

Mayas In The Marketplace Tourism Globalization And Cultural Identity

As cultural mediators, Chamelco's market women offer a model of contemporary Q'eqchi' identity grounded in the strength of the Maya historical legacy. Guatemala's Maya communities have faced nearly five hundred years of constant challenges to their culture, from colonial oppression to the instability of violent military dictatorships and the advent of new global technologies. In spite of this history, the people of San Juan Chamelco, Guatemala, have effectively resisted significant changes to their cultural identities. Chamelco residents embrace new technologies, ideas, and resources to strengthen their indigenous identities and maintain Maya practice in the 21st century, a resilience that sets Chamelco apart from other Maya towns. Unlike the region's other indigenous women, Chamelco's Q'eqchi' market women achieve both prominence and visibility as vendors, dominating social domains from religion to local politics. These women honor their families' legacies through continuation of the inherited, high-status marketing trade. In *Maya Market Women*, S. Ashley Kistler describes how market women gain social standing as mediators of sometimes conflicting realities, harnessing the forces of global capitalism to revitalize Chamelco's indigenous identity. Working at the intersections of globalization, kinship, gender, and memory, Kistler presents a firsthand look at Maya markets as a domain in which the values of capitalism and indigenous communities meet.

Comprised of 24 newly commissioned chapters, this defining reference volume on Latin America introduces English-language readers to the debates, traditions, and sensibilities that have shaped the study of this diverse region. Contributors include some of the most prominent figures in Latin American and Latin Americanist anthropology. Offers previously unpublished work from Latin America scholars that has been translated into English explicitly for this volume. Includes overviews of national anthropologies in Mexico, Cuba, Peru, Argentina, Ecuador, Bolivia, Colombia, and Brazil, and is also topically focused on new research. Draws on original ethnographic and archival research. Highlights national and regional debates. Provides a vivid sense of how anthropologists often combine intellectual and political work to address the pressing social and cultural issues of Latin America.

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.

Based on the life histories of 166 beach vendors in three Mexican tourist centers—men and women whose income-generating activities form part of the informal or semi-informal economy—*Economic Life of Mexican Beach Vendors* explores their educational and employment aspirations and their family connections to vending. It also addresses how the vendors have been affected by the current economic recession, their residential segregation in neighborhoods far from the tourist zones, and the special cases of indigenous and of women vendors.

Oaxaca is internationally renowned for its marketplaces and archaeological sites where tourists can buy inexpensive folk art, including replicas of archaeological treasures. Archaeologists, art historians, and museum professionals sometimes discredit this trade in “fakes” that occasionally make their way to the auction block as antiquities.

Others argue that these souvenirs represent a long cultural tradition of woodcarving or clay sculpting and are “genuine” artifacts of artisanal practices that have been passed from generation to generation, allowing community members to preserve their cultural practices and make a living. Exploring the intriguing question of authenticity and its relationship to cultural forms in Oaxaca and throughout southern Mexico, *Between Art and Artifact* confronts an important issue that has implications well beyond the commercial realm. Demonstrating that identity politics lies at the heart of the controversy, Ronda Brulotte provides a nuanced inquiry into what it means to present “authentic” cultural production in a state where indigenous ethnicity is part of an awkward social and racial classification system. Emphasizing the world-famous woodcarvers of Arrazola and the replica purveyors who come from the same community, Brulotte presents the ironies of an ideology that extols regional identity but shuns its artifacts as “forgeries.” Her work makes us question the authority of archaeological discourse in the face of local communities who may often see things differently. A departure from the dialogue that seeks to prove or disprove “authenticity,” *Between Art and Artifact* reveals itself as a commentary on the arguments themselves, and what the controversy can teach us about our shifting definitions of authority and authorship.

