

## Culture and Social Reproduction

### Touring Spaces, Negotiating Tourism: Ethnic tourism and postcolonial agency on Lake Titicaca, Peru

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Tourism in Latin America is a complex industry whose particular forms are founded in various, interacting narratives of discovery, adventure, and play. Much of the work on the politics of tourism interprets it as an exogenous global force, constructed in the centre and pushed out to the periphery as a neocolonial enterprise. Taking up this relationship, I posit ethnic tourism, in which specific culturally or ethnically defined communities become the sites of the tourists' gaze, as a continuation of imperial relations and the imperial logic of mapping and appropriating the 'other' in contrast to the modern self.

However I challenge the colonial implications inherent in approaching tourism as defined by the actions of the tourist or the tourism industry. Borrowing from anthropological work on particular tourism sites, we can change the starting point for investigating tourism by looking at how toured communities negotiate the touring space. The purpose of doing this is to open spaces to investigate what the production of a tourism space can tell us about the agency of the toured. In this paper I will look at the ways ethnic tourism in Peru objectifies indigenous cultures and removes them to the past as objects outside of modernity and modern global citizenship, but I will question how these narratives are performed in daily touring encounters. Exploring the experiences of my field work on Lake Titicaca, Peru, I will argue for looking at specific touring spaces as sites of critical engagement with postcolonial theories of otherness/ethnicity and agency in the context of global narratives of imperial discovery and the historicized mapping of difference.

### Brazilian Forró, Shop Culture & The Communal: Negotiating Transnational states of personhood

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As the global market is constantly making its mark within indigenous societies, Amerindians are forced to adapt to how they themselves negotiate and attain goods. Here, we see the *polarities of difference*—my theoretical concept—used as an analytical device with which one may investigate how an indigenous grouping defines itself—throughout a series of points in time—through the commodities one is able to attain. In this sense, the acquisition and possession of money, as well as the lack of it, at any given point can determine what 'type' of Amerindian you are. In other words, one is judged based on the possession of commodities. Furthermore, the "type" of Amerindian you are determines the access and dependency (created, imaginary, needed) one has within the global market. However, traditional practices, namely the

manore, counter to role commodities play with society. *Manore* is the term used to describe the act of people coming together to work on a particular task at hand. It is the sole means of communal labour which is connected to the Wapichannao's<sup>1</sup> own ideas about village relatedness. The manore is a constant reminder of how interaction between individuals 'used to be'. However, the reliance on commodities has brought about a sensitivity towards, not only the items found in the shops, but also the shop itself, as the shop is a main hub for social relations. This paper will therefore look at both the use of the shop and manore within mediating relationships and how definitions defining both are blurred.

Reclaiming The Sacred: Implementing A Community Based Museum In Santa Maria, El Tule, Oaxaca, Mexico

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Indigenous people around the world are adapting museums to their own purposes of cultural revitalization, self-identification, and self-determination. In Mexico the development of community museums in many Indian and peasant villages, can illustrate these phenomena. This paper analyzes the political and economic implications of a religious community museum in Santa Maria, el Tule, Oaxaca. The implementation of the museum and the conflicts that arose within the community over the ownership, interpretation, and future of its collection are discussed and historically contextualized. The research was conducted in an effort to integrate political economy and museum studies approaches to examine the intersection of local, national, and transnational realms in the Mexican countryside.

Feeding as a Force of Production and Advancement in the Andes

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Feeding and its place in cuisine is a common thread present in various aspects of Andean life, and as such makes a suitable (and interesting) viewpoint from which to regard production, market, migration, and ritual relations. From a political-economic perspective, feeding perhaps is not the most relevant thing that brings these themes together. However, by considering the nondiscursive meanings that are generated through social practices surrounding feeding (the ritual feeding of autochthonous powers such as mountain spirits and the *tio* of the mines; indigenous work relations of *ayni* and *mink'a*; fiestas honouring patron saints of markets; relationships of *compadrazgo*; the demonstration of being a competent and decent social actor), some hermeneutic insight can be brought to light that bears on the lives of Andean people in the countryside as well as the city. As a force of production, feeding pushes life-giving powers towards the growth and abundance of crops, herds, mines, and

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<sup>1</sup> Wapichannao (or Wapishana) are the group of people amongst whom I conducted my PhD fieldwork from 2005-2007.

even markets. Similarly, feeding compadres, business associates, and clients “advances” social relations and opportunities that are integral to well-being and prosperity in the informal economy, in which most urban migrants (indeed, a very large number of Peruvians) make a living. Feeding in these various contexts continues to be the practical logical consequence of the conception of the pump-like movements of reciprocity and obligation in the Andes in which life-giving energies are circulated.

Based on eight months of participant-observation fieldwork carried out in the department of Huancavelica, Peru.