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Brooke Larson,Olivia Harris,Enrique Tandeter

Who Owns Native Culture? Michael F. Brown, 2009-07-01

Documents the efforts of indigenous peoples to redefine heritage as a protected resource. Michael Brown takes readers into settings where native peoples defend what they consider to be their cultural property ... By focusing on the complexity of actual cases, Brown casts light on indigenous grievances in diverse fields ... He finds both genuine injustice and, among advocates for native peoples, a troubling tendency to mimic the privatizing logic of major corporations--Jacket.

Intimate Indigeneities Andrew Canessa, 2012-11-26 Analyzing the nuances of identity formation in rural Andean culture, Andrew Canessa draws on two decades of ethnographic research in a remote indigenous community in Bolivia's highlands.

Cultural Heritage in Transit Deborah Kapchan, 2014-04-03 Are human rights universal? The immediate response is yes, of course. However, that simple affirmation assumes agreement about definitions of the human as well as what a human is entitled to under law, bringing us quickly to concepts such as freedom, property, and the inalienability of both. The assumption that we all mean the same things by these terms carries much political import,

especially given that different communities (national, ethnic, religious, gendered) enact some of the most basic categories of human experience (self, home, freedom, sovereignty) differently. But whereas legal definitions often seek to eliminate ambiguity in order to define and protect the rights of humanity, ambiguity is in fact inherently human, especially in performances of heritage where the rights to sense, to imagine, and to claim cultural identities that resist circumscription are at play. Cultural Heritage in Transit examines the intangibilities of human rights in the realm of heritage production, focusing not only on the ephemeral culture of those who perform it but also on the ambiguities present in the idea of cultural property in general—who claims it? who may use it? who should not but does? In this volume, folklorists, ethnologists, and anthropologists analyze the practice and performance of culture in particular contexts—including Roma wedding music, Trinidadian wining, Moroccan verbal art, and Neopagan rituals—in order to draw apart the social, political, and aesthetic materialities of heritage production, including inequities and hierarchies that did not exist before. The authors collectively craft theoretical frameworks to make sense of the ways the rights of nations interact with the rights of individuals and communities when the

public value of artistic creations is constituted through international law. Contributors: Valdimar Tr. Hafstein, Deborah Kapchan, Barbro Klein, Sabina Magliocco, Dorothy Noyes, Philip W. Scher, Carol Silverman.

World Anthropologies Gustavo Lins Ribeiro, Arturo

Escobar, 2020-07-13 Since its inception, anthropology's authority has been based on the assumption that it is a unified discipline emanating from the West. In an age of heightened globalization, anthropologists have failed to discuss consistently the current status of their practice and its mutations across the globe. *World Anthropologies* is the first book to provoke this conversation from various regions of the world in order to assess the diversity of relations between regional or national anthropologies and a contested, power-laden Western discourse. Can a planetary anthropology cope with both the 'provincial cosmopolitanism' of alternative anthropologies and the 'metropolitan provincialism' of hegemonic schools? How might the resulting 'world anthropologies' challenge the current panorama in which certain allegedly national anthropological traditions have more paradigmatic weight - and hence more power - than others? Critically examining the international dissemination of anthropology within and across

national power fields, contributors address these questions and provide the outline for a veritable world anthropologies project.

Natives Making Nation Andrew Canessa, 2011-08-01 In Bolivia today, the ability to speak an indigenous language is highly valued among educated urbanites as a useful job skill, but a rural person who speaks a native language is branded with lower social status. Likewise, chewing coca in the countryside spells “inferior indian,” but in La Paz jazz bars it’s decidedly cool. In the Andes and elsewhere, the commodification of indianness has impacted urban lifestyles as people co-opt indigenous cultures for qualities that emphasize the uniqueness of their national culture. This volume looks at how metropolitan ideas of nation employed by politicians, the media and education are produced, reproduced, and contested by people of the rural Andes—people who have long been regarded as ethnically and racially distinct from more culturally European urban citizens. Yet these peripheral “natives” are shown to be actively engaged with the idea of the nation in their own communities, forcing us to re-think the ways in which indigeneity is defined by its marginality. The contributors examine the ways in which numerous identities—racial, generational, ethnic, regional, national, gender, and sexual—are both mutually informing and