Brazil, like some countries in Africa, has become a major destination for African American tourists seeking the cultural roots of the black Atlantic diaspora. Drawing on over a decade of ethnographic research as well as textual, visual, and archival sources, Patricia de Santana Pinho investigates African American roots tourism, a complex, poignant kind of travel that provides profound personal and collective meaning for those searching for black identity and heritage. It also provides, as Pinho's interviews with Brazilian tour guides, state officials, and Afro-Brazilian activists reveal, economic and political rewards that support a structured industry. Pinho traces the origins of roots tourism to the late 1970s, when groups of black intellectuals, artists, and activists found themselves drawn especially to Bahia, the state that in previous centuries had absorbed the largest number of enslaved Africans. African Americans have become frequent travelers across what Pinho calls the “map of Africanness” that connects diasporic communities and stimulates transnational solidarities while simultaneously exposing the unevenness of the black diaspora. Roots tourism, Pinho finds, is a fertile site to examine the tensions between racial and national identities as well as the gendered dimensions of travel, particularly when women are the major roots-seekers. The topical chapters in this cutting-edge collection at the intersection of comparative law and anthropology explore the mutually enriching insights and outlooks of the two fields. *Comparative Law and Anthropology* adopts a foundational approach to social and cultural issues and their resolution, rather than relying on unified paradigms of research or unified objects of study. Taken together, the contributions extend long-developing trends from legal anthropology to an anthropology of law and from externally imposed to internally generated interpretations of norms and processes of legal significance within particular cultures. The book's expansive conceptualization of comparative law encompasses not only its traditional geographical orientation, but also historical and jurisprudential dimensions. It is also noteworthy in blending the expertise of long-established, acclaimed scholars with new voices from a range of disciplines and backgrounds.

On Being Maya and Getting By is an ethnographic study of the two Ek'Balams—a notable archaeological site and adjacent village—of the Yucatán Peninsula. When the archaeological site became a tourist destination, the village became the location of a community-based tourism development project funded by the Mexican government. Overt displays of heritage and a connection to Maya antiquity became important and profitable for the modern Maya villagers. Residents of Ek'Balam are now living in a complex ecosystem of natural and cultural resources where the notion and act of “being Maya” is deeply intertwined with economic development. The book explores how Ek'Balam villagers negotiate and maneuver through a web of social programs, tourists, volunteers, and expectations while living their daily lives. Focusing on the active processes in which residents choose to participate, author Sarah R. Taylor provides insights into how the ideological conflicts surrounding economic development play out in the negotiations between internal community politics and external social actors. The conflicts implicit to conceptions of “community” as a target for development are made explicit through the systematic questioning of what exactly it means to be a member of a local, indigenous, or sustainable community in the process of being developed. *On Being Maya and Getting By* is a rich description of how one community is actively negotiating with tourism and development and also a call for a more complex analysis of how rural villages are connected to greater urban, national, and global forces.

The thrust of the literature on consumer space and society focuses on product labeling, marketing techniques and approaches to branding, as well as how mass consumer culture has reshaped individuals' interaction with needs and desires. *Globetrotting Shopaholics* departs from this current discourse by examining both consumption venues and the cultural, political and social reasons why we consume. It elucidates international trends in consumption politics, and how they impact the creation of consumer spaces, which, in this book, takes the form of numerous global loci including Canada's West Edmonton Mall, Japanese theme parks, shopping venues in the Philippines, and expat boutiques in Budapest. Using a wide range of epistemological frameworks including cultural ethnography, historical analysis, literary theory, sociological dissection, anthropological examination, and philosophical ruminations, this collection conveys how material objects and lifestyles are accumulated and represented internationally, and how consumer goods and spaces define who we are as human beings. Recruited to be a lecturer on a group tour of Indonesia, Edward M. Bruner decided to make the tourists aware of tourism itself. He photographed tourists photographing Indonesians, asking the group how they felt having their pictures taken without their permission. After a dance performance, Bruner explained to the group that the exhibition was not traditional, but instead had been set up specifically for tourists. His efforts to induce reflexivity led to conflict with the tour company, which wanted the displays to be viewed as replicas of culture and to remain unexamined. Although Bruner was eventually fired, the experience became part of a sustained exploration of tourist performances, narratives, and practices. Synthesizing more than twenty years of research in cultural tourism, *Culture on Tour* analyzes a remarkable variety of tourist productions, ranging from safari excursions in Kenya and dance dramas in Bali to an Abraham Lincoln heritage site in Illinois. Bruner examines each site in all its particularity, taking account of global and local factors, as well as the multiple perspectives of the various actors—the tourists, the producers, the locals, and even the anthropologist himself. The collection will be essential to those in the field as well as to readers interested in globalization and travel. In this book, Xianghong Feng focuses on the intersection of tourism, power, and inequality in the southern interior of China. In this region, capital-intensive and elite-directed tourism has

