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Clandestine Crossings delivers an in-depth description and analysis of the experiences of working-class Mexican migrants at the beginning of the twenty-first century as they enter the United States surreptitiously with the help of paid guides known as coyotes. Drawing on ethnographic observations of crossing conditions in the borderlands of South Texas, as well as interviews with migrants, coyotes, and border officials, Spener details how migrants and coyotes work together to evade apprehension by U.S. law enforcement authorities as they cross the border. In so doing, he seeks to dispel many of the myths that misinform public debate about undocumented immigration to the United States. The hiring of a coyote, Spener argues, is one of the principal strategies that Mexican migrants have developed in response to intensified U.S. border enforcement. Although this strategy is typically portrayed in the press as a sinister organized-crime phenomenon, Spener argues that it is better understood as the resistance of working-class Mexicans to an economic model and set of immigration policies in North America that increasingly resemble an apartheid system. In the absence of adequate employment opportunities in Mexico and legal mechanisms for them to work in the United States, migrants and coyotes draw on their social connections and cultural knowledge to stage successful border crossings in spite of the ever greater dangers placed in their path by government authorities.

Beginning in 1983, the Mexican government implemented one of the most extensive programs of market-oriented reform in the developing world. Downsizing the State examines a key element of this reform program: the privatization of public firms. Drawing upon interviews with government officials, business executives, and labor leaders as well as data from government archives and corporate documents, MacLeod highlights the difficulties of linking market reforms to improved public welfare. Privatization failed to live up to its promise of raising living standards or decentralizing the economy. Indeed, privatization actually increased the concentration of wealth in Mexico while redirecting the economy toward foreign markets. These findings contribute to theoretical debates regarding state autonomy and the embeddedness of economic action. MacLeod calls into question the autonomy of the Mexican state in its privatization program. He shows that the creation of markets where public firms once dominated has involved both the destruction of social relations and the construction of new relations and institutions to regulate the market.

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The first book of its kind, How to Rebuild the Honda B-Series Engineshows exactly how to rebuild the ever-popular Honda B-series engine. The book explains variations between the different B-series designations and elaborates upon the features that make this engine family such a tremendous and reliable design. Honda B-series engines are some of the most popular for enthusiasts to swap, and they came in many popular Honda and Acura models over the years, including the Civic, Integra, Accord, Prelude, CRX, del Sol, and even the CR-V. In this special Workbench book, author Jason Siu uses more than 600 photos, charts, and illustrations to give simple step-by-step instructions on disassembly, cleaning, machining tips, pre-assembly fitting, and final assembly. This book gives considerations for both stock and performance rebuilds. It also guides you through both the easy and tricky procedures, showing you how to rebuild your engine and ensure it is working perfectly. Dealing with considerations for all B-series engines foreign and domestic, VTEC and non-VTEC-the book also illustrates many of the wildly vast performance components, accessories, and upgrades available for B-series engines. As with all Workbench titles, this book details and highlights special components, tools, chemicals, and other accessories needed to get the job done right, the first time. Appendices are packed full of valuable reference information, and the book includes a Work-Along-Sheet to help you record vital statistics and measurements along the way. You'll even find tips that will help you save money without compromising top-notch results.

The complex relationship between heritage places and people, in the broadest sense, can be considered dialogic, a communicative act that has implications for both sides of the ' conversation ' . This is the starting point for Heritage and Tourism . However, the ' dialogue ' between visitors and heritage sites is complex. ' Visitors ' have, for many decades, become synonymous with ' tourists ' and the tourism industry and so the dialogic relationship between heritage place and tourists has produced a powerful critique of this often contested relationship. Further, at the heart of the dialogic relationship between heritage places and people is the individual experience of heritage where generalities give way to particularities of geography, place and culture, where anxieties about the past and the future mark heritage places as sites of contestation, sites of silences, sites rendered political and ideological, sites powerfully intertwined with representation, sites of the imaginary and the imagined. Under the aegis of the term ' dialogues ' the heritage/tourism interaction is reconsidered in ways that encourage reflection about the various communicative acts between heritage places and their visitors and the ways these are currently theorized, so as to either step beyond – where possible – the ontological distinctions between heritage places and tourists or to re-imagine the dialogue or both. Heritage and Tourism is thus an important contribution to understanding the complex relationship between heritage and tourism.

Melodious panpipes and kena flutes. The shimmering strums of a charango. Poncho-clad musicians playing "El Cóndor Pasa" at subway stops or street corners while selling their recordings. These sounds and images no doubt come to mind for many "world music" fans when they recall their early encounters with Andean music groups. Ensembles of this type known as "Andean conjuntos" or "pan-Andean bands" have long formed part of the world music circuit in the Global North. In the major cities of Latin America, too, Andean conjuntos have been present in the local music scene for decades, not only in Peru, Bolivia, and Ecuador (i.e., in the Andean countries), but also in Argentina, Chile, Colombia, and Mexico. It is solely in Bolivia, however, that the Andean conjunto has represented the preeminent folkloric-popular music ensemble configuration for interpreting national musical genres from the late 1960s onward. Despite its frequent association with indigenous villages, the music of Andean conjuntos bears little resemblance to the indigenous musical expressions of the Southern Andes. Created by urban criollo and mestizo folkloric artists, the Andean conjunto tradition represents a form of mass-mediated folkloric music, one that is only loosely based on indigenous musical practices. Panpipes & Ponchos reveals that in the early-to-mid 20th century, a diverse range of musicians and ensembles, including estudiantinas, female vocal duos, bolero tríos, art-classical composers, and mestizo panpipe groups, laid the groundwork for the Andean conjunto format to eventually take root in the Bolivian folklore scene amid the boom decade of the 1960s. Author Ferrando Ríos analyzes local musical trends in conjunction with government initiatives in nation-building and the ideologies of indigenismo and mestizaje. Beyond the local level, Ríos also examines key developments in Bolivian national musical practices through their transnational links with trends in Peru, Argentina, Chile, Mexico, and France. As the first book-length study that chronicles how Bolivia's folkloric music movement articulated, on the one hand, with Bolivian state projects, and on the other, with transnational artistic currents, for the pivotal era spanning the 1920s to 1960s, Panpipes & Ponchos offers new perspectives on the Andean conjunto's emergence as Bolivia's favored ensemble line-up in the field of national folkloric-popular music.

The book is the first ethnographic study of international retirement migration and offers a sometimes surprising picture of the potentials, seductions and limitations of the lifestyles. People envision retirement as freedom from responsibilities through shedding the restrictive shackles of their former selves in a time of life dedicated to fun, friendship, healthy activity and individual fulfillment. However, as Oliver documents, a number of contradictions underpin the pursuits of such a lifestyle. She shows how retirees must balance time-use to achieve both freedoms and busy social schedules – their activities, their relationships, and their cultural identities – to balance both the security of nationality with the discovery of the new. Retirement Migration gives a critical insight into the new ways aging identities are experienced by a growing number of older people in Western societies today.

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