



# Camino a Acteal

Gustavo Hiraes



# Camino A Acteal

**Shanya Cordis, Maya J. Berry, Claudia  
Chávez Argüelles, Sarah Ihmoud, R.  
Elizabeth Velásquez Estrada**

## **Camino A Acteal:**

Las Abejas Marco Tavanti, 2014-01-27 Las Abejas came to be known by the international community as the civil counterpart to the neozapatista movements and as a Christian pacifist movement This book presents the voices of Las Abejas and of numerous collaborators alongside an innovative theoretical analysis of the dynamics of identity construction The uniqueness of this study is the analysis of the role of international human rights observers in relation to indigenous communities in resistance In this fascinating study Marco Tavanti explains how cultural religious political human rights and nonviolent frameworks combine in a syncretic identity of resistance **The War Against Oblivion** John Ross, 2000 Politics Cultural Writing Latino Latina Studies Native American Studies A fascinating history of the Zapatista revolution by an eyewitness Without History Jose Rabasa, 2010-06-27 On December 22 1997 forty five unarmed members of the indigenous organization Las Abejas The Bees were massacred during a prayer meeting in the village of Acteal Mexico The members of Las Abejas who are pacifists pledged their support to the Zapatista Army of National Liberation a primarily indigenous group that has declared war on the state of Mexico The massacre has been attributed to a paramilitary group composed of ordinary citizens acting on their own although eyewitnesses claim the attack was planned ahead of time and that the Mexican government was complicit In Without History Jose Rabasa contrasts indigenous accounts of the Acteal massacre and other events with state attempts to frame the past control subaltern populations and legitimize its own authority Rabasa offers new interpretations of the meaning of history from indigenous perspectives and develops the concept of a communal temporality that is not limited by time but rather exists within the individual community and culture as a living knowledge that links both past and present Due to a disconnection between indigenous and state accounts as well as the lack of archival materials many of which were destroyed by missionaries the indigenous remain outside of or without history according to most of Western discourse The continued practice of redefining native history perpetuates the subalternization of that history and maintains the specter of fabrication over reality Rabasa recalls the works of Marx Lenin and Gramsci as well as contemporary south Asian subalternists Ranajit Guha and Dipesh Chakrabarty among others He incorporates their conceptions of communality insurgency resistance to hegemonic governments and the creation of autonomous spaces as strategies employed by indigenous groups around the globe but goes further in defining these strategies as millennial and deeply rooted in Mesoamerican antiquity For Rabasa these methods and the continuum of ancient indigenous consciousness are evidenced in present day events such as the Zapatista insurrection *Fugitive Anthropology* Shanya Cordis, Maya J. Berry, Claudia Chávez Argüelles, Sarah Ihmoud, R. Elizabeth Velásquez Estrada, 2026-01-06 A personal provocative and boundary breaking volume on the power relations that racialized gendered and sexualized researchers grapple with while conducting activist research *Fugitive Anthropology* is a transnational intergenerational engagement that extends feminist theory activist research methodologies and the discipline of

anthropology in new directions Contributors examine the tensions that arise from conducting politically engaged collaborative research alongside communities in struggle in particular theorizing from the experiences of racialized women queer trans and gender nonconforming researchers across distinct geographies Essays contend with the matrices of colonial imperial and patriarchal violence that afflict the researchers and communities with which they seek political alignment Articulating an ethnographic practice grounded in Black and Indigenous political struggles and committed to collective liberation the volume reflects on what it means to navigate violent relations of power systemic inequities and current onslaughts shaping field research and US academia Ultimately Fugitive Anthropology argues that a feminist ethos one that embraces embodied knowledges and fugitive sensibilities forges liberatory spaces that break from dominant masculinist frames of the political and challenge colonial regimes within and beyond the neoliberal university **G.K. Hall**

**Bibliographic Guide to Latin American Studies** Benson Latin American Collection,1999 **Documentary Testimonies** Bhaskar Sarkar,Janet Walker,2009-12-04 This volume examines documentary films that compel us to bear witness move us to anger or tears and possibly mobilize us to action The essays gathered here analyze questions regarding the usefulness and legitimacy of documentary testimony What is the value of the historical archive the televised public hearings or activist online videos constitute Is it made part of the official record or dismissed as renegade or ephemeral To what extent can documentary bring about social change How do the documentary testimonies compensate for or account for the frailty of memory *Maya Exodus* Heidi Moksnes,2012-11-20 *Maya Exodus* offers a richly detailed account of how a group of indigenous people has adopted a global language of human rights to press claims for social change and social justice Anthropologist Heidi Moksnes describes how Catholic Maya in the municipality of Chenalh in Chiapas Mexico have changed their position vis vis the Mexican state from being loyal clients dependent on a patron to being citizens who have rights as a means of exodus from poverty Moksnes lived in Chenalh in the mid 1990s and has since followed how Catholic Maya have adopted liberation theology and organized a religious and political movement to both advance their sociopolitical position in Mexico and restructure local Maya life She came to know members of the Catholic organization Las Abejas shortly before they made headlines when forty five members including women and children were killed by Mexican paramilitary troops because of their sympathy with the Zapatistas In the years since the massacre at Acteal Las Abejas has become a global symbol of indigenous pacifist resistance against state oppression The Catholic Maya in Chenalh see their poverty as a legacy of colonial rule perpetuated by the present Mexican government and believe that their suffering is contrary to the will of God Moksnes shows how this antagonism toward the state is exacerbated by the government's recent neoliberal policies which have ended pro peasant programs while employing a discourse on human rights In this context Catholic Maya debate the value of pressing the state with their claims Instead they seek independent routes to influence and resources through the Catholic Diocese and nongovernmental organizations relations however that also help to create new dependencies This book