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disrupted the social and cultural patterns of the ethnic Miao and other local residents.

"Unorthodox Kin is a groundbreaking exploration of identity, relatedness, and belonging in the context of profound global interconnection. Naomi Leite tells the gripping story of Portugal's urban Marranos, who trace their ancestry to fifteenth-century Jews forced to convert to Catholicism, as they come to understand their place within the Jewish world. Focusing on the work of imagination and face-to-face encounters between urban Marranos and Jewish tourists and outreach workers, Leite deftly examines how perceptions of self, kinship, and belonging evolve across local and global social spaces. An ethnography of affinities, the book maps diverse contexts and criteria by which people come to identify with a particular social category, the forms of interaction that give rise to alienation or affiliation, and practices through which some are made strangers and others kin. Beautifully written and methodologically innovative, Unorthodox Kin is a model study for the anthropology of kinship, tourism, religion, and globalization."--Provided by publisher.

"Latin America has a unique historical and cultural context, is home to emerging global powers such as Brazil and Mexico, and is tied to world regions including China, India, and Africa. Global Latin America considers this regional interconnectedness and examines its meaning and impact in a global world. Its innovative essays, interviews, and stories highlight the insights of public intellectuals, political leaders, artists, academics, and activists, thereby allowing students to gain an appreciation of the diversity and global relevance of Latin America in the twenty-first century"--Provided by publisher.

Research related to justice and tourism is at an early stage in tourism studies. Challenges abound due to the complex scope and scale of tourism, and thus the need to transcend disciplinary boundaries to inform a phenomenon that is intricately interwoven with place and people from local to global. The contributors to this book have drawn from diverse knowledge domains including but not limited to sociology, geography, business studies, urban planning and architecture, anthropology, philosophy and management studies, to inform their research. From case-based empirical research to descriptive and theoretical approaches to justice and tourism, they tackle critical issues such as social justice and gender, discrimination and racism, minority and worker rights, indigenous, cultural and heritage justice (including special topics like food sovereignty), while post-humanistic perspectives that call us to attend to non-human others, to climate justice and sustainable futures. A rich array of principles is woven within and between the chapters. The various contributions illustrate the need for continuing collaboration among researchers in the Global North and Global South to enable diverse voices and worldviews to inform the pluralism of justice and tourism, as arises in this book. The chapters in this book were originally published as a special issue of the Journal of Sustainable Tourism. "The Maya have faced innumerable and constant challenges to their cultural identities in the last 500 years, from the subjugation of the contact and colonial periods, to the brutality of state-sponsored violence in Guatemala and the introduction of new global technologies. Oral tradition plays a fundamental role among the contemporary Maya as a means to record history and resist oppression. Although scholars have examined the processes of resistance and identity in different spheres, The Faces of Resistance: Maya Heroes, Power, and Identity is the first to unpack the importance of heroes as a cornerstone of Maya cultural and political resistance. This collection of essays by leading scholars explores how Maya communities draw on stories of indigenous heroes as an empowering cultural memory and a way to connect with the legacy of their extraordinary past. In particular, this volume considers how the Maya, following centuries of persecution and marginalization, use historical knowledge to generate and fortify their indigenous identities. The analysis of Maya heroes presented in this volume reveals that narratives of hero figures help the Maya to re-connect with an understanding of their history that has survived centuries of oppression and legitimize the practices, beliefs, and morality that will define their future"--

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Cultural tourism has become an important source of revenue for Latin American countries, especially in the Andes and Meso-America. This book analyses its effects and the processes of cultural change it provokes in local societies.

