disciplinary traditions and offers a wide range of case studies – including South Africa, Palestine and Egypt – through which to view the changes from violence to nonviolence within self-determination, revolutionary or pro-democracy struggles. While current historiography focuses on armed conflicts and their termination through military means or negotiated settlements, this book is a first attempt to investigate the nature and the drivers of transitions from armed strategies to unarmed methods of contentious collective action on the part of non-state conflict actors. The text concentrates in particular on the internal and relational factors which underpin the decision-making process, from a change of leadership and a pragmatic re-evaluation of the goals and means of insurgency in the light of evolving inter-party power dynamics, to the search for new local or international allies and the cross-border emulation or diffusion of new repertoires of action. This book will be of interest to students of security studies, peace and conflict studies, political sociology and IR in general.

Guatemala's thirty-six-year civil war culminated in peace accords in 1996, but the postwar transition has been marked by continued violence, including lynchings and the rise of gangs, as well as massive wage-labor exodus to the United States. For the Mam Maya municipality of Todos Santos Cuchumatán, inhabited by a predominantly indigenous peasant population, the aftermath of war and genocide resonates with a long-standing tension between state techniques of governance and ancient community-level power structures that incorporated concepts of kinship, gender, and generation. Showing the ways in which these complex histories are interlinked with wartime and enduring family/class conflicts, *Maya after War* provides a nuanced account of a unique transitional postwar situation, including the complex influence of neoliberal intervention. Drawing on ethnographic field research over a twenty-year period, Jennifer L. Burrell explores the after-war period in a locale where community struggles span culture, identity, and history. Investigating a range of tensions from the local to the international, Burrell employs unique methodologies, including mapmaking, history workshops, and an informal translation of a historic ethnography, to analyze the role of conflict in animating what matters to Todosanteros in their everyday lives and how the residents negotiate power. Examining the community-based divisions alongside national postwar contexts, *Maya after War* considers the aura of hope that surrounded the signing of the peace accords, and the subsequent doubt and waiting that have fueled unrest, encompassing generational conflicts. This study is a rich analysis of the multifaceted forces at work in the quest for peace, in Guatemala and beyond.

In *Chilam Balam of Ixil* Laura Caso Barrera translates for the first time a Yucatec Maya document that resulted from the meticulous reading by the Colonial Maya of various European texts.

Transitions from authoritarian to democratic governments can provide ripe scenarios for the emergence of new, insurgent political actors and causes. During peaceful transitions, such movements may become influential political players and gain representation for previously neglected interests and sectors of the population. But for this to happen, insurgent social movements need opportunities for mobilization, success, and survival. What happens to insurgent social movements that emerge during a democratic transition but fail to achieve their goals? How influential are they? Are they able to survive their initial mobilizing boom? To answer these questions, María Inclán looks at Mexico's Zapatista movement, whose emergence she argues was caught between "sliding doors" of opportunity. The Zapatistas were able to mobilize sympathy and support for the indigenous agenda inside and outside of the country, yet failed to achieve their goals vis-à-vis the Mexican state. Nevertheless, the movement has survived and sustained its autonomy despite lacking legal recognition. Inclán examines the vitality of the movement during various tests of the emergent democracy (during more competitive elections, under various political parties, and amid various repressive measures). She also looks at state responsiveness to movement demands and the role of transnational networks in the movement's survival. Framing the relative achievements and failures of the Zapatista movement within Mexico's democratization is essential to understand how social movements develop and survive and how responsive an electoral democracy really is. As such, this book offers a test to the quality of Mexico's democracy and to the resilience of the Zapatista movement, as it identifies the extent to which emerging political forces have failed to incorporate dissident and previously excluded political actors into the new polity.

"This book explores how Indigenous people in Mesoamerica use social networks to alter, enhance, preserve, and contribute to self-representation"--Provided by publisher.

A global history of the post-Revolutionary War exodus of 60,000 Americans loyal to the British Empire to such regions as Canada, India and Sierra Leone traces the experiences of specific individuals while challenging popular conceptions about the founding of the United States. Reprint.

