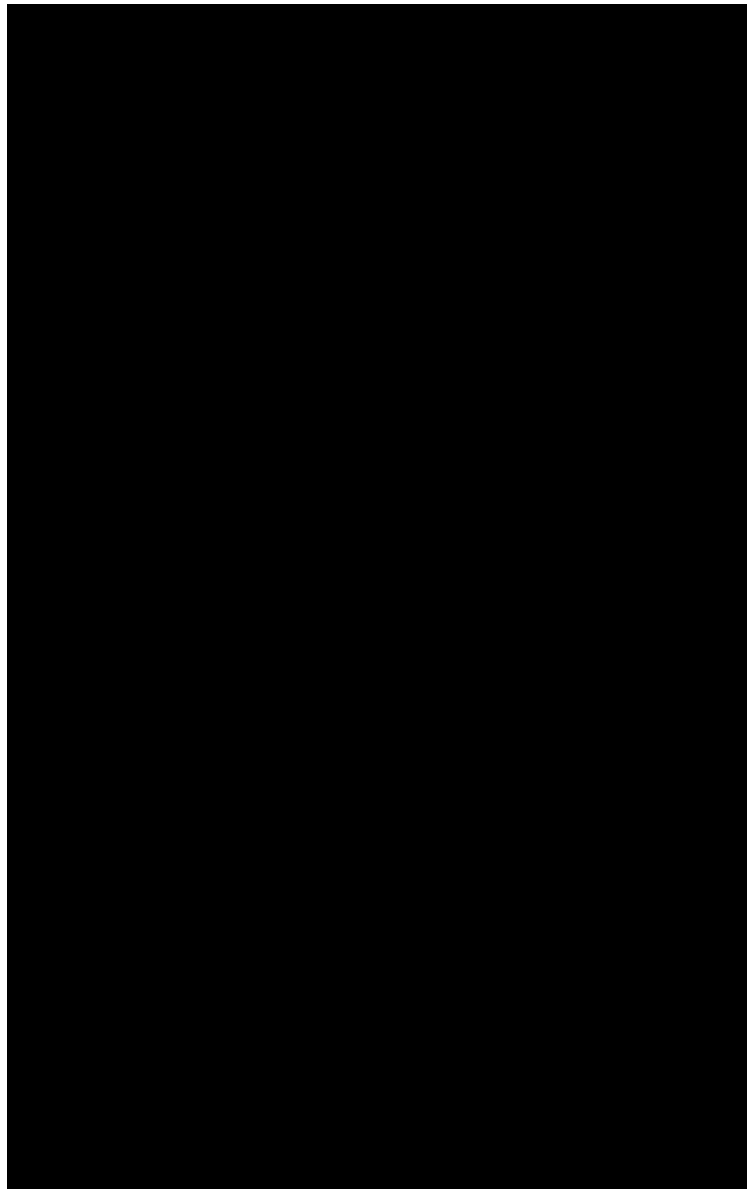


(Free read ebook) *Mayan Lives, Mayan Utopias: The Indigenous Peoples of Chiapas and the Zapatista Rebellion (Latin American Perspectives in the Classroom)*

Mayan Lives, Mayan Utopias: The Indigenous Peoples of Chiapas and the Zapatista Rebellion (Latin American Perspectives in the Classroom)

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before purchasing it in order to gauge whether or not it would be worth my time, and all praised *Mayan Lives, Mayan Utopias: The Indigenous Peoples of Chiapas and the Zapatista Rebellion (Latin American Perspectives in the Classroom)*:

4 of 4 people found the following review helpful. Understanding the Zapatistas By Howard J. Lamson Jan Rus and company have compiled some well-researched articles by scholars who have devoted many years living with and studying indigenous communities in Chiapas. This book is a well-organized anthropological-historical analysis of the emergence of the Zapatista rebellion and the response by the different indigenous groups who are seeking to develop their identity and their communities in a changing Mexico. An excellent introduction and well-written articles make this text essential for a balanced and insightful understanding of the groups seeking autonomy and democracy in Chiapas and Mexico.

0 of 1 people found the following review helpful. Increased My Understanding of Mayan Issues By Neodoering I read about two-thirds of this book, until it started sounding too repetition (Indian autonomy, Indian autonomy, Indian autonomy...). After that I gave up on it. But what I read made clear discussion of the situation of the Maya Indians of southern Mexico as they live and work in today's world. I've read anthropological works about the Chamula Indians from the 1950's and 1960's, but I didn't know what today's Maya were up to until I read this book. The book is written by scholars and political scientists, and it offers a cogent look at the background of today's Maya Indians, their economic situation, and how their politics have evolved over the past century or so. It discusses the Zapatista movement and what the Indians who were involved in it hoped to get out of it, and it lays out the very messy political situation in the Chiapas highlands around the 1990's and early 2000's, when the Zapatists movement was going on. The situation that is being presented is a nightmare of conflicting interests, economically and politically. It seems a miracle that any Maya survived this situation at all. The basic argument is that lack of land coupled with overpopulation and reforms in agriculture have deprived many Maya of their livelihoods, leading to unrest. The economy of Chiapas is depressed, due to forces beyond the control of the locals, and government programs to provide relief have had heavy price tags tacked on. Some Indians want to work with the government, some want to fight it, some want to organize alternate political parties to provide their own solutions. Traditionalist Indians are pitted against Christian Indians, and cultural Indians are pitted against Mexicanized Indians (Ladinos). Add assault rifles and paramilitaries and throw in a bad economy and a feeling of hopelessness, and you get casualties and massacres. The Indians want to maintain autonomy over their own people, and they want the government to provide schools and hospitals. The government says they will do this if the Indians vote for the ruling party. The government makes promises and breaks promises, the Indians present differing demands depending on who is speaking and what faction they represent. The old ways have broken down due to lack of farmland, and the Indians' populations has exploded, crowding them on what land they have left. It is not clear how all this will wash out. The book came out in 2003, and the Zapatista movement by then was pretty much spent. The government and the Indians had tried negotiations, and some good faith articles came out of this, but overall not much changed. Chiapas is still depressed, there are still a lot of Indians, and there still isn't enough land for everyone who wants land. My feeling as I read this was, welcome to modernity. The planet as a whole is overpopulated, and we're going to see more and more conflicts over land and resources. Not everyone wants to live in a small apartment in a major city. Traditional peoples are going to be pressured to change, and they are going to have to modernize to a degree. This process is going to be messy and ugly and unsatisfying and will leave many alienated and disgruntled. Expect there to be more terrorism as society produces more losers than winners. We are seeing this in Mexico now, and in India, and in China, with their huge populations and small resource base. We will be seeing it in the United States within the lifetimes of today's children. It's tempting to compare the lives of modern American Indians with the Maya of Chiapas. Modern American Indians are better integrated into the nation's fabric than the Chiapas Indians are, I think, and the numbers of American Indians are smaller than the numbers of Maya, so they don't have the population pressures the Maya face. There are scholarships for Indians in the United States that it appears Mexico doesn't have, and the U.S. has seen to the education and health care of Indians in a way that Mexico has not. This may simply be because the U.S. is a richer country than Mexico, and can afford these programs. I have done some reading about the American Indians but am no expert; these are just my take on the situation based on what I've read. I hope that with the advent of the casino era the American Indians have improved their place in the world, and I trust that America will do better by its Indians than the Mexicans have done by theirs. It's sad to me that the Indians of Mexico thought the only way to improve their lot was by armed uprising. Says a lot about Mexican politics, none of it good. Over and over again in this book were the Indians saying that if you don't take up arms, you aren't taken seriously by the government. We'll see how that plays out in Chiapas over the next decade or two.

The dramatic January 1, 1994, emergence of the Zapatista Army of National Liberation (EZLN) in Chiapas, Mexico, brought the state's indigenous peoples to the attention of the international community. Yet indigenous peoples in Chiapas had been politically active and organized for years prior to the uprising. This compelling volume examines in detail these local and regional histories of power and resistance, powerfully bolstered by gripping and heartrending

details of oppression and opposition. Situated broadly within the field of political anthropology, the authors trace the connections between indigenous culture and indigenous resistance. Their case studies include the Tzotzils and Tzeltals of the highland region, the Tojolabals of eastern Chiapas, northern Ch'ol communities, the Mams of eastern and southeastern Chiapas, and the settler communities of the Lacandon rain forest. In the wake of the Chiapas rebellion, all of these groups have increasingly come together around common goals, the most important of which is autonomy. Three essays focus specifically on the issue of Indian autonomy in both Zapatista and non-Zapatista communities. Offering a consistent and cohesive vision of the complex evolution of a region and its many cultures and histories, this work is a fundamental source for understanding key issues in nation building. In a unique collaboration, the book brings together recognized authorities who have worked in Chiapas for decades, many linking scholarship with social and political activism. Their combined perspectives, many previously unavailable in English, make this volume the most authoritative, richly detailed, and authentic work available on the people behind the Zapatista movement.