Situated at the intersection of cultural heritage and local community, this book enlarges our understanding of the Indigenous peoples of southern México and northern Central America who became detached from “the ancient Maya” through colonialism, government actions, and early twentieth-century anthropological and archaeological research. Through grass-roots heritage programs, local communities are reconnecting with a much valorized but distant past. *Maya Cultural Heritage* explores how community programs conceived and implemented in a collaborative style are changing the relationship among, archaeological practice, the objects of archaeological study, and contemporary ethnolinguistic Mayan communities. Rather than simply describing Maya sites, McAnany concentrates on the dialogue nurtured by these participatory heritage programs, the new “heritage-scapes” they foster, and how the diverse Maya communities of today relate to those of the past.

The economy of textiles provides insight into the fabric of social relations, local and global politics, and diverse ideologies. Textile production and exchange represent a key node for the intersections of multiple aspects of ancient and modern economies, including social-class relations, gender, tourism, exchange, commerce, and transpolity relationships. A political economy of textiles, discussed from a broad interdisciplinary perspective, offers ways to understand cloth and clothing as parts of mutually constitutive processes that shape and reflect economic practices, cultural ideologies, and sociopolitical rank.

Like the original *Harvest of Violence*, published in 1988, this volume reveals how the contemporary Mayas contend with crime, political violence, internal community power struggles, and the broader impact of transnational economic and political policies in Guatemala. However, this work, informed by long-term ethnographic fieldwork in Mayan communities and commitment to conducting research in Mayan languages, places current anthropological analyses in relation to Mayan political activism and key Mayan intellectuals’ research and criticism. Illustrating specifically how Mayas in this post-war period conceive of their social and political place in Guatemala, Mayas working in factories, fields, and markets, and participating in local, community-level politics provide critiques of the government, the Maya movement, and the general state of insecurity and social and political violence that they continue to face on a daily basis. Their critical assessments and efforts to improve political, social, and economic conditions illustrate their resiliency and positive, nonviolent solutions to Guatemala’s ongoing problems that deserve serious consideration by Guatemalan and US policy makers, international non-government organizations, peace activists, and even academics studying politics, social agency, and the survival of indigenous people.

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Fashion knockoffs are everywhere. Even in the out-of-the-way markets of highland Guatemala, fake branded clothes offer a cheap, stylish alternative for people who cannot afford high-priced originals. Fashion companies have taken notice, ensuring that international trade agreements include stronger intellectual property protections to prevent brand “piracy.” In *Regulating Style*, Kedron Thomas approaches the fashion industry from the perspective of indigenous Maya people who make and sell knockoffs, asking why they copy and wear popular brands, how they interact with legal frameworks and state institutions that criminalize their livelihood, and what is really at stake for fashion companies in the global regulation of style.

This book was inspired by the strongly increasing cross-fertilization between anthropological research and tourism studies. It provides a rich and comprehensive overview of key topics

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within contemporary international research related to the anthropology of tourism, including theoretical and methodological issues, field studies, ethnographic museum policy and the anthropological contributions to tourism policy research and cultural tourism studies. These contents make the book suitable for researchers, lecturers and students in the fields of anthropology and tourism, as well as for policymakers and practitioners working in the culture and museum sectors, the tourism industry and government service. Thanks to the special attention the editors paid to unlocking the texts for interested laymen, culture seekers and travel lovers will also appreciate the wealth of observations, descriptions and analyses that will undoubtedly broaden their outlook on people and places around the globe.

The Ancient Maya Marketplace, edited by Eleanor M. King, reviews the debate on prehispanic Maya markets. The volume's contributors challenge the model of a non-commercialized Maya economy and offer compelling new evidence for the existence and identification of ancient marketplaces among the Maya.

