“Today’s Inca” O’Toole Lecture O’Toole 4a

*Study Questions* – **Michael Hill**, “Inca of the Blood, Inca of the Soul”

1. What is **mystical tourism**? What does mystical tourism look like in the Peruvian city of **Cusco** in the early 21st century? [Note: Cusco, the former Inca capital, is also spelled Cuzco.]
2. What are the beliefs and practices of **New Age** religion(s), participants, and movement leaders (p. 253)?
3. How do white and mestizo tourists and New Age movement leaders act out contemporary racialized structural inequalities in Peru? What are examples of these contemporary racialized structural inequalities? [Note: **Racialization** is the process of ascribing ethnic or racial identities to a relationship, social practice, or group that did not identify itself as such. In other words, racialization in making people into a race, or fixing them with racial qualities.]
4. Promperú is Peru’s national and official tourism bureau. Please see its promotional materials at: <https://www.peru.travel/perutherichestcountry/usa/#home>

 What is marketed by the Cusco tourism industry (p. 252)? Why do white and mestizo tourists travel to Peru? What type of mystical experience do they seek? [A note: Alejandro Toledo was president of Peru from 2001 to 2006.]

1. How do white and mestizo tourists to Cusco racialize, or idealize, Andean people, Andean religious practices, and Andean bodies (p. 254)? [A note: Hill names Andean people “Quechua” to distinguish them from other Andeans such as Aymara speakers, and indigenous peoples of the Amazon.] Why is this racialization a problem for white and mestizo tourists? What is the central contradiction of Cusco’s mystical tourism industry (pp. 253, 256)? How has the popularization of Andean indigenous religions denied Andean people ownership or material benefits of their religious culture (p. 255)?
2. Hill an anthropologist of religion (p. 254). What types of Humanities questions is he asking?
3. What is **reconstructed ethnicity**? According to Dean MacCannell and Michael Hill, who reconstructs ethnicity, and for which purposes? How are indigenous Andean people consumed and commodified by tourism?
4. How do leaders of the New Age movement around Cusco essentialize Andean identity? How do these New Age leaders **reconstruct** Andean racial identity for tourist consumption (pp. 256-259)?

 Examine these **primary sources** for evidence of Hill’s argument:

 For Antón Ponce de León, see <http://oraclesoftruth.org/blog/2010/09/14/anton-ponce-de-leon/>

For Jessie Ayani, see <http://www.heartofthesun.com/>

For Elizabeth Jenkins, see https://www.thefourthlevel.org/]

1. How do people in Cusco critique the marketing of indigenous Andean spirituality (p. 259)? How does the belief in the pishtaco criticize capitalist accumulation?
2. How do white and mestizo tourists, according to Hill, respond to structural inequalities in Cusco? How does “First World guilt” commodify tourist exchanges (p. 262)? How are white and mestizo tourists also participating in “theft” (p. 264)? Why do white and mestizo tourists want their travels to be difficult (pp. 265-266)? [A note: The Inca Trail is a hiking trail from areas around Cusco terminating at Machu Picchu.] What is the big deal about eye contact for white and mestizo tourists (pp. 270-272)?
3. How does Hill explain that the negotiations and the feelings of white and mestizo tourists are part of essentializing Andean people, bodies, and religion (p. 272)?