Human Rights, Hegemony and Utopia in Latin America explores the evolving relationship between hegemonic and counter-hegemonic visions of human rights, within the context of cases in contemporary

Mexico and Colombia, and their broader implications.

In the last decades of the twentieth century, thousands of Mayas were expelled, often violently, from their homes in San Juan Chamula and other highland communities in Chiapas, Mexico, by fellow Mayas allied with the ruling Institutional Revolutionary Party (PRI). State and federal authorities generally turned a blind eye to these human rights abuses, downplaying them as local conflicts over religious conversion and defense of cultural traditions. The expelled have organized themselves to fight not only for religious rights, but also for political and economic justice based on a broad understanding of human rights. This pioneering ethnography tells the intertwined stories of the new communities formed by the Mayan exiles and their ongoing efforts to define and defend their human rights. Focusing on a community of Mayan Catholics, the book describes the process by which the progressive Diocese of San Cristóbal and Bishop Samuel Ruiz García became powerful allies for indigenous people in the promotion and defense of human rights. Drawing on the words and insights of displaced Mayas she interviewed throughout the 1990s, Christine Kovic reveals how the exiles have created new communities and lifeways based on a shared sense of faith (even between Catholics and Protestants) and their own concept of human rights and dignity. She also uncovers the underlying political and economic factors that drove the expulsions and shows how the Mayas who were expelled for not being "traditional" enough are in fact basing their new communities on traditional values of duty and reciprocity.

Mayas, and indeed all Guatemalans, are currently experiencing the collapse of their way of life. This collapse is disrupting ideologies, symbols, life practices, and social structures that have undergirded their society for almost five hundred years, and it is causing rapid and massive religious transformation among the K'iche' Maya living in highland western Guatemala. Many Maya are converting to Christian Pentecostal faiths in which adherents and leaders become bodily agitated during worship. Drawing on over fifty years of research and data collected by field-school students, Hawkins argues that two factors—cultural collapse and systematic social and economic exclusion—explain the recent religious transformation of Maya Guatemala and the style and emotional intensity through which that transformation is expressed. Guatemala serves as a window on religious change around the world, and Hawkins examines the rapid pentecostalization of Christianity not only within Guatemala but also throughout the global South. The "pentecostal wail," as he describes it, is ultimately an acknowledgment of the angst and insecurity of contemporary Maya.

Across Guatemala, Mayan peoples are struggling to recover from decades of cataclysmic upheaval--religious conversions, civil war, displacement, military repression. Richard Wilson carried out long-term research with Q'eqchi'-speaking Mayas in the province of Alta Verapaz to ascertain how these events affected social organization and identity. He finds that their rituals of fertility and healing--abandoned in the 1970s during Catholic and Protestant evangelizations--have been reinvented by an ethnic revivalist movement led by Catholic lay activists, who seek to renovate the earth cult in order to create a new pan-Q'eqchi' ethnic identity.

Indigenous Bodies, Maya Minds examines tension and conflict over ethnic and religious identity in the K'iche' Maya community of San Andrés Xecul in the Guatemalan Highlands and considers how religious and ethnic attachments are sustained and transformed through the transnational experiences of locals who have migrated to the United States. Author C. James MacKenzie explores the relationship among four coexisting religious communities within Highland Maya villages in contemporary Guatemala—costumbre, traditionalist religion with a shamanic substrate; "Enthusiastic Christianity," versions of Charismaticism and Pentecostalism; an "inculturated" and Mayanized version of Catholicism; and a purified and antisyncretic Maya Spirituality—with attention to the modern and nonmodern worldviews that sustain them. He introduces a sophisticated set of theories to interpret both traditional religion and its relationship to other contemporary religious options, analyzing the relation among these various worldviews in terms of the indigenization of modernity and the various ways modernity can be apprehended as an intellectual project or an embodied experience. Indigenous Bodies, Maya Minds investigates the way an increasingly plural religious landscape intersects with ethnic and other identities. It will be of interest to Mesoamerican and Mayan ethnographers, as well as students and scholars of cultural anthropology, indigenous cultures, globalization, and religion.

