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Winner, Best Book Award, New England Council of Latin American Studies, 2005 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 Chichicast

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Other Mayas' relationships to tourism are indirect (in the case of farmers and construction workers) or mediated through their mainly Ladino employers (for hotel and restaurant employees). How Maya típica vendors participate in tourism gives rise to two interrelated problems. First, not only do the interests and practices of foreign tourists affect the ways that Kaqchikel Maya vendors present themselves in the marketplace and in their hometowns, but vendors' participation in these tourism ...

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Or can the collective entrepreneurship of women working in the tourism industry of Peru be interpreted as feminist solidarity?, Une économie solidaire peut-elle être féministe ?, 10.4000/books.iheid.6689, (191-203), (2015).

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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 ...

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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

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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.

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.

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

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.

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.

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.

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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.

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.

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

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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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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 Maya 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.

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