

ANTH 242 Anthropology of Latin America
Winter 2018

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Class Times: Wednesdays, 11am -1:50pm
SSB 105
Office hours: Thursdays 1-3pm

I. Description of the course:

This course is a survey of the broad and deep literature on Latin America. Latin America is a huge, heterogeneous, and complex place. Its peoples demonstrate an enormous diversity in ethnicity, language, religion, and political organization. Latin America is a construction, of course, yet the region can also be considered the product of a shared history of colonialism, nationalism, and relations with hegemonic imperial Others. The region has undergone enormous changes over the last few decades, revealing new social movements, new engagements with global capitalism, and new political relations between peoples, earth beings, and the state. In this short 10-week course, we take a more-or-less chronological approach to the discipline, tracing the ways anthropologists and others have viewed the region and its inhabitants. What is included and excluded in such a gaze? The goal is to provide you with a broad view of the discipline to help you theorize your own work and engage in contemporary discussions and debates.

II. Responsibilities of Participants:

You will be required to read, discuss, make presentations to your classmates, and write one research paper:

1. Reading: There will be quite a lot of reading in the course, so you must be ready to do that reading and participate in the discussions. The texts will be found in two places: books (from wherever you might want to get them) and articles online on the TED site (which you can read online or print out).

2. Discussions and Class presentations: Each class meeting, one or two participants will prepare a short commentary with questions for the rest of us to consider in our class discussion. The presenters will make brief in-class presentations and then facilitate the discussion. All participants should be prepared to contribute to the discussion, and to respond to the comments of the presenters. This means that you should give yourself some time after you read the material to THINK about it. Bring questions, ideas, and critical analysis. This does not mean merely criticisms. For each reading, you should think about what contributions the author makes and how that might be useful, as well as what the limitations might be. I usually go around the room at the end of our class and ask everyone to say what they consider the biggest contribution and the most salient critique. So, even if it is not your week to present, you should BE PREPARED and write down a few questions and ideas ahead of time.

As I am sure you know by now, graduate school is a multi-level learning process. This class is intended to give you theoretical tools, but it is also a part of the socializing process of the discipline. In our field, you must be able to articulate ideas and to have analytical debates with colleagues. There is no better place to develop these skills than in a class of mutually supportive peers. This requires two things: that you be brave and try out your ideas in public, and that you be kind and cooperative with your fellows. Remember that your colleagues are the biggest asset you have.

3. Papers: You will write one research paper about a topic of your choice, using and analyzing some of the course readings. Your must be approved by the professor ahead of time. The paper should present a question, make an **argument** about the reading, and back that argument up with reason and evidence. The paper should be 20 pages long. It is fine if you can use this paper as part of your program requirements, like a position paper or qualifying exams. Just check in with the professor.

Course Readings:

Week 1: Classic Accounts:

- a. Galeano, Eduardo, 1973. Lust for Gold, Lust for Silver. *In Open Veins Of Latin America, Five Centuries of the Pillage of a Continent*. New York: Monthly Review Press. (pp. 21-70)(49 pp).
- b. Foster, George, 1965. Peasant Society and the Image of Limited Good. *American Anthropologist* 67(2): 300-323 (23pp).
- c. Freidlander, Judith, 1975. Introduction and What It Means To Be Indian in Hueyapan, *In Being Indian in Hueyapan, A Study of Forced Identity in Contemporary Mexico*. (pp. xiii- xviii, 71-100) (35pp).
- d. Pierre Clastres, 1989. Society Against the State, in *Society Against the State, Essays in Political Anthropology*. New York: Zone Books, (pp.189-218)
- e. Trouillot, Michel-Rolph. "The Savage Slot." *In Recapturing Anthropology*. Santa Fe: School of American Research (1991).

Recommended:

- a. Murra, John, 1985. The limits and limitations of the 'vertical archipelago' in the Andes. *Andean ecology and civilization: An interdisciplinary perspective on Andean ecological complementarity* 91:15.