Using examples from different historical contexts, this book examines the relationship between class, nationalism, modernity and the agrarian myth.

In the highlands of Chiapas, Mexico, a large indigenous population lives in rural communities, many of which retain traditional forms of governance. In 1996, some 350 women of these communities formed a weavers' cooperative, which they called Jolom Mayaetik. Their goal was to join together to market textiles of high quality in both new and ancient designs. Weaving Chiapas offers a rare view of the daily lives, memories, and hopes of these rural Maya women as they strive to retain their ancient customs while adapting to a rapidly changing world. Originally published in Spanish in 2007, this book captures firsthand the voices of these Maya artisans, whose experiences, including the challenges of living in a highly patriarchal culture, often escape the attention of mainstream scholarship. Based on interviews conducted with members of the Jolom Mayaetik cooperative, the accounts gathered in this volume provide an intimate view of women's life in the Chiapas highlands, known locally as Los Altos. We learn about their experiences of childhood, marriage, and childbirth; about subsistence farming and food traditions; and about the particular styles of clothing and even hairstyles that vary from community to community. Restricted by custom from engaging in public occupations, Los Altos women are responsible for managing their households and caring for domestic animals. But many of them long for broader opportunities, and the Jolom Mayaetik cooperative represents a bold effort by its members to assume control over and build a wider market for their own work. This English-language edition features color photographs—published here for the first time—depicting many of the individual women and their stunning textiles. A new preface, chapter introductions, and a scholarly afterword frame the women's narratives and place their accounts within cultural and historical context.

The Huichols (or Wixárika) of western Mexico are among the most resilient and iconic indigenous groups in Mexico today. In the Lands of Fire and Sun examines the Huichol Indians as they have struggled to maintain their independence over two centuries. From the days of the Aztec Empire, the history of west-central Mesoamerica has been one of isolation and a fiercely independent spirit, and one group that maintained its autonomy into the days of Spanish colonization was the Huichol tribe. Rather than assimilating into the Hispanic fold, as did so many other indigenous peoples, the Huichols sustained their distinct identity even as the Spanish Crown sought to integrate them. In confronting first the Spanish colonial government, then the Mexican state, the Huichols displayed resilience and cunning as they selectively adapted their culture, land, and society to the challenges of multiple new eras. By incorporating elements of archaeology, anthropology, cultural geography, and history, Michele McArdle Stephens fills the gaps in the historical documentation, teasing out the indigenous voices from travel accounts, Spanish legal sources, and European ethnographic reports. The result is a thorough examination of one of the most vibrant, visible societies in Latin America.

Unwriting Maya Literature provides an important decolonial framework for reading Maya texts that builds on the work of Maya authors and intellectuals such as Q'anjob'al Gaspar Pedro González and Kaqchikel Irma Otoy. Paul M. Worley and Rita M. Palacios privilege the Maya category ts'ib over constructions of the literary in order to reveal how Maya peoples themselves conceive of artistic creation. This offers a decolonial departure from theoretical approaches that remain situated within alphabetic Maya linguistic and literary creation. As ts'ib refers to a broad range of artistic production from painted codices and textiles to works composed in Latin script as well as plastic arts, the authors argue that texts by contemporary Maya writers must be read as dialoguing with a multimodal Indigenous understanding of text. In other words, ts'ib is an alternative to understanding "writing" that does not stand in opposition to but rather fully encompasses alphabetic writing, placing it alongside and in dialogue

with a number of other forms of recorded knowledge. This shift in focus allows for a critical reexamination of the role that weaving and bodily performance play in these literatures, as well as for a nuanced understanding of how Maya writers articulate decolonial Maya aesthetics in their works. Unwriting Maya Literature places contemporary Maya literatures within a context situated in Indigenous ways of knowing and being. Through ts'ib, the authors propose an alternative to traditional analysis of Maya cultural production that allows critics, students, and admirers to respectfully interact with the texts and their authors. Unwriting Maya Literature offers critical praxis for understanding Mesoamerican works that encompass non-Western ways of reading and creating texts.

In recent years Latin American indigenous groups have regularly deployed the discourse of human rights to legitimate their positions and pursue their goals. Perhaps nowhere is this more evident than in the Maya region of Chiapas and Guatemala, where in the last two decades indigenous social movements have been engaged in ongoing negotiations with the state, and the presence of multinational actors has brought human rights to increased prominence. In this volume, scholars and activists examine the role of human rights in the ways that states relate to their populations, analyze conceptualizations and appropriations of human rights by Mayans in specific localities, and explore the relationship between the individualist and "universal" tenets of Western-derived concepts of human rights and various Mayan cultural understandings and political subjectivities. The collection includes a reflection on the effects of truth-finding and documenting particular human rights abuses, a look at how Catholic social teaching validates the human rights claims advanced by indigenous members of a diocese in Chiapas, and several analyses of the limitations of human rights frameworks. A Mayan intellectual seeks to bring Mayan culture into dialogue with western feminist notions of women's rights, while another contributor critiques the translation of the United Nations Declaration of Human Rights into Tzeltal, an indigenous language in Chiapas. Taken together, the essays reveal a broad array of rights-related practices and interpretations among the Mayan population, demonstrating that global-local-state interactions are complex and diverse even within a geographically limited area. So too are the goals of indigenous groups, which vary from social reconstruction and healing following years of violence to the creation of an indigenous autonomy that challenges the tenets of neoliberalism. Contributors: Robert M. Carmack, Stener Ekern, Christine Kovic, Xochitl Leyva Solano, Julián López García, Irma Otzoy, Pedro Pitarch, Álvaro Reyes, Victoria Sanford, Rachel Sieder, Shannon Speed, Rodolfo Stavenhagen, David Stoll, Richard Ashby Wilson

Maya Exodus offers a richly detailed account of how a group of indigenous people has adopted a global language of human rights to press claims for social change and social justice. Anthropologist Heidi Moksnes describes how Catholic Maya in the municipality of Chenalhó in Chiapas, Mexico, have changed their position vis-à-vis the Mexican state—from being loyal clients dependent on a patron, to being citizens who have rights—as a means of exodus from poverty. Moksnes lived in Chenalhó in the mid-1990s and has since followed how Catholic Maya have adopted liberation theology and organized a religious and political movement to both advance their sociopolitical position in Mexico and restructure local Maya life. She came to know members of the Catholic organization Las Abejas shortly before they made headlines when forty-five members, including women and children, were killed by Mexican paramilitary troops because of their sympathy with the Zapatistas. In the years since the massacre at Acteal, Las Abejas has become a global symbol of indigenous pacifist resistance against state oppression. The Catholic Maya in Chenalhó see their poverty as a legacy of colonial rule perpetuated by the present Mexican government, and believe that their suffering is contrary to the will of God. Moksnes shows how this antagonism toward the state is exacerbated by the government's recent neoliberal policies, which have ended pro-peasant programs while employing a discourse on human rights. In this context, Catholic Maya debate the value of pressing the state with their claims. Instead, they seek independent routes to influence and resources, through the Catholic Diocese and nongovernmental organizations—relations, however, that also help to create new dependencies. This book incorporates voices of Maya men and women as they form new identities, rethink central conceptions of being human, and assert citizenship rights. Maya Exodus deepens our understanding of the complexities involved in striving for social change. Ultimately, it highlights the contradictory messages marginalized peoples encounter when engaging with the globally celebrated human rights discourse.

"Much have been said about the Mayas, but they have not been allowed to speak for themselves". This collection of original articles by indigenous Mesoamericans - in counterpoint with the insights of social scientists - makes a significant contribution to intercultural and religious dialogue.