Privileged Mobilities contributes to a growing school of critical studies of tourism. Mobility is about power and space. In this anthology, a series of questions are raised regarding privileged mobiles – who travels, where and whence, and why – not least from the standpoint of class, gender, ethnicity and citizenship. The authors portray tourism as a force of re- and de-territorialization: tourism conquers, re-encodes and exploits everything from sea bottom to outer space: places, cultures, histories and life sequences. To paraphrase Guy Debord, tourism “is the mode of appropriation of the natural and human environment by capitalism, which true to its logical development toward absolute domination, can (and now must) refashion the totality of space into its own decor.” In a touristified world, we all become tourists and are fostered to see, experience and act accordingly – whether we want to or not. The tourist emerges as the ideal subject, an a-political being, steeped in experience, adventure and enjoyment.

In Economics and Morality, the authors seek to illuminate the multiple kinds of analyses relating morality and economic behavior in particular kinds of economic systems. The chapters explore economic systems from a variety of diverse indigenous and capitalist societies, focusing on moral challenges in non-Western economic systems undergoing profound change, grassroots movements and moral claims in the context of capitalism, and morality-based movements taking place within corporate and state institutions. The anthropological insights of each chapter provide the value of firsthand fieldwork and ethnographic investigation, as well as the tradition of critically studying non-Western and Western societies. Because the moral challenges in a given capitalist society can no longer be effectively addressed without considering the interaction and influences of different societies in the global system, the international ethnographic research in this book can help document and make sense of the changes sweeping our planet.

57 studies of individual maps and the cultural environment that they spring from and exemplify, including one pre-Columbian map.

In this valuable book, ethnographer and anthropologist Brigitte French mobilizes new critical-theoretical perspectives in linguistic anthropology, applying them to the politically charged context of contemporary Guatemala. Beginning with an examination of the Nationalist project that has been ongoing since the end of the colonial period, French interrogates the Guatemalan/indigenous binary. In Guatemala, Ladino refers to the Spanish-speaking minority of the population, who are of mixed European, usually Spanish, and indigenous ancestry; Indian is understood to mean the majority of Guatemala's population, who speak one of the twenty-one languages in the Maya linguistic groups of the country, although levels of bilingualism are very high among most Maya communities. As French shows, the Guatemalan state has actively

promoted a racialized, essentialized notion of 'Indians' as an undifferentiated, inherently inferior group that has stood stubbornly in the way of national progress, unity, and development—which are, implicitly, the goals of 'true Guatemalans' (that is, Ladinos). French shows, with useful examples, how constructions of language and collective identity are in fact strategies undertaken to serve the goals of institutions (including the government, the military, the educational system, and the church) and social actors (including linguists, scholars, and activists). But by incorporating in-depth fieldwork with groups that speak Kaqchikel and K'iche' along with analyses of Spanish-language discourses, *Maya Ethnolinguistic Identity* also shows how some individuals in urban, bilingual Indian communities have disrupted the essentializing projects of multiculturalism. And by focusing on ideologies of language, the author is able to explicitly link linguistic forms and functions with larger issues of consciousness, gender politics, social positions, and the forging of hegemonic power relations.

Concerns over vanishing destinations such as the Great Barrier Reef, the Everglades of Florida, the ice cap on Mt. Kilimanjaro, and the Maldives have prompted some travel operators and tour agencies to recommend these destinations to consumers before they disappear. This is the first book to empirically examine and evaluate this contemporary tourism development providing a new angle on the effects of global change and pressures of visitation on tourism destinations. It aims to develop the conceptual definition of last-chance tourism, examine the ethics surrounding this type of travel, and provide case studies highlighting this form of tourism in different regions. In particular it critically reviews the advantages of publicizing these vulnerable destinations to raise awareness and promote conservation efforts, but also the issue of attracting more tourists seeking to undergo such experiences before they are gone forever, accelerating the negative impacts. It further examines current trends, discusses escalating challenges, and highlight future opportunities.

Unlike many other handicrafts in the Mexican state of Oaxaca, which have long cultural and historical trajectories, Oaxacan woodcarving began in the second half of the twentieth century and has always been done for the commercial market. In *The Value of Aesthetics*, Alanna Cant explores how one family's workshop in the village of San Martín Tilcajete has become the most critically and economically successful, surpassing those of neighbors who use similar materials and techniques. The dominance of this family is tied to their ability to produce a new aesthetic that appeals to three key "economies of culture": the tourist market for souvenirs, the national market for traditional Mexican artesanías, and the international market for indigenous art. Offering a new analytical model by which anthropologists can approach visual aesthetics and conceptualize the power of artworks as socially active objects, *The Value of Aesthetics* shows how aesthetic practices produce and redefine social and political relationships. By investigating the links between aesthetics and issues of production, authorship, ownership, and identity, Cant shows aesthetic change to be a process that ultimately repackages everyday life into commodified objects in Oaxaca.

A Companion to the Anthropology of India offers a broad overview of the rapidly evolving scholarship on Indian society from the earliest area studies to views of India's globalization in the twenty-first century. Provides readers with an important new introduction to the anthropology of India Explores the larger global issues that have transformed India since the end of colonization, including demographic, economic,

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social, cultural, political, and religious issues Contributions by leading experts present up-to-date, comprehensive coverage of key topics such as population and life expectancy, civil society, social-moral relationships, caste and communalism, youth and consumerism, the new urban middle class, environment and health, tourism, public and religious cultures, politics and law Represents an authoritative guide for professional social and cultural anthropologists, and South Asian specialists, and an accessible reference work for students engaged in the analysis of India's modern transformation Mayas in the Marketplace Tourism, Globalization, and Cultural Identity University of Texas Press

In recent decades, several Latin American nations have experienced political transitions that have caused a decline in tourism. In spite of—or even because of—that history, these areas are again becoming popular destinations. This work reveals that in post-conflict nations, tourism often takes up where social transformation leaves off and sometimes benefits from formerly off-limits status. Comparing cases in Cuba, Mexico, Nicaragua, and Peru, Babb shows how tourism is a major force in remaking transitional nations. While tourism touts scenic beauty and colonial charm, it also capitalizes on the desire for a brush with recent revolutionary history. In the process, selective histories are promoted and nations remade. This work presents the diverse stories of those linked to the trade and reveals how interpretations of the past and desires for the future coincide and collide in the global marketplace of tourism.

Comparative Indigenities of the Américas highlights intersecting themes such as indigenismo, mestizaje, migration, displacement, autonomy, sovereignty, borders, spirituality, and healing that have historically shaped the experiences of Native peoples across the Américas. In doing so, it promotes a broader understanding of the relationships between Native communities in the United States and Canada and those in Latin America and the Caribbean and invites a hemispheric understanding of the relationships between Native and mestiza/o peoples.

In the central highland Maya communities of Guatemala, the demands of the global economy have become a way of life. This book explores how rural peoples experience economic and cultural change as their country joins the global market, focusing on their thoughts about work and sustenance as a way of learning about Guatemala's changing economy. For more than a decade, Liliana Goldín observed in highland towns both the intensification of various forms of production and their growing links to wider markets. In this first book to compare economic ideology across a range of production systems, she examines how people make a living and how they think about their options, practices, and constraints. Drawing on interviews and surveys—even retellings of traditional narratives—she reveals how contemporary Maya respond to the increasingly globalized yet locally circumscribed conditions in which they work. Goldín presents four case studies: cottage industries devoted to garment production, vegetable growing for internal and border markets reached through direct commerce, crops grown for export, and wage labor in garment assembly factories. By comparing generational and gendered differences among workers, she reveals not only complexities of change but also how these complexities are reflected in changing attitudes, understandings, and aspirations that characterize people's economic ideology. Further, she shows that as rural people take on diverse economic activities, they also reinterpret their views on such matters as accumulation, cooperation, competition, division of labor, and

community solidarity. *Global Maya* explores global processes in local terms, revealing the interplay of traditional values, household economics, and the inescapable conditions of demographic growth, a shrinking land base, and a global economy always looking for cheap labor. It offers a wealth of new insights not only for Maya scholars but also for anyone concerned with the effects of globalization on the Third World.