Week 2: Poverty, Class, and Inequality

- a. Taussig, Michael, 2010. The Devil and Commodity Fetishism *in South America*. Univ of North Carolina Press. (Read The Intro, parts I and II, and then skim the rest.)
- b. Nash, June, 1979. Conditions of Work in the Mines, *In We Eat the Mines and the Mines Eat Us*. New York: Colombia University Press, pp. 170-209 (39 pp).
- c. Roseberry, William, 1996. Hegemony, Power, and Languages of Contention. *In The Politics of Difference*, eds. Edwin Wilmsen and Patrick McAllister. Chicago: University of Chicago Press.
- d. Scheper-Hughes, Nancy, 1992. (M)other Love, in *Death Without Weeping*. Berkeley: University of California Press.

Recommended:

- a. Gramsci, Antonio, 1971. *The Prison Notebooks*, eds. Q. Hoare and G.N. Smith. New York: International Publishers. (Selections: pp 5-14, 158-185, 206-238, 257-264, 266-270.)
- b. Williams, Raymond, 1977. *Hegemony and Dominant, Residual, and Emergent In Marxism and Literature*. Oxford: Oxford University Press. (108-114, 121-127).
- a. Coronil, Fernando, 1996. Beyond Occidentalism: Toward Nonimperial Geohistorical Categories. *Cultural Anthropology*, Vol. 11, No. 1 (Feb.), pp. 51-87
- b. Mintz, Sidney, 1985. *Sweetness and Power: the Place of Sugar in Modern History*. Harmondsworth: Penguin Books.

Week 3: New Social Movements and Gender:

- a. Alvarez, Sonia, Evelina Dagnino, and Arturo Escobar, 1998. Introduction: The Cultural and the Political in Latin American Social Movements, in *Cultures of Politics and Politics of Cultures, Re-visioning Latin American Social Movements*, eds. Alvarez, Sonia, Evelina Dagnino, and Arturo Escobar. Boulder, CO: Westview Press, Pp 1-29.
- b. Canessa, Andrew, 2012. "Intimate Citizens" and "Sex and the Citizen" in Intimate Indigeneities, Race, Sex, and History in the Small Spaces of Andean Life. Durham, NC: Duke University Press, pp 216-280 (64pp)
- c. Speed, Shannon, 2006/ Rights at the Intersection, Gender and Ethnicity in Neoliberal Mexico, in *Dissident Women, Gender and Cultural Politics in Chiapas*, eds. Shannon Speed, R. Aída Hernández Castillo, and Lynn Stephen. Austin, TX: University of Texas Press, pp 203-221
- d. Theidon, Kimberly, 2007. Gender in Transition: Common Sense, Women, and War. *Journal of Human Rights* 6:453-478.
- e. Gregory, Steven, 2007. Sex Tourism and the Political Economy of Masculinity, *In The Devil Behind the Mirror, Globalization and Politics in the Dominican Republic*. (pp. 130- 165) (30pp)

Week 4: Race/Indigeneity/Multiculturalism:

- a. Fabricant and Postero, The Indigenous Turn, in *New Approaches to Latin American Studies: Culture and Power*, edited by Juan Poblete, Routledge: London, pp. 128-144.
- b. Hale, Charles, 2002. Does Multiculturalism Menace? Governance, Cultural Rights, and the Politics of Identity in Guatemala. *Journal of Latin American Studies* 34:485-524.
- c. Hooker, Juliet, 2005. Indigenous Inclusion/Black Exclusion: Race, Ethnicity, and Multicultural Citizenship in Latin America. *Journal of Latin American Studies* 37:285-310 (25pp).
- d. Rahier, Jean Muteba, 1999. "Body politics in Black and white: Senoras, mujeres, blanqueamiento and Miss Esmeraldas 1997-1998, Ecuador." *Women & Performance: a journal of feminist theory* 11 (1): 103-120.

- e. Speed, Shannon, 2016. States of Violence: Indigenous Women Migrants in the Era of Neoliberal Multicriminalism". *Critique of Anthropology* 36(3): 280-301.

Recommended:

- f. Postero and Zamosc, Indigenous Movements and the Indian Question in Latin America, in *The Struggle for Indigenous Rights in Latin America*. Brighton, UK: Sussex Press, pp.1-31 (30pp).
- g. Hale, Charles R, 2004. Rethinking Indigenous Politics in the Era of the "Indio Permitido". *NACLA Report on the Americas* 38(2):16-20 (4pp).
- h. Nelson, Diane, 1999. Bodies that Splatter. In *A Finger in the Wound, Body Politics in Quincentennial Guatemala*. Berkeley: University of California Press (206-244).

Week 5: Citizenship, Democracy, and the State

- a. Holston, James, 2008. Introduction, *Insurgent Citizenship, Disjunctions of Democracy and Modernity in Brazil*, Princeton University Press.
- b. Shannon Speed, 2008. Assuming our Own Defense, Rights, Resistance and the Law in the Red de Defensores Comunitarios, in *Rights in Rebellion, Indigenous Struggle and Human Rights in Chiapas*. Stanford, CA: Stanford University Press.
- c. Risor, Helene, 2010. Twenty Hanging Dolls and a Lynching: Defacing Dangerousness and Enacting Citizenship in El Alto, Bolivia. *Public Culture* 22(3): 465-485.
- d. Ellison, Susan 2017. 'You have to Comply with Paper': Debt, Documents, and Legal Consciousness in Bolivia. *Journal of the Royal Anthropological Institute* (NS) 23: 523-542.
- e. Krupa, Chris and David Nugent, 2015 Introduction: Off-Centering the State. In: Krupa C and Nugent D (eds). *State Theory and Andean Politics, New Approaches to the Study of Rule*. Philadelphia: University of Pennsylvania Press, pp. 1-35.

Recommended:

- a. Auyero, Javier, 2012. *Patients of the state: The politics of waiting in Argentina*. Duke University Press.
- b. Ellison, Susan, 2015. Replicate, Facilitate, Disseminate: the Micropolitics of US Democracy Promotion in Bolivia. *Political and Legal Anthropology Review* 38(2):318-337.
- c. Goldstein, Daniel, 2010. Toward a Critical Anthropology of Security. *Current Anthropology* 51 (4): 487-517

Week 6: Neoliberalism and governmentality:

- a. Foucault, Michel, 1991. On Governmentality. In *The Foucault Effect: Studies in Government Rationality*, Burchell, Gordon, and Miller, eds. Chicago: University of Chicago Press. (87-104).

- b. Postero, Nancy, 2007. Forming Neoliberal Subjects: NGOs and 'Responsible' Self-Government, in *Now We Are Citizens, Indigenous Politics in Post-Multicultural Bolivia*. Stanford, CA: Stanford University Press.
- c. Han, Clara, 2004. The Work of Indebtedness: The Traumatic Present of Late Capitalist Chile. *Culture, Medicine, and Psychiatry* 28:169-187.
- d. Richards, Patricia, 2010. Of Indians and Terrorists: How the State and Local Elites Construct the Mapuche in Neoliberal Multicultural Chile. *Journal of Latin American Studies* 42(1):59-90 (31pp).
- e. Veronica Schild, 2007. Empowering 'Consumer-Citizens' of Governing Poor Female Subjects? The Institutionalization of 'self-development' in the Chilean Social Policy Field. *Journal of Consumer Culture* 7(2): 179-203.

Week 7: Environment/Extractivism:

Guest : John Andrew McNeish will visit

- a. Gudynas, Eduardo, Gudynas. The New Extractivism of the 21st Century, Ten Urgent Theses about Extractivism in Relations to Current South American Progressivism. Americas Program Report (Washington, DC: Center for International Policy, January 21, 2010).
- b. Postero, Nancy, 2017. Chapter Five, Race and Racism in the New Bolivia, in *The Indigenous State: Race, Politics and Performance in Plurinational Bolivia*. University of California Press. (Book available open access at: <https://doi.org/10.1525/luminos.31>)
- c. Sawyer, Suzana and Edmund Terence Gomez, Transnational Governmentality in the Context of Resource Extraction, in *The Politics of Resource Extraction, Indigenous Peoples, Multinational Corporations, and the State*, