

Weaving Identities Construction Of Dress And Self In A Highland Guatemala Town

[#Guatemala cultural dress](#) [#Highland Guatemala identity](#) [#Textile weaving culture](#) [#Dress and self perception](#)
[#Indigenous Guatemalan textiles](#)

Discover the profound connection between dress and self-perception in a vibrant Highland Guatemala town. This exploration delves into the intricate process of weaving identities through local textile culture, revealing how traditional attire constructs and expresses individual and collective identity within indigenous Guatemalan communities.

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Weaving Identities

Traje, the brightly colored traditional dress of the highland Maya, is the principal visual expression of indigenous identity in Guatemala today. Whether worn in beauty pageants, made for religious celebrations, or sold in tourist markets, traje is more than "mere cloth"—it plays an active role in the construction and expression of ethnicity, gender, education, politics, wealth, and nationality for Maya and non-Maya alike. Carol Hendrickson presents an ethnography of clothing focused on the traje—particularly women's traje—of Tecpán, Guatemala, a bi-ethnic community in the central highlands. She covers the period from 1980, when the recent round of violence began, to the early 1990s, when Maya revitalization efforts emerged. Using a symbolic analysis informed by political concerns, Hendrickson seeks to increase the value accorded to a subject like weaving, which is sometimes disparaged as "craft" or "women's work." She examines traje in three dimensions—as part of the enduring images of the "Indian," as an indicator of change in the human life cycle and cloth production, and as a medium for innovation and creative expression. From this study emerges a picture of highland life in which traje and the people who wear it are bound to tradition and place, yet are also actively changing and reflecting the wider world. The book will be important reading for all those interested in the contemporary Maya, the cultural analysis of material culture, and the role of women in culture preservation and change.

Maya Cultural Activism in Guatemala

"An important collection of essays on Mayan activism. Included are pieces by native and non-native scholars reviewing Guatemalan history, ethnic violence, peasant and indigenous cultural resistance to the State, material culture, development, and literacy

Cultural Logics and Global Economies

As ideas, goods, and people move with increasing ease and speed across national boundaries and geographic distances, the economic changes and technological advances that enable this globalization are also paradoxically contributing to the balkanization of states, ethnic groups, and special interest movements. Exploring how this process is playing out in Guatemala, this book presents an innovative synthesis of the local and global factors that have led Guatemala's indigenous Maya peoples to assert and defend their cultural identity and distinctiveness within the dominant Hispanic society. Drawing on recent theories from cognitive studies, interpretive ethnography, and political economy, Edward F. Fischer looks at individual Maya activists and local cultures, as well as changing national and international power relations, to understand how ethnic identities are constructed and expressed in the modern world. At the global level, he shows how structural shifts in international relations have opened new venues of ethnic expression for Guatemala's majority Maya population. At the local level, he examines the processes of identity construction in two Kaqchikel Maya towns, Tecpán and Patzún, and shows how divergent local norms result in different conceptions and expressions of Maya-ness, which nonetheless share certain fundamental similarities with the larger pan-Maya project. Tying these levels of analysis together, Fischer argues that open-ended Maya "cultural logics" condition the ways in which Maya individuals (national leaders and rural masses alike) creatively express their identity in a rapidly changing world.

Mayan Literacy Reinvention in Guatemala

At the turn of the millennium, Guatemala experienced a Mayan cultural renaissance often referred to as the Maya Movement. One aspect of this movement was the revitalization of indigenous Mayan languages for written purposes. The Mayan writing system is one of the oldest in the world; thus its reinvention includes a new standardized alphabetic system for each of the twenty-two Mayan languages spoken in Guatemala as well as the incorporation and continuation of some of its ancient elements. This book represents a case study conducted in two Mayan villages in the Guatemalan highlands, and it investigates three main aspects of Mayan literacy: its availability in publications and media, its practice in the school system, and its use among Maya people. Through this investigation, the promises and pitfalls of a literacy-revitalization endeavor are detailed and our understanding of the concept of literacy is reexamined.

Dimensions of Ritual Economy

Increasingly, economists have acknowledged that a major limitation to economic theory has been its failure to incorporate human values and beliefs as motivational factors. This book explores how values and beliefs structure the dual processes of provisioning and consuming.

Indigenous Language Revitalization in the Americas

Focusing on the Americas – home to 40 to 50 million Indigenous people – this book explores the history and current state of Indigenous language revitalization across this vast region. Complementary chapters on the USA and Canada, and Latin America and the Caribbean, offer a panoramic view while tracing nuanced trajectories of "top down" (official) and "bottom up" (grass roots) language planning and policy initiatives. Authored by leading Indigenous and non-Indigenous scholars, the book is organized around seven overarching themes: Policy and Politics; Processes of Language Shift and Revitalization; The Home-School-Community Interface; Local and Global Perspectives; Linguistic Human Rights; Revitalization Programs and Impacts; New Domains for Indigenous Languages Providing a comprehensive, hemisphere-wide scholarly and practical source, this singular collection simultaneously fills a gap in the language revitalization literature and contributes to Indigenous language revitalization efforts.

Securing the City

Anthropologists and historians examine how postwar violence in Guatemala City is reconfiguring urban space, transforming the relationship between city and country, and exacerbating structures of inequality and ethnic discrimination.

Gender and the Boundaries of Dress in Contemporary Peru

Set in Arequipa during Peru's recent years of crisis, this ethnography reveals how dress creates gendered bodies. It explores why people wear clothes, why people make art, and why those things

matter in a war-torn land. Blenda Femenías argues that women's clothes are key symbols of gender identity and resistance to racism. Moving between metropolitan Arequipa and rural Caylloma Province, the central characters are the Quechua- and Spanish-speaking maize farmers and alpaca herders of the Colca Valley. Their identification as Indians, whites, and mestizos emerges through locally produced garments called *bordados*. Because the artists who create these beautiful objects are also producers who carve an economic foothold, family workshops are vital in a nation where jobs are as scarce as peace. But ambiguity permeates all practices shaping *bordados*' significance. Femenías traces contemporary political and ritual applications, not only Caylloma's long-standing and violent ethnic conflicts, to the historical importance of cloth since Inca times. This is the only book about expressive culture in an Andean nation that centers on gender. In this feminist contribution to ethnography, based on twenty years' experience with Peru, including two years of intensive fieldwork, Femenías reflects on the ways gender shapes relationships among subjects, research, and representation.

Indigenous Movements, Self-Representation, and the State in Latin America

Throughout Latin America, indigenous peoples are responding to state violence and pro-democracy social movements by asserting their rights to a greater measure of cultural autonomy and self-determination. This volume's rich case studies of movements in Colombia, Guatemala, and Brazil weigh the degree of success achieved by indigenous leaders in influencing national agendas when governments display highly ambivalent attitudes about strengthening ethnic diversity. The contributors to this volume are leading anthropologists and indigenous activists from the United States and Latin America. They address the double binds of indigenous organizing and "working within the system" as well as the flexibility of political tactics used to achieve cultural goals outside the scope of state politics. The contributors answer questions about who speaks for indigenous communities, how indigenous movements relate to the popular left, and how conflicts between the national indigenous leadership and local communities play out in specific cultural and political contexts. The volume sheds new light on the realities of asymmetrical power relations and on the ways in which indigenous communities and their representatives employ Western constructions of subjectivity, alterity, and authentic versus counterfeit identity, as well as how they manipulate bureaucratic structures, international organizations, and the mass media to advance goals that involve distinctive visions of an indigenous future.

Textile Traditions of Mesoamerica and the Andes

In this volume, anthropologists, art historians, fiber artists, and technologists come together to explore the meanings, uses, and fabrication of textiles in Mexico, Guatemala, Ecuador, Peru, and Bolivia from Precolumbian times to the present. Originally published in 1991 by Garland Publishing, the book grew out of a 1987 symposium held in conjunction with the exhibit "Costume as Communication: Ethnographic Costumes and Textiles from Middle America and the Central Andes of South America" at the Haffenreffer Museum of Anthropology, Brown University.

Sustainability Challenges in the Fashion Industry

Fashion, and the growth of fashion, are presented as the manifestation of a process of civilization, within a capitalist culture (capital understood as material possessions) that has become global and imperialist, of which - in an economic sense - the industry (or the fashion system?) functions as one of its main instruments of exploitation. And with respect to design, Arturo Escobar said: "Can design detach itself from its roots in modernist practices of unsustainability and defuturization and reorient itself towards other commitments, practices, narratives and ontological enactments? Moreover, can design be part of the toolkit for the transition to the pluriverse (i.e. a world in which many worlds can fit)?" This book presents the importance of cultural sustainability in the textiles and fashion industry, decolonizing fashion system and promotes the design for transitions.

