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***Contested Spatialities of Lifestyle Migration
Public policies, local democracy and global market forces***

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ABSTRACT

***Mezcala: the Defense of Territory in La Ribera de Chapala. Struggle,
Conflict and Ethnic Renewal in a Context of Global Tourism***

La Ribera de Chapala is one of the oldest and quantitatively most important areas of lifestyle migration in Mexico, and possibly in Latin America. From the heart of Ajijic, all the northwestern shore of this lake has been occupied by residential projects that also involve the middle and upper classes in the nearby city of Guadalajara

This occupation of space was given, especially in the second half of the twentieth century, on communal and ejidal land, and over social spaces, as the same Ajijic and San Antonio Tlayacapan, that were long data indigenous communities. As a result, these communities have lost much of their land, their traits and identity. This does not happen in Mezcala de la Asunción. This Indian community is located on the northeastern shore, just 10 miles from Chapala town. Has a history of defending its territory back to the colony that is the basis of a belligerent local identity. Since early this century, more or less, is noting the pressure of real estate interests and projects to support tourism made from the different levels of government. With the dismantling of the post-revolutionary corporate State, the land of peasant communities as Mezcala became available to the market. In areas such as Chapala, have been allocated to tourism as a means of integration into the global economy.

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But in Mezcala the population has reacted in a way summarized in the phrase: "We do not want to end up like those of Ajijic, as servants to those who now have our lands." A mobilization is taking place around the Communal Assembly, resisting illegal occupation of their lands, the territorial use plans and tourism led reconstruction efforts of state agencies. They have got to stop the occupation of the territory and the accompanying plans. All this is bringing changes in community dynamics, with internal conflicts that are ongoing.

This mobilization and confrontation are making a renewal of ethnic identity, as the defense of the territory is made on behalf of the rights of "Pueblo Coca de Mezcala" and international treaties that advocate the Indigenous Rights. But this same renewal of indigenous key now has global effects on tourism, which is another reason to visit and settle in this small and embattled community.

So Mezcala life in the twenty-first century can not be separated from its location in a context of globalized tourism and neoliberal policies that support it. But it can be seen as an example of how this relationship can be sought in a fair terms which not have to mean the loss of elements such as territory, identity and history.

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