incorporates voices of Maya men and women as they form new identities rethink central conceptions of being human and assert citizenship rights Maya Exodus deepens our understanding of the complexities involved in striving for social change Ultimately it highlights the contradictory messages marginalized peoples encounter when engaging with the globally celebrated human rights discourse Guaragua ,2006 Estudios mesoamericanos ,2006 México, paraíso de canallas Salvador Les,2005 □□□□ ,2004 *Camino a la masacre* ,1998 **Desafíos para la psicología social comunitaria** Katherine Isabel Herazo González,María de la Luz Javiedes Romero,2016 **Chiapas 1994-2001** Matthias Schmidt-Eule,2002 Zeitgleich mit dem Inkrafttreten des Vertrages ber die nordamerikanische Freihandelszone NAFTA begann am 1 Januar 1994 der Aufstand des Ej rcito Zapatista de Liberaci n Nacional EZLN in Chiapas Die Ereignisse im S den des Landes ersch tterten das Bild Mexikos als stabiles Schwellenland Untersucht werden die Hintergr nde und Ursachen der als postmodern bezeichneten Rebellion ebenso wie die vielf ltigen Interessen der regionalen nationalen und internationalen Konfliktakteure Die vielschichtige Diskussion ber den Konflikt in Chiapas wird analysiert und durch die differenzierte Betrachtung der Mikro Meso und Makroebene um einen fundierten Beitrag erg nzt La estrategia de guerra en Chiapas Gustavo Castro,Onésimo Hidalgo,1999 Chiapas Marco Levario Turcott,1999 **Caminos del zapatismo** Elisa Benavides,Jorge Fuentes Morua,Gustavo López Loredo,2005 Tramoya ,2001 **Milenio** ,2003-11 **Estudios sobre la violencia** Witold Jacorzynski,2002 Violencia tica legalidad y racionalidad Alejandro Tomasini Bassols Ciclos de violencia la antropolog a de la paz y la guerra Eric R Wolf Violencia hacia los animales y violencia hacia los humanos Witold Jacorzynsky Mujeres en los movimientos armados y las construcci n de nuevas identidades Mercedes Olivera Guerra fratricida o estrategia etnocida Las mujeres frente a la violencia pol tica en Chiapas Rosal a A da Hern ndez Castillo La soluci n pac fica de un casp de cortacabeza en Zinacant n Jane F Collier Muerte de un alem n Mar a Elena Fern ndez Gal n El anhelo de conservar y la necesidad de perderse cortacabeza en San Pedro Chenalh Chiapas M xico 1996 Piero Gorza Violencia y etnia en Chenalh Formas comunitarias de resoluci n de conflictos Graciela Freyermuth Sacrificio capital y violencia temas simb licas de la narrativa sobre cortacabeza en los altos de Chiapas Witold R Jacorzynski

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## **Table of Contents Camino A Acteal**

1. Understanding the eBook Camino A Acteal
  - The Rise of Digital Reading Camino A Acteal
  - Advantages of eBooks Over Traditional Books
2. Identifying Camino A Acteal
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Camino A Acteal
  - User-Friendly Interface
4. Exploring eBook Recommendations from Camino A Acteal
  - Personalized Recommendations
  - Camino A Acteal User Reviews and Ratings

- Camino A Acteal and Bestseller Lists
- 5. Accessing Camino A Acteal Free and Paid eBooks
  - Camino A Acteal Public Domain eBooks
  - Camino A Acteal eBook Subscription Services
  - Camino A Acteal Budget-Friendly Options
- 6. Navigating Camino A Acteal eBook Formats
  - ePub, PDF, MOBI, and More
  - Camino A Acteal Compatibility with Devices
  - Camino A Acteal Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Camino A Acteal
  - Highlighting and Note-Taking Camino A Acteal
  - Interactive Elements Camino A Acteal
- 8. Staying Engaged with Camino A Acteal
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Camino A Acteal
- 9. Balancing eBooks and Physical Books Camino A Acteal
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Camino A Acteal
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Camino A Acteal
  - Setting Reading Goals Camino A Acteal
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Camino A Acteal
  - Fact-Checking eBook Content of Camino A Acteal
  - Distinguishing Credible Sources

- 
13. Promoting Lifelong Learning
    - Utilizing eBooks for Skill Development
    - Exploring Educational eBooks
  14. Embracing eBook Trends
    - Integration of Multimedia Elements
    - Interactive and Gamified eBooks

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