Weaving the Past

Weaving the Past is the first comprehensive history of Latin America's indigenous women. While concentrating mainly on native women in Mesoamerica and the Andes, it also covers indigenous peoples in a variety of areas of South and Central America. Drawing on primary and secondary sources, it argues that change, not continuity, has been the norm for indigenous peoples whose resilience in the face of complex and long-term patterns of cultural change is due in no small part to the roles, actions, and agency of women.

Our Elders Teach Us

By casting a wide net for his interviews - from tiny hamlets to bustling Guatemala City - Carey gained insight into more than a single community or a single group of Maya."--BOOK JACKET.

Conquistadores de la Calle

The first comprehensive, book-length study of its kind, *Conquistadores de la Calle* presents the findings of nearly two years of ethnographic research on the streets of Guatemala City, toppling conventional wisdom that the region's youth workers are solely victims, or that their labor situations are entirely the result of poverty and family breakdown. Documenting the voices and experiences of the city's working children, this fascinating study reveals counterintuitive motivations for those who choose to abandon schooling in favor of participating more fully in their families' economies. The processes of developing skills and planning for their social and economic futures are covered in depth, presenting evidence that many members of this population operate well above survival level and are decidedly not marginalized or members of an underclass. *Conquistadores de la Calle* also makes important distinctions between these young workers—a generation of Maya and Ladino boys and girls—and the homeless children or gang youth who have been so much more widely studied. Contextualizing a variety of data, ranging from detailed ethnographic portraits of the children's lives and the monthly income of children engaged in common street vocations (such as shining shoes or serving as porters) to educational histories and socialization activities, Thomas Offit has produced a rich trove of findings in a significant segment of urban economics that is tremendously important for anthropologists, Latin Americanists, and those interested in the lives and labors of children in the cities of the developing world.

Non-Western Identity

Identity is a construct strongly rooted and still predominantly studied in Western (or WEIRD; Western, educated, industrialized, rich, and democratic) contexts (e.g., North American and Western European). Only recently has there been more of a conscious effort to study identity in non-Western (or non-WEIRD) contexts. This edited volume investigates identity from primarily a non-Western perspective by studying non-Western contexts and non-Western, minority, or immigrant groups living in Western contexts. The contributions (a) examine different aspects of identity (e.g., personal identity, social identity, online identity) as either independent or interrelated constructs; (b) consider the associations of these constructs with aspects of intergroup relations, acculturative processes, and/or psychological well-being; (c) document the advancement in research on identity in underrepresented groups, contexts, and regions such as Africa, Asia, Eastern Europe, the Middle East, and South America; and (d) evaluate different approaches to the study of identity and the implications thereof. This book is intended for cultural or cross-cultural academics, practitioners, educators, social workers, postgraduate students, undergraduate students, and scholars interested in studying identity. It provides insight into how identity in non-Western groups and contexts may both be informed by and may inform Western theoretical perspectives.

La üt awäch?

Kaqchikel is one of approximately thirty Mayan languages spoken in Belize, Guatemala, Mexico, and, increasingly, the United States. Of the twenty-two Mayan languages spoken in Guatemala, Kaqchikel is one of the four "mayoritarios," those with the largest number of speakers. About half a million people living in the central highlands between Guatemala City and Lake Atitlán speak Kaqchikel. And because native Kaqchikel speakers are prominent in the field of Mayan linguistics, as well as in Mayan cultural activism generally, Kaqchikel has been adopted as a Mayan lingua franca in some circles. This innovative language-learning guide is designed to help students, scholars, and professionals in many fields who work with Kaqchikel speakers, in both Guatemala and the United States, quickly develop basic communication skills. The book will familiarize learners with the words, phrases, and structures used in daily communications, presented in as natural a way as possible, and in a logical sequence. Six chapters introduce the language in context (greetings, the classroom, people, the family, food, and life) followed by exercises and short essays on aspects of Kaqchikel life. A grammar summary provides in-depth linguistic analysis of Kaqchikel, and a glossary supports vocabulary learning from both Kaqchikel to English and English to Kaqchikel. These resources, along with sound files and other media on the Internet at ekaq.stonecenter.tulane.edu, will allow learners to develop proficiency in all five major language skills—listening comprehension, speaking, reading, writing, and sociocultural understanding.

Seeing Indians

A cross disciplinary study of the political motives for eradicating indigenous identity in El Salvador.

Buried Secrets

Between the late 1970s and the mid 1980s, Guatemala was torn by a civil war which came to be known as La Violencia. During this time of mass terror and extreme violence, more than 600 massacres occurred in villages destroyed by the army, one and a half million people were displaced, and more than 200,000 civilians murdered. 83% of the victims were Maya, the indigenous people of Guatemala. Buried Secrets brings these chilling statistics to life as it chronicles the journey of Mayan survivors seeking truth, justice, and community healing and demonstrates that the Guatemalan army carried out a systematic and intentional genocide against the Maya. Victoria Sanford provides us with an insider's look at the workings of the Commission for Historical Clarification through the exhumation of clandestine cemeteries. The book is based on exhaustive research, including more than 400 testimonies from massacre survivors, interviews with members of the forensic team, human rights leaders, high-ranking military officers, guerrilla combatants, and government officials. Buried Secrets traces truth-telling and political change from isolated Maya villages to national political events, and provides a unique look into the experiences of Maya survivors as they struggle to rebuild their communities and lives.

In This Body

The Kaqchikel Maya, who live in the highlands of central Guatemala, experience soul as part of a continuum of bodily states. This account of life in one highland Maya community shows how, among Kaqchikels, spirit expresses itself fundamentally through the body, and not as something entirely separate from the body. By examining the lived-meanings of midwifery, soul therapy, and community dance in the town of San Juan Comalapa, the book identifies the body as the primary vehicle for spiritual grounding in daily life. Hinojosa invites readers to understand how specialists in these activities articulate their knowledge of the spirit through their understanding of blood, and he encourages readers to glimpse the hidden life of the body and how bodily processes guide local understandings of spirit at the personal and group level. This work further illuminates the agentive role of the body in Maya spiritual experience and enriches the current discussions of Maya spiritual revitalization.

Reckoning

Following the 1996 treaty ending decades of civil war, how are Guatemalans reckoning with genocide, especially since almost everyone contributed in some way to the violence? Meaning "to count, figure up" and "to settle rewards and punishments," reckoning promises accounting and accountability. Yet as Diane M. Nelson shows, the means by which the war was waged, especially as they related to race and gender, unsettled the very premises of knowing and being. Symptomatic are the stories of

duplicity pervasive in postwar Guatemala, as the left, the Mayan people, and the state were each said to have “two faces.” Drawing on more than twenty years of research in Guatemala, Nelson explores how postwar struggles to reckon with traumatic experience illuminate the assumptions of identity more generally. Nelson brings together stories of human rights activism, Mayan identity struggles, coerced participation in massacres, and popular entertainment—including traditional dances, horror films, and carnivals—with analyses of mass-grave exhumations, official apologies, and reparations. She discusses the stereotype of the Two-Faced Indian as colonial discourse revived by anti-guerrilla counterinsurgency and by the claims of duplicity leveled against the Nobel laureate Rigoberta Menchú, and she explores how duplicity may in turn function as a survival strategy for some. Nelson examines suspicions that state power is also two-faced, from the left’s fears of a clandestine para-state behind the democratic façade, to the right’s conviction that NGOs threaten Guatemalan sovereignty. Her comparison of antimalaria and antisubversive campaigns suggests biopolitical ways that the state is two-faced, simultaneously giving and taking life. Reckoning is a view from the ground up of how Guatemalans are finding creative ways forward, turning ledger books, technoscience, and even gory horror movies into tools for making sense of violence, loss, and the future.

Maya or Mestizo?

The Maya of the Yucatán have long been drawn into the Mexican state’s attempt to create modern Mexican citizens (mestizos). At the same time, they have contended with globalization pressures, first with hemp production and more recently with increased tourism and the fast-growing influence of American-based evangelical Protestantism. Despite these pressures to turn Maya into mestizo, the citizens of the small town of Maxcanú have used subtle forms of resistance—humor, satire, and language—to maintain aspects of their traditional identity. Loewe offers a contemporary look at a Maya community caught between tradition and modernity. He skilfully weaves the history of Mexico and this particular community into the analysis, offering a unique understanding of how one local community has faced the onslaught of modernization.

Weaving a Future

The people of Taquile Island on the Peruvian side of beautiful Lake Titicaca, the highest navigable lake in the Americas, are renowned for the hand-woven textiles that they both wear and sell to outsiders. One thousand seven hundred Quechua-speaking peasant farmers, who depend on potatoes and the fish from the lake, host the forty thousand tourists who visit their island each year. Yet only twenty-five years ago, few tourists had even heard of Taquile. In *Weaving a Future: Tourism, Cloth, and Culture on an Andean Island*, Elayne Zorn documents the remarkable transformation of the isolated rock.

Regulating Style

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.

Mayas in the Marketplace

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, and 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.

The Globetrotting Shopaholic

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.

Mayas in Postwar Guatemala

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. CONTRIBUTORS Abigail E. Adams / José Oscar Barrera Nuñez / Peter Benson / Barbara Bocek / Jennifer L. Burrell / Robert M. Carmack / Monica DeHart / Edward F. Fischer / Liliana Goldín / Walter E. Little / Judith M. Maxwell / J. Jailey Philpot-Munson / Brenda Rosenbaum / Timothy J. Smith / David Stoll

Latin America 2018-2019

A comprehensive, timely, and entertaining account of the political, cultural, and economic dynamics of more than thirty discrete countries of the Western Hemisphere.

Latin America 2014

A comprehensive, timely, and entertaining account of the political, cultural, and economic dynamics of more than thirty discrete countries of the Western Hemisphere, this book is updated each year, providing students with the most recent information possible.

For Every Indio who Falls

By following indigenous organizing experiences at multiple levels--local, regional, national, and international--this book explores how some Mayas became involved in political activism and opposition to a repressive state.

The Maya Art of Speaking Writing

Challenging the distinctions between "old" and "new" media and narratives about the deprecation of orality in favor of inscribed forms, *The Maya Art of Speaking Writing* draws from Maya concepts of *tz'ib'* (recorded knowledge) and *tzij*, *choloj*, and *ch'owen* (orality) to look at expressive work across media and languages. Based on nearly a decade of fieldwork in the Guatemalan highlands, Tiffany D. Creegan

Miller discusses images that are sonic, pictorial, gestural, and alphabetic. She reveals various forms of creativity and agency that are woven through a rich media landscape in Indigenous Guatemala, as well as Maya diasporas in Mexico and the United States. Miller discusses how technologies of inscription and their mediations are shaped by human editors, translators, communities, and audiences, as well as by voices from the natural world. These texts push back not just on linear and compartmentalized Western notions of media but also on the idea of the singular author, creator, scholar, or artist removed from their environment. The persistence of orality and the interweaving of media forms combine to offer a challenge to audiences to participate in decolonial actions through language preservation. The *Maya Art of Speaking Writing* calls for centering Indigenous epistemologies by doing research in and through Indigenous languages as we engage in debates surrounding Indigenous literatures, anthropology, decoloniality, media studies, orality, and the digital humanities.

Making Better Coffee

An anthropologist uncovers how "great coffee" depends not just on taste, but also on a complex system of values worked out among farmers, roasters, and consumers. What justifies the steep prices commanded by small-batch, high-end Third Wave coffees? *Making Better Coffee* explores this question, looking at highland coffee farmers in Guatemala and their relationship to the trends that dictate what makes "great coffee." Traders stress material conditions of terroir and botany, but just as important are the social, moral, and political values that farmers, roasters, and consumers attach to the beans. In the late nineteenth century, Maya farmers were forced to work on the large plantations that colonized their ancestral lands. The international coffee market shifted in the 1990s, creating demand for high-altitude varieties—plants suited to the mountains where the Maya had been displaced. Edward F. Fischer connects the quest for quality among U.S. tastemakers to the lives and desires of Maya producers, showing how profits are made by artfully combining coffee's material and symbolic attributes. The result is a complex story of terroir and taste, quality and craft, justice and necessity, worth and value.