contradictory among subaltern Andean people who are more likely now to claim an allegiance to a nation than ever before. Although indians are less often confronted with crude assimilationist policies, they continue to face racism and discrimination as they struggle to assert an identity that is more than a mere refraction of the dominant culture. Yet despite the language of multiculturalism employed even in constitutional reform, any assertion of indian identity is likely to be resisted. By exploring topics as varied as nation-building in the 1930s or the chuqila dance, these authors expose a paradox in the relation between indians and the nation: that the nation can be claimed as a source of power and distinct identity while simultaneously making some types of national imaginings unattainable. Whether dancing together or simply talking to one another, the people described in these essays are shown creating identity through processes that are inherently social and interactive. To sing, to eat, to weave . . . In the performance of these simple acts, bodies move in particular spaces and contexts and do so within certain understandings of gender, race and nation. Through its presentation of this rich variety of ethnographic and historical contexts, *Natives Making Nation* provides a finely nuanced view of contemporary Andean life.

New Languages of the State Bret Gustafson, 2009-07-10 During the mid-1990s, a bilingual intercultural education initiative was launched to promote the introduction of indigenous languages alongside Spanish in public elementary schools in Bolivia's indigenous regions. Bret Gustafson spent fourteen years studying and working in southeastern Bolivia with the Guarani, who were at the vanguard of the movement for bilingual education. Drawing on his collaborative work with indigenous organizations and bilingual-education activists as well as more traditional ethnographic research, Gustafson traces two decades of indigenous resurgence and education politics in Bolivia, from the 1980s through the election of Evo Morales in 2005. Bilingual education was a component of education reform linked to foreign-aid development mandates, and foreign aid workers figure in *New Languages of the State*, as do teachers and their unions, transnational intellectual networks, and assertive indigenous political and intellectual movements across the Andes. Gustafson shows that bilingual education is an issue that extends far beyond the classroom. Public schools are at the center of a broader battle over territory, power, and knowledge as indigenous movements across Latin America actively defend their languages and knowledge systems.

In attempting to decolonize nation-states, the indigenous movements are challenging deep-rooted colonial racism and neoliberal reforms intended to mold public education to serve the market. Meanwhile, market reformers nominally embrace cultural pluralism while implementing political and economic policies that exacerbate inequality. Juxtaposing Guarani life, language, and activism with intimate portraits of reform politics among academics, bureaucrats, and others in and beyond La Paz, Gustafson illuminates the issues, strategic dilemmas, and imperfect alliances behind bilingual intercultural education.

Between Imagined Communities and Communities of Practice

Nicolas Adell, Regina F. Bendix, Chiara Bortolotto, Markus

Tauschek, 2015 Community and participation have become central concepts in the nomination processes surrounding heritage, intersecting time and again with questions of territory. In this volume, anthropologists and legal scholars from France, Germany, Italy and the USA take up questions arising from these intertwined concerns from diverse perspectives: How and by whom were these concepts interpreted and re-interpreted, and what effects did they bring forth in their implementation? What impact was wielded by these terms, and what kinds of discursive formations did they bring

forth? How do actors from local to national levels interpret these new components of the heritage regime, and how do actors within heritage-granting national and international bodies work it into their cultural and political agency? What is the role of experts and expertise, and when is scholarly knowledge expertise and when is it partisan? How do bureaucratic institutions translate the imperative of participation into concrete practices? Case studies from within and without the UNESCO matrix combine with essays probing larger concerns generated by the valuation and valorization of culture.

Mobilizing Bolivia's Displaced Nicole Fabricant, 2012-11-12 The election of Evo Morales as Bolivia's president in 2005 made him his nation's first indigenous head of state, a watershed victory for social activists and Native peoples. El Movimiento Sin Tierra (MST), or the Landless Peasant Movement, played a significant role in bringing Morales to power. Following in the tradition of the well-known Brazilian Landless movement, Bolivia's MST activists seized unproductive land and built farming collectives as a means of resistance to large-scale export-oriented agriculture. In *Mobilizing Bolivia's Displaced*, Nicole Fabricant illustrates how landless peasants politicized indigeneity to shape grassroots land

politics, reform the state, and secure human and cultural rights for Native peoples. Fabricant takes readers into the personal spaces of home and work, on long bus rides, and into meetings and newly built MST settlements to show how, in response to displacement, Indigenous identity is becoming ever more dynamic and adaptive. In addition to advancing this rich definition of indigeneity, she explores the ways in which Morales has found himself at odds with Indigenous activists and, in so doing, shows that Indigenous people have a far more complex relationship to Morales than is generally understood.

Ethnicity, Markets, and Migration in the Andes Brooke

Larson, Olivia Harris, Enrique Tandeter, 1995 Major compilation of historical and anthropological articles focuses on the nature of markets and exchange structures in the Andes. Prominent scholars explore Andean participation in the European market structure, the influence of migration in changing ethnic boundaries and spheres of exchange, and the politics of market exchange during the colonial period. Larson's introduction places articles within the context of Andean economic systems, while Harris concludes with an appreciation of the relationships between mestizo and indigenous ethnic identities in the context of market relations. Both

introduction and conclusion lend a greater coherence to this carefully-crafted and monumental volume--Handbook of Latin American Studies, v. 57.

When Nature Goes Public Cori Hayden, 2003-11-16

Bioprospecting--the exchange of plants for corporate promises of royalties or community development assistance--has been lauded as a way to develop new medicines while offering southern nations and indigenous communities an incentive to preserve their rich biodiversity. But can pharmaceutical profits really advance conservation and indigenous rights? How much should companies pay and to whom? Who stands to gain and lose? The first anthropological study of the practices mobilized in the name and in the shadow of bioprospecting, this book takes us into the unexpected sites where Mexican scientists and American companies venture looking for medicinal plants and local knowledge. Cori Hayden tracks bioprospecting's contentious new promise--and the contradictory activities generated in its name. Focusing on a contract involving Mexico's National Autonomous University, Hayden examines the practices through which researchers, plant vendors, rural collectors, indigenous cooperatives, and other actors put prospecting to work. By paying

unique attention to scientific research, she provides a key to understanding which people and plants are included in the promise of selling biodiversity to save it--and which are not. And she considers the consequences of linking scientific research and rural enfranchisement to the logics of intellectual property. Roving across UN protocols, botanical collecting histories, Mexican nationalist agendas, neoliberal property regimes, and North-South relations, *When Nature Goes Public* charts the myriad, emergent publics that drive and contest the global market in biodiversity and its futures.

Heritage Regimes and the State Bendix, Regina, Eggert, Aditya, Peselmann, Arnika, 2013-07-02 What happens when UNESCO heritage conventions are ratified by a state? How do UNESCO's global efforts interact with preexisting local, regional and state efforts to conserve or promote culture? What new institutions emerge to address the mandate? The contributors to this volume focus on the work of translation and interpretation that ensues once heritage conventions are ratified and implemented. With seventeen case studies from Europe, Africa, the Caribbean and China, the volume provides comparative evidence for the divergent heritage regimes generated in states that differ in history

and political organization. The cases illustrate how UNESCO's aspiration to honor and celebrate cultural diversity diversifies itself. The very effort to adopt a global heritage regime forces myriad adaptations to particular state and interstate modalities of building and managing heritage.