Based on extensive interviews with workers in four different industries, this book takes us behind the statistics of the economic collapse and into the lives of Americans who are struggling to make ends meet and support their families. Tom Juravich combines oral history with social and economic analysis to provide a vivid account of the multiple challenges presented in today's workplaces. At a Verizon call center in Andover, Massachusetts, customer service reps find themselves overwhelmed by the pace of work and the constant monitoring. They describe a daily routine marked by regimentation, intense pressure to sell, and unrelenting stress. In New Bedford, undocumented Guatemalans in the fish-processing industry are fired if they don't work fast enough, cheated out of wages, and mistreated by supervisors. Juravich describes a brutal immigration raid by U.S. Immigration and Customs Enforcement that divided families and forced workers further underground. Juravich then takes us inside the operating rooms at the Boston Medical Center, where hospital consolidation has brought a new "bottom line" philosophy that has fundamentally altered the way patient care is delivered. Surgery takes place almost non-stop, driving some nurses from their chosen profession and leaving those who remain exhausted. The final case study looks at the shuttering of the Jones Beloit plant, an internationally known manufacturer of machinery for the paper industry. Despite the best efforts of highly skilled and productive workers to save their plant, it was abruptly closed and they were abandoned after their CEO recklessly became involved in a shaky foreign investment. Juravich argues that workers face a series of paradoxes in the contemporary American workplace. They can no longer assume that large established firms create good jobs. The new working conditions often resemble what was traditionally associated with marginal and low-wage employers. He concludes that we must bring a discussion about the quality of jobs back into the public discourse and that a "good jobs" strategy is a fundamental building block to economic recovery. Workers' voices are front and center in this highly readable book. It includes striking photographs by Paul Shoul and a CD that presents a series of audio documentaries with excerpts from the interviews, as well as four original songs written and performed by Juravich.

In this fascinating book Kathleen M. McIntyre traces intra-village conflicts stemming from Protestant conversion in southern Mexico and successfully demonstrates that both Protestants and Catholics deployed cultural identity as self-defense in clashes over local power and authority. McIntyre's study approaches religious competition through an examination of disputes over tequio (collective work projects) and cargo (civil-religious hierarchy) participation. By framing her study between the Mexican Revolution of 1910 and the Zapatista uprising of 1994, she demonstrates the ways Protestant conversion fueled regional and national discussions over the state's conceptualization of indigenous citizenship and the parameters of local autonomy. The book's timely scholarship is an important addition to the growing literature on transnational religious movements, gender, and indigenous identity in Latin America.

Reassessing interpretations of development with a new approach to fair trade Is fair trade really fair? Who is it for, and who gets to decide? Fair Trade Rebels addresses such questions in a new way by shifting the focus from the abstract concept of fair trade—and whether it is "working"—to the perspectives of small farmers. It examines the everyday experiences of resistance and agricultural practice among the campesinos/as of Chiapas, Mexico, who struggle for dignified livelihoods in self-declared autonomous communities in the highlands, confronting inequalities locally in what is really a global corporate agricultural chain. Based on extensive fieldwork, Fair Trade Rebels draws on stories from Chiapas that have emerged from the farmers' interaction with both the fair-trade-certified marketplace and state violence. Here Lindsay Naylor discusses the racialized and historical backdrop of coffee production and rebel autonomy in the highlands, underscores the divergence of movements for fairer trade and the so-

called alternative certified market, traces the network of such movements from the highlands and into the United States, and evaluates existing food sovereignty and diverse economic exchanges. Putting decolonial thinking in conversation with diverse economies theory, Fair Trade Rebels evaluates fair trade not by the measure of its success or failure but through a unique, place-based approach that expands our understanding of the relationship between fair trade, autonomy, and economic development.