A Beauty That Hurts

Though a 1996 peace accord brought a formal end to a conflict that had lasted for thirty-six years, Guatemala's violent past continues to scar its troubled present and seems destined to haunt its uncertain future. George Lovell brings to this revised and expanded edition of *A Beauty That Hurts* decades of fieldwork throughout Guatemala, as well as archival research. He locates the roots of conflict in geographies of inequality that arose during colonial times and were exacerbated by the drive to develop Guatemala's resources in the nineteenth and early twentieth centuries. The lines of confrontation were entrenched after a decade of socioeconomic reform between 1944 and 1954 saw modernizing initiatives undone by a military coup backed by U.S. interests and the CIA. A United Nations Truth Commission has established that civil war in Guatemala claimed the lives of more than 200,000 people, the vast majority of them indigenous Mayas. Lovell weaves documentation about what happened to Mayas in particular during the war years with accounts of their difficult personal situations. Meanwhile, an intransigent elite and a powerful military continue to benefit from the inequalities that triggered armed insurrection in the first place. Weak and corrupt civilian governments fail to impose the rule of law, thus ensuring that Guatemala remains an embattled country where postwar violence and drug-related crime undermine any semblance of orderly, peaceful life.

Huichol Women, Weavers, and Shamans

"A beautiful ethnographic work. Schaefer deftly relates mythology, cosmology, family life, and economics within the spiritual practice and mechanics of weaving. There is clearly a preservation ethos underlying Schaefer's work, yet her depiction is not mournful, it is celebratory."--Ethnohistory

Artisans and Cooperatives

With new markets opening up for goods produced by artisans from all parts of the world, craft commercialization and craft industries have become key components of local economies. Now with the emergence of the Fair Trade movement and public opposition to sweatshop labor, many people are demanding that artisans in third world countries not be exploited for their labor. Bringing together case studies from the Americas and Asia, this timely collection of articles addresses the interplay among subsistence activities, craft production, and the global market. It contributes to current debates on economic inequality by offering practical examples of the political, economic, and cultural issues

surrounding artisan production as an expressive vehicle of ethnic and gender identity. Striking a balance between economic and ethnographic analyses, the contributors observe what has worked and what hasn't in a range of craft cooperatives and show how some artisans have expanded their entrepreneurial role by marketing crafts in addition to producing them. Among the topics discussed are the accommodation of craft traditions in the global market, fair trade issues, and the emerging role of the anthropologist as a proactive agent for artisan groups. As the gap between rich and poor widens, the fate of subsistence economies seems more and more uncertain. The artisans in this book show that people can and do employ innovative opportunities to develop their talents, and in the process strengthen their ethnic identities. Contents Introduction: Facing the Challenges of Artisan Production in the Global Market / Kimberly M. Grimes and B. Lynne Milgram Democratizing International Production and Trade: North American Alternative Trading Organizations / Kimberly M. Grimes Building on Local Strengths: Nepalese Fair Trade Textiles / Rachel MacHenry "That They Be in the Middle, Lord": Women, Weaving, and Cultural Survival in Highland Chiapas, Mexico / Christine E. Eber The International Craft Market: A Double-Edged Sword for Guatemalan Maya Women / Martha Lynd Of Women, Hope, and Angels: Fair Trade and Artisan Production in a Squatter Settlement in Guatemala City / Brenda Rosenbaum Reorganizing Textile Production for the Global Market: Women's Craft Cooperatives in Ifugao, Upland Philippines / B. Lynne Milgram Textile Production in Rural Oaxaca, Mexico, and the Complexities of the Global Market for Handmade Crafts / Jeffrey H. Cohen "Part-Time for Pin Money": The Legacy of Navajo Women's Craft Production / Kathy M'Closkey The Hard Sell: Anthropologists as Brokers of Crafts in the Global Marketplace / Andrew Causey Postscript: To Market, To Market / June Nash

The Good Life

What could middle-class German supermarket shoppers buying eggs and impoverished coffee farmers in Guatemala possibly have in common? Both groups use the market in pursuit of the "good life." But what exactly is the good life? How do we define wellbeing beyond material standards of living? While we all may want to live the good life, we differ widely on just what that entails. In *The Good Life*, Edward Fischer examines wellbeing in very different cultural contexts to uncover shared notions of the good life and how best to achieve it. With fascinating on-the-ground narratives of Germans' choices regarding the purchase of eggs and cars, and Guatemalans' trade in coffee and cocaine, Fischer presents a richly layered understanding of how aspiration, opportunity, dignity, and purpose comprise the good life.