A compelling and essential volume for understanding the complexities of Chiapas, its people the indigenous citizens but also the state and the context of the polarized moment in that part of the world. (Todd Eisenstadt, American University) This important set of articles is essential reading for anyone interested in the future of indigenous societies in the midst of the process of globalization. Its integration of the complexities of geography, cultures, and history poses fundamental questions for the future of humanity. By explaining with sympathetic detail the origins of the underlying tensions and the vast array of resources that local communities can mobilize, the authors also pose fundamental questions for students concerned about their own futures... (David Barkin, Universidad Autónoma Metropolitana) From the foreword: It is an extraordinary thing for a book to be born a classic. And yet this is the fate that surely awaits *Mayan Lives, Mayan Utopias*. This book fills a niche that has until now been empty, that of providing real histories of Chiapas' many indigenous societies societies that up to now have too often been regarded by outsiders as a monolithic whole, without details or differences. Indispensable provides a long-needed historical benchmark.... (Samuel Ruiz Garca, Bishop Emeritus of San Cristobal de Las Casas, Chiapas, Mexico) A book of deep wisdom; canny insight; trustworthy accounts from the inside; radical honesty from the outside; comprehensive sympathy with its subjects; precise sensitivity to nuance and difference; acute social, political, and cultural analysis; masterly evaluation; cogent argument; and wonderful clarity in explanation. It is the most authoritative work in any language on Chiapas's contemporary Mayans, their struggles, and their hopes.... (John Womack Jr., Harvard University) One of the best collections I have seen on the Zapatista Rebellion and its implications for Mexican politics and society. The authors facilitate a multidisciplinary, intimate understanding of the complex causes and consequences of peasant and indigenous rebellion. (Donna Lee Van Cott, University of Tennessee, Knoxville) This important set of articles is essential reading for anyone interested in the future of indigenous societies in the midst of the process of globalization. Its integration of the complexities of geography, cultures, and history poses fundamental questions for the future of humanity. By explaining with sympathetic detail the origins of the underlying tensions and the vast array of resources that local communities can mobilize, the authors also pose fundamental questions for students concerned about their own futures. (David Barkin, Universidad Autónoma Metropolitana) From the foreword: It is an extraordinary thing for a book to be born a classic. And yet this is the fate that surely awaits *Mayan Lives, Mayan Utopias*. 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The book's introduction provides a cogent discussion of how, over decades, economic crisis has produced Indian mobilizations and finally rebellion, while the final three essays usefully explore Mexico's continuing national debate over Indian rights and autonomy. . . . Highly recommended. (CHOICE) An important contribution to our understanding of what has happened in Chiapas, and why. As such, it will be of immense use to anthropologists, historians, sociologists and political scientists interested in the relationship between indigenous peoples and the nation-state in post-colonial societies. It will also appeal to Mexicanists and scholars of Latin America grappling with the social, economic and political legacy of the region's long history of globalization and the more recent demise of corporate structures of governance. (Journal Of Parapsychology) *Mayan Lives, Mayan Utopias* brims with factual details and insider knowledge, complemented by original maps of the region and numerous photographs. Even specialists are sure to find new information and insights, while novices will find a compelling introduction to the topic. (Hispanic American Historical) This edited collection is essential reading for anyone desiring a historically complex and ethnographically and politically sophisticated understanding of the roots of the Capatista rebellion and its impact on Mayan indigenous communities. *Mayan Lives, Mayan Utopias* is an outstanding text that offers one of the most complex, honest, and sophisticated analyses of the

impact of the Zapatista rebellion on indigenous peoples in Mexico and on the political future of the Mexican nation. (Lynn Stephen, University of Oregon Journal Of The Royal Anthropological Institute)About the AuthorJan Rus is director of the Native Language Publishing Project, Instituto de Asesora Antropológica para la Región Maya, A.C., San Cristóbal, Chiapas. Rosalva Ada Hernández Castillo is a senior researcher at the Center for Research and Higher Studies in Social Anthropology (CIESAS), Mexico City. Shannan L. Mattiace is assistant professor of political science, Allegheny College.