The Hold Life Has Catherine J. Allen, 2012-01-11 This second edition of Catherine J. Allen's distinctive ethnography of the Quechua-speaking people of the Andes brings their story into the present. She has added an extensive afterword based on her visits to Sonqo in 1995 and 2000 and has updated and revised parts of the original text. The book focuses on the very real problem of cultural continuity in a changing world, and Allen finds that the hold life has in 2002 is not the same as it was in 1985.

Indigenous Development in the Andes Robert Andolina, Nina Laurie, Sarah A. Radcliffe, 2009-12-23 As indigenous peoples in Latin America have achieved greater prominence and power, international agencies have attempted to incorporate the agendas of indigenous movements into development policymaking and project implementation. Transnational networks and policies centered on ethnically aware development paradigms have emerged with the goal of supporting indigenous cultures while

enabling indigenous peoples to access the ostensible benefits of economic globalization and institutionalized participation. Focused on Bolivia and Ecuador, *Indigenous Development in the Andes* is a nuanced examination of the complexities involved in designing and executing “culturally appropriate” development agendas. Robert Andolina, Nina Laurie, and Sarah A. Radcliffe illuminate a web of relations among indigenous villagers, social movement leaders, government officials, NGO workers, and staff of multilateral agencies such as the World Bank. The authors argue that this reconfiguration of development policy and practice permits Ecuadorian and Bolivian indigenous groups to renegotiate their relationship to development as subjects who contribute and participate. Yet it also recasts indigenous peoples and their cultures as objects of intervention and largely fails to address fundamental concerns of indigenous movements, including racism, national inequalities, and international dependencies. Andean indigenous peoples are less marginalized, but they face ongoing dilemmas of identity and agency as their fields of action cross national boundaries and overlap with powerful institutions. Focusing on the encounters of indigenous peoples with international development as they negotiate issues related to land, water,

professionalization, and gender, Indigenous Development in the Andes offers a comprehensive analysis of the diverse consequences of neoliberal development, and it underscores crucial questions about globalization, governance, cultural identity, and social movements.

Ethnographies of Neoliberalism Carol J.

Greenhouse, 2012-02-25 Since 2008, the global economic crisis has exposed and deepened the tensions between austerity and social security—not just as competing paradigms of recovery but also as fundamentally different visions of governmental and personal responsibility. In this sense, the core premise of neoliberalism—the dominant approach to government around the world since the 1980s—may by now have reached a certain political limit. Based on the premise that markets are more efficient than government, neoliberal reforms were pushed by powerful national and transnational organizations as conditions of investment, lending, and trade, often in the name of freedom. In the same spirit, governments increasingly turned to the private sector for what were formerly state functions. While it has become a commonplace to observe that neoliberalism refashioned citizenship around consumption, the essays in this volume demonstrate the

incompleteness of that image—as the social limits of neoliberalism are inherent in its very practice. *Ethnographies of Neoliberalism* collects original ethnographic case studies of the effects of neoliberal reform on the conditions of social participation, such as new understandings of community, family, and gender roles, the commodification of learning, new forms of protest against corporate power, and the restructuring of local political institutions. Carol J. Greenhouse has brought together scholars in anthropology, communications, education, English, music, political science, religion, and sociology to focus on the emergent conditions of political agency under neoliberal regimes. This is the first volume to address the effects of neoliberal reform on people's self-understandings as social and political actors. The essayists consider both the positive and negative unintended results of neoliberal reform, and the theoretical contradictions within neoliberalism, as illuminated by circumstances on the ground in Africa, Europe, South America, Japan, Russia, and the United States. With an emphasis on the value of ethnographic methods for understanding neoliberalism's effects around the world in our own times, *Ethnographies of Neoliberalism* uncovers how people realize for themselves the limits of the market and act accordingly from

their own understandings of partnership and solidarity.

Global Heritage Lynn Meskell, 2015-04-08 Examines the social, cultural and ethical dimensions of heritage research and practice, and the underlying international politics of protecting cultural and natural resources around the globe. Focuses on ethnographic and embedded perspectives, as well as a commitment to ethical engagement Appeals to a broad audience, from archaeologists to heritage professionals, museum curators to the general public The contributors comprise an outstanding team, representing some of the most prominent scholars in this broad field, with a combination of senior and emerging scholars, and an emphasis on international contributions

Heritage Rodney Harrison, 2013 Historic sites, memorials, national parks, museums we live in an age in which heritage is ever-present. But what does it mean to live amongst the spectral traces of the past, the heterogeneous piling up of historic materials in the present? How did heritage grow from the concern of a handful of enthusiasts and specialists in one part of the world to something which is considered to be universally cherished? And what concepts and approaches are necessary to understanding this global obsession? Over the decades, since the adoption of the

World Heritage Convention, various e~crise(tm) of definition have significantly influenced the ways in which heritage is classified, perceived and managed in contemporary global societies. Taking an interdisciplinary approach to the many tangible and intangible e~thingse(tm) now defined as heritage, this book attempts simultaneously to account for this global phenomenon and the industry which has grown up around it, as well as to develop a e~toolkit of conceptse(tm) with which it might be studied. In doing so, it provides a critical account of the emergence of heritage studies as an interdisciplinary field of academic study. This is presented as part of a broader examination of the function of heritage in late modern societies, with a particular focus on the changes which have resulted from the globalisation of heritage during the late twentieth and early twenty-first centuries.

Developing new theoretical approaches and innovative models for more dialogically democratic heritage decision making processes, *Heritage: Critical Approaches* unravels the relationship between heritage and the experience of late modernity, whilst reorienting heritage so that it might be more productively connected with other pressing social, economic, political and environmental issues of our time.

The Huarochiri Manuscript ,2010-07-05 One of the great repositories of a people's world view and religious beliefs, the Huarochirí Manuscript may bear comparison with such civilization-defining works as Gilgamesh, the Popul Vuh, and the Sagas. This translation by Frank Salomon and George L. Urioste marks the first time the Huarochirí Manuscript has been translated into English, making it available to English-speaking students of Andean culture and world mythology and religions. The Huarochirí Manuscript holds a summation of native Andean religious tradition and an image of the superhuman and human world as imagined around A.D. 1600. The tellers were provincial Indians dwelling on the west Andean slopes near Lima, Peru, aware of the Incas but rooted in peasant, rather than imperial, culture. The manuscript is thought to have been compiled at the behest of Father Francisco de Avila, the notorious extirpator of idolatries. Yet it expresses Andean religious ideas largely from within Andean categories of thought, making it an unparalleled source for the prehispanic and early colonial myths, ritual practices, and historic self-image of the native Andeans. Prepared especially for the general reader, this edition of the Huarochirí Manuscript contains an introduction, index, and notes designed to help the novice understand the culture and

history of the Huarochirí-area society. For the benefit of specialist readers, the Quechua text is also supplied.

Legalizing Moves Susan Bibler Coutin, 2003 Examines the transnational implications of immigrants' legalization efforts

The Heritage-scape Di Michael A. Giovine, 2009 This book explores how the mere designation of World Heritage sites can achieve UNESCO's goal of creating lasting worldwide peace. Drawing on ethnography, policy analysis, and a sophisticated fusion of anthropological theories, Di Giovine convincingly reveals the existence of a global heritage-scape and provides a detailed yet expansive look at the politics and processes, histories and structures, and the rituals and symbolisms of the interrelated phenomena of tourism, historic preservation, and UNESCO's World Heritage Convention.

Monumental Ambivalence Lisa C. Breglia, 2009-12-03 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.

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Table of Contents	◦ Explorin	◦ Feature
Yurenoi.htm	g	s to
	Different	Look for
1. Understanding	Genres	in an
the eBook	◦ Conside	Yurenoi.
Yurenoi.htm	ring	htm
◦ The	Fiction	◦ User-
Rise of	vs. Non-	Friendly
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Reading	◦ Determi	e
Yurenoi.	ning	4. Exploring
htm	Your	eBook
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