

 ABOUT THE SERIES

*LATIN AMERICA OTHERWISE: Languages, Empires, Nations* is a critical series. It aims to explore the emergence and consequences of concepts used to define “Latin America” while at the same time exploring the broad interplay of political, economic, and cultural practices that have shaped Latin American worlds. Latin America, at the crossroads of competing imperial designs and local responses, has been construed as a geocultural and geopolitical entity since the nineteenth century. This series provides a starting point to redefine Latin America as a configuration of political, linguistic, cultural, and economic intersections that demands a continuous reappraisal of the role of the Americas in history, and of the ongoing process of globalization and the relocation of people and cultures that have characterized Latin America’s experience. *Latin America Otherwise: Languages, Empires, Nations* is a forum that confronts

established geocultural constructions, rethinks area studies and disciplinary boundaries, assesses convictions of the academy and of public policy, and correspondingly demands that the practices through which we produce knowledge and understanding about and from Latin America be subject to rigorous and critical scrutiny.

“El pueblo” is a concept commonly heard in discussions about Latin America and Latin American history; however, its complex meanings, multiple referents, bumpy transformations—and the distinctive social practices carried out in its name—have not been scrutinized. Paul K. Eiss’s exceptional contribution, with its focus on Northern Yucatán, is to show how much we have missed by not taking “el pueblo’s” distinctive, disputed, evolving, and interpenetrating meanings into account. To do justice to “el pueblo” requires taking its history seriously as well. Struggles to appropriate its banner incorporated a surprising range of social actors. Indigenous Maya, non-indigenous town dwellers, landowners, priests, merchants, and teachers commandeered “el pueblo” for political, economic, and ideological ends. “El pueblo’s” reach extended from village to nation, and from the colonial period into the twenty-first century. *In the Name of El Pueblo* is testimony to its impact and to its importance.