"Antonia" nació en 1962 en San Pedro Chenalhó, un municipio tzotzil-maya en los Altos de Chiapas. Su historia empieza con recuerdos de la niñez y progresa hacia la edad adulta, cuando Antonia comenzó a trabajar con las mujeres de su comunidad para formar cooperativas de tejido mientras también se unía a la Palabra de Dios, el movimiento católico progresista conocido en otros lugares como Teología de la Liberación. En 1994, como esposa y madre de seis hijos, entró a una base de apoyo para el Ejército Zapatista de Liberación Nacional. Al contar de sus experiencias en estos tres movimientos entrelazados, Antonia ofrece un cuadro vivo y lleno de matices sobre trabajar por la justicia social mientras trata de permanecer fiel a las tradiciones de su pueblo. La antropóloga Christine Eber ha conocido a Antonia desde 1986. En este libro, recuentan la historia de la vida de Antonia y reflexionan sobre los desafíos y recompensas que han experimentado al trabajar juntas y ser comadres.

Globalizing anthropology. Globalization and migration. Global/Local.

Edited and with contributions by Liisa North and Alan Simmons, this collection explores the participation of the oppressed and marginalised Guatemalan refugees, most of them indigenous Mayas who fled from the army's razed-earth campaign of the early 1980s, in government negotiations regarding the conditions for return. The essays adopt the refugees' language concerning return - defining it as a self-organized and participatory collective act that is very different from repatriation, a passive process often organized by others with the objective of reintegration into the status quo. Contributors examine the extent to which the organized returnees and other social organizations with similar objectives have been successful in transforming Guatemalan society, creating greater respect for political, social, and economic rights. They also consider the obstacles to democratization in a country just emerging from a history of oppressive dictatorships and a thirty-six-year-long civil war. Contributors include Stephen Baranyi (IDRC), Catherine Blacklock (Queen's University), Manuel-Angel Castillo (Colegio de Mexico), Alison Crosby (Consejería en Proyectos), Gonzalo de Villa (Universidad Rafael Landívar), Brian Egan (Independent Consultant), Marco Fonseca (York University), Gisela Geliert (FLACSO-Guatemala), Jim Gronau (Coordinación de ONG y Cooperativas), Barry Levitt (University of North Carolina), George Lovell (Queen's University), Catherine Nolan-Hanlon (Queen's University), Liisa North, Viviana Patroni (Wilfrid Laurier University), René Potvin (FLACSO-Guatemala), Alan Simmons, and Gabriela Torres (York University).

This book presents the concerns, visions and struggles of women in Chiapas, Mexico in the context of the uprising of the Zapatista Army of National Liberation (EZLN). The book is organized around three issues that have taken center state in women's recent struggles-structural violence and armed conflict; religion and empowerment and women's organizing. Also includes maps. From ancient Maya cities in Mexico and Central America to the Taj Mahal in India, cultural heritage sites around the world are being drawn into the wave of privatization that has already swept through such economic sectors as telecommunications, transportation, and utilities. As nation-states decide they can no longer afford to maintain cultural properties—or find it economically advantageous not to do so in the globalizing economy—private actors are stepping in to excavate, conserve, interpret, and represent archaeological and historical sites. But what are the ramifications when a multinational corporation, or even an indigenous village, owns a piece of national patrimony which holds cultural and perhaps sacred meaning for all the country's people, as well as for visitors from the rest of the world? In this ambitious book, Lisa Breglia investigates "heritage" as an arena in which a variety of private and public actors compete for the right to benefit, economically and otherwise, from controlling cultural patrimony. She presents ethnographic case studies of two archaeological sites in the Yucatán Peninsula—Chichén Itzá and Chunchucmil and their surrounding modern communities—to demonstrate how indigenous landholders, foreign archaeologists, and the Mexican state use heritage properties to position themselves as legitimate "heirs" and beneficiaries of Mexican national patrimony. Breglia's research masterfully describes the "monumental ambivalence" that results when local residents, excavation laborers, site managers, and state agencies all enact their claims to cultural patrimony. Her findings make it clear that informal and partial privatizations—which go on quietly and continually—are as real a threat to a nation's heritage as the prospect of fast-food restaurants and shopping centers in the ruins of a sacred site.

Foundations of First Peoples' Sovereignty is an innovative collection of essays offering interdisciplinary perspectives on the topic of sovereignty for Indigenous nations. Presenting contemporary initiatives and scholarship in the humanities on behalf of First Peoples, the volume affirms and explores the dynamic interplay between tribal community action and reflection, academic work, and the commonalities shared by Indigenous nations globally.

Widerstand gegen Unterdrückung und Ausbeutung wird durch physische Abscheu, theoretischen Widerspruch und in einem großen Maß durch Mythen über eine machbare Befreiung animiert. Aus diesem Grund inspiriert die Erzählung des Exodus der Israeliten aus Ägypten auch heute noch dazu, für soziale Gerechtigkeit zu kämpfen. Laurin Mackowitz' Vergleich von Sigmund Freuds, Thomas Manns, Michael Walzers und Paolo Virnos Auseinandersetzungen mit dem Exodus zeigt allerdings, dass dieser Mythos nicht nur zur narrativen Verankerung von Gerechtigkeit und Freiheit, sondern ebenso zur Konstruktion nationaler Identitäten und Legitimierung despotischer Politiken benutzt werden kann.

Drawing on decades-long relationships and fieldwork with the Zapatistas of south-eastern Mexico, cultural anthropologists Duncan Earle and Jeanne Simonelli reveal a complex portrait of a people struggling with self-determination on every level. Combining their own compelling narrative as participant-observers, and those of their Chiapas compadres, the authors effectively call for an activist approach to research, resulting in an ethnography that is at once analytical and deeply personal. Uprising of Hope is compelling reading for scholars and general readers of anthropology, social justice, ethnography, Latin American history and ethnic studies.

The Exodus has a risky and combative character that links individuals to their unconscious, to the uncertainty of their reality, and to the possibility of the disturbing event of the incalculable arrival of the Other. This encounter with the unknown does not expect a messianic salvation but a human solution, which is aware that change requires the abandonment of self-referential identities. This eccentricity is more than evasive desertion or escapism, but an experiment with new modes of organizing community that grows on the responsibilities that go with it. This collected volume gathers contemporary philosophical perspectives on the Exodus, examining the story's symbolic potentials and dynamics in the light of current social political events. The imagination of the Promised Land, the figure of the migrant, the provisional and precarious dwelling of the camp, the promise of a better future or the gradual estrangement from inherited habits are all challenges of our time that are already conceptualized in the Exodus. The authors reaffirm the pertinence of the story by addressing the fundamental link between the ancient

narrative and the human condition of the 21st century.

When viewed from the perspective of those who suffer the consequences of repressive approaches to public security, it is often difficult to distinguish state agents from criminals. The mistreatment by police and soldiers examined in this book reflects a new kind of stigmatization. The New War on the Poor links the experiences of labour migrants crossing Latin America's international borders, indigenous Mexicans defending their territories against capitalist mega-projects, drug wars and paramilitary violence, Afro-Brazilians living on the urban periphery of Salvador, and farmers and business people tired of paying protection to criminal mafias. John Gledhill looks at how and why governments are failing to provide security to disadvantaged citizens while all too often painting them as a menace to the rest of society simply for being poor.

The end of the world is a seemingly interminable topic – at least, of course, until it happens. Environmental catastrophe and planetary apocalypse are subjects of enduring fascination and, as ethnographic studies show, human cultures have approached them in very different ways. Indeed, in the face of the growing perception of the dire effects of global warming, some of these visions have been given a new lease on life. Information and analyses concerning the human causes and the catastrophic consequences of the planetary 'crisis' have been accumulating at an ever-increasing rate, mobilising popular opinion as well as academic reflection. In this book, philosopher Déborah Danowski and anthropologist Eduardo Viveiros de Castro offer a bold overview and interpretation of these current discourses on 'the end of the world', reading them as thought experiments on the decline of the West's anthropological adventure – that is, as attempts, though not necessarily intentional ones, at inventing a mythology that is adequate to the present. This work has important implications for the future development of ecological practices and it will appeal to a broad audience interested in contemporary anthropology, philosophy, and environmentalism.

An encyclopedic coverage of regions and issues, some of the best scholarship in the field, and an emphasis on solutions make this book an important contribution." Miguel Angel Centeno, Princeton University "Exceptionally diverse and comprehensive... [this] is certain to become an essential reference work on the economic, moral, human rights and civilizational aspects of globalization." Daniel Chirot, University of Washington "...a much-needed comprehensive, updated, and non-Western-centric introduction to the origins, dynamics, and latest trends of globalization as seen from the perspectives of Global North and South." Ho-fung Hung, Johns Hopkins University "...a timely and solid overview of the key theoretical and methodological challenges faced across the social sciences as we seek to understand the possible futures of globalization." Roberto Patricio Korzeniewicz, University of Maryland "Ino Rossi has brought together a range of authors covering multiple aspects of our current condition. This diversity of engagements is what we need to sort out our major challenges." Saskia Sassen, Columbia University "It is the best collection of studies on ecological globalization, latest impact on the Global South, millennia ascent of individual rights, and alternative designs of the future world order." Alvin Y. So, Hong Kong University of Science and Technology This is a must-read volume on globalization in which some of the foremost scholars in the field discuss the latest issues. Truly providing a global perspective, it includes authorship and discussions from the Global North and South, and covers the major facets of globalization: cultural, economic, ecological and political. It discusses the historical developments in governance preceding globalization, the diverse theoretical and methodological approaches to globalization, and analyzes underdevelopment, anti-globalization movements, global poverty, global inequality, and the debates on international trade versus protectionism. Finally, the volume looks to the future and provides prospects for inter-civilizational understanding, rapprochement, and global cooperation. This will be of great interest to academics and students of sociology, social anthropology, political science and international relations, economics, social policy, social history, as well as to policy makers.

Considered the most significant recent agrarian movement in Mexico, the 1994 EZLN uprising by the indigenous peasantry of Chiapas attracted world attention. Timed to coincide with the signing of the NAFTA agreement, the Zapatista Army of National Liberation reasserted the value of indigenous culture and opposed the spread of neo-liberalism associated with globalization. The essays in this collection examine the background to the 1994 uprising, together with the reasons for this, and also the developments in Chiapas and Mexico in the years since. Among the issues covered are the history of land reform in the region, the role of peasant and religious organizations in constructing a new politics of identity, the participation in the rebellion of indigenous women and changing gender relations, plus the impact of the Zapatistas on Mexican democracy. The international group of scholars contributing to the volume include Sarah Washbrook, George and Jane Collier, Antonio García de León, Daniel Villafuerte Solís, Gemma van der Haar, Mercedes Olivera, Marco Estrada Saavedra, Heidi Moksnes, Neil Harvey, and Tom Brass. This book was previously published as a special issue of The Journal of Peasant Studies.

From the author of Guns, Germs and Steel, Jared Diamond's Collapse: How Societies Choose to Fail or Survive is a visionary study of the mysterious downfall of past civilizations. Now in a revised edition with a new afterword, Jared Diamond's Collapse uncovers the secret behind why some societies flourish, while others founder - and what this means for our future. What happened to the people who made the forlorn long-abandoned statues of Easter Island? What happened to the architects of the crumbling Maya pyramids? Will we go the same way, our skyscrapers one day standing derelict and overgrown like the temples at Angkor Wat? Bringing together new evidence from a startling range of sources and piecing together the myriad influences, from climate to culture, that make societies self-destruct, Jared Diamond's Collapse also shows how - unlike our ancestors - we can benefit from our knowledge of the past and learn to be survivors. 'A grand sweep from a master storyteller of the human race' - Daily Mail 'Riveting, superb, terrifying' - Observer 'Gripping ... the book fulfils its huge ambition, and Diamond is the only man who could have written it' - Economist 'This book shines like all Diamond's work' - Sunday Times

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