This edited collection examines the emergence, development, and future of tourism ethnography, emphasizing the interpretive-humanistic approach honed by anthropologist Edward Bruner. Original chapters by thirteen leading anthropologists critically engage theories and concepts including authenticity, the touristic borderzone, and contested sites.

Selling handicrafts to tourists has brought the Maya peoples of Guatemala into the world market. Vendors from rural communities now offer their wares to more than 500,000 international tourists annually in the marketplaces of larger cities such as Antigua, Guatemala City, Panajachel, and Chichicastenango. Like businesspeople anywhere, Maya artisans analyze the desires and needs of their customers and shape their products to meet the demands of the market. But how has adapting to the global marketplace reciprocally shaped the identity and cultural practices of the Maya peoples? Drawing on over a decade of fieldwork, Walter Little presents the first ethnographic study of Maya handicraft vendors in the international marketplace. Focusing on Kaqchikel Mayas who commute to Antigua to sell their goods, he explores three significant issues: how the tourist marketplace conflates global and local distinctions. how the marketplace becomes a border zone where national and international, developed and underdeveloped, and indigenous and non-indigenous come together. how marketing to tourists changes social roles, gender relationships, and ethnic identity in the vendors' home communities. Little's wide-ranging research challenges our current understanding of tourism's negative impact on indigenous communities. He demonstrates that the Maya are maintaining a specific, community-based sense of Maya identity, even as they commodify their culture for tourist consumption in the world market.

Most non-Central Americans think of the narrow neck between Mexico and Colombia in terms of dramatic past revolutions and lauded peace agreements, or sensational problems of gang violence and natural disasters. In this volume, the contributors examine regional circumstances within frames of democratization and neoliberalism, as they shape lived experiences of transition. The authors—anthropologists and social scientists from the United States, Europe, and Central America—argue that the process of regions and nations “disappearing” (being erased from geopolitical notice) is integral to upholding a new, post-Cold War world order—and that a new framework for examining political processes must be accessible, socially collaborative, and in dialogue with the lived processes of suffering and struggle engaged by people in Central America and the world in the name of democracy.

In *Encounters across Difference*, Natalia Bloch examines tourism encounters in the informal sector in India and their potential to empower subaltern communities. Drawing from ethnographic evidence in Hampi and Dharamshala, Bloch explores the potential of tourism to promote political engagement, volunteering, sponsorship, local entrepreneurship, and women's empowerment. Contrary to the frequent criticism of tourism to the Global South as a colonial practice, Bloch argues that workers and small

entrepreneurs in displaced communities see tourists as allies in their political struggles and, on a more individual level, as an opportunity to build better lives.

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.

The inherent mobility of tourists and consequent relative ephemerality of contact between the visitor and the visited tourism phenomenon have specific characteristics that challenge the usual fieldwork practices of the social and physical sciences. Such conditions create specific concerns for the tourism researcher in terms of their positionality, relationality, accessibility, ethics, reflexivity, and methodological appropriateness. *Fieldwork in Tourism* is the first book to focus on this extremely significant component of contemporary tourist research and provides hands on approaches to conducting tourism fieldwork in a range of settings, exploring the methodological considerations and offering strategies to mitigate these. The book also discusses how fieldwork affects researchers personally and what happens to field relationships. Divided into five sections, each with an introduction and a guide to further reading, the chapters cover the context of fieldwork, research relationships, politics and power, the position of the researcher in the field, research methods and processes, including virtual fieldwork, and the relationships between being a tourist and doing fieldwork. The concluding chapter suggests that the link between tourism and fieldwork perhaps offers greater insights into understanding creative fieldwork than may be imagined. This book incorporates a rich and diverse set of fieldwork experiences, insights and reflections on conducting fieldwork in different settings, the problems that emerge, the solutions that were developed, and the realities of being ‘in the field’. *Fieldwork in Tourism* is an essential guide for Tourism higher level students, academics and researchers embarking on research in this field.

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