Broccoli and Desire

This book takes a surprising look at the hidden world of broccoli, connecting American consumers concerned about their health and diet with Maya farmers concerned about holding onto their land and making a living. Compelling life stories and rich descriptions from ethnographic fieldwork among supermarket shoppers in Nashville, Tennessee and Maya farmers in highland Guatemala bring the commodity chain of this seemingly mundane product to life. For affluent Americans, broccoli fits into everyday concerns about eating right, being healthy, staying in shape, and valuing natural foods. For Maya farmers, this new export crop provides an opportunity to make a little extra money in difficult, often risky circumstances. Unbeknownst to each other, the American consumer and the Maya farmer are bound together in webs of desire and material production.

Cooperation and Community

In the villages and small towns of Oaxaca, Mexico, as in much of rural Latin America, cooperation among neighbors is essential for personal and community survival. It can take many forms, from godparenting to sponsoring fiestas, holding civic offices, or exchanging agricultural or other kinds of labor. This book examines the ways in which the people of Santa Ana del Valle practice these traditional cooperative and reciprocal relationships and also invent new relationships to respond to global forces of social and economic change at work within their community. Based on fieldwork he conducted in this Zapotec-speaking community between 1992 and 1996, Jeffrey Cohen describes continuities in the Santañeros' practices of cooperation, as well as changes resulting from transnational migration, tourism, increasing educational opportunities, and improved communications. His nuanced portrayal of the benefits and burdens of cooperation is buttressed by the words of many villagers who explain why and how they participate-or not-in reciprocal family and community networks. This rich ethnographic material offers a working definition of community created in and through cooperative relationships.

Social Sciences

Beginning with volume 41 (1979), the University of Texas Press became the publisher of the Handbook of Latin American Studies, the most comprehensive annual bibliography in the field. Compiled by the Hispanic Division of the Library of Congress and annotated by a corps of more than 130 specialists in various disciplines, the Handbook alternates from year to year between social sciences and humanities. The Handbook annotates works on Mexico, Central America, the Caribbean and the Guianas, Spanish South America, and Brazil, as well as materials covering Latin America as a whole. Most of the subsections are preceded by introductory essays that serve as biannual evaluations of the literature and research under way in specialized areas. The Handbook of Latin American Studies is the oldest continuing reference work in the field. Katherine D. McCann is acting editor for this volume. The subject categories for Volume 57 are as follows: Electronic Resources for the Social Sciences Anthropology Economics Geography Government and Politics International Relations Sociology

Abalone Tales

For Native peoples of California, the abalone found along the state's coast have remarkably complex significance as food, spirit, narrative symbol, tradable commodity, and material with which to make adornment and sacred regalia. The large mollusks also represent contemporary struggles surrounding cultural identity and political sovereignty. *Abalone Tales*, a collaborative ethnography, presents different perspectives on the multifaceted material and symbolic relationships between abalone and the Ohlone, Pomo, Karuk, Hupa, and Wiyot peoples of California. The research agenda, analyses, and writing strategies were determined through collaborative relationships between the anthropologist Les W. Field and Native individuals and communities. Several of these individuals contributed written texts or oral stories for inclusion in the book. Tales about abalone and their historical and contemporary meanings are related by Field and his coauthors, who include the chair and other members of the Muwekma Ohlone Tribe; a Point Arena Pomo elder; the chair of the Wiyot tribe and her sister; several Hupa Indians; and a Karuk scholar, artist, and performer. Reflecting the divergent perspectives of various Native groups and people, the stories and analyses belie any presumption of a single, unified indigenous understanding of abalone. At the same time, they shed light on abalone's role in cultural revitalization, struggles over territory, tribal appeals for federal recognition, and connections among California's Native groups. While California's abalone are in danger of extinction, their symbolic power appears to surpass even the environmental crises affecting the state's vulnerable coastline.

U.S. Central Americans

This interdisciplinary edited volume of thirteen essays presents a broad look at the Central American experience in the United States with a focus on Southern California. By examining oral histories, art, poetry, and community formation, the contributors fill a void in the scholarship on the multiple histories, experiences, and forms of resistance of Central American groups in the United States. The contributors provide new research on the 1.5 generation and beyond and how the transnational dynamics manifest in California, home to one of the largest U.S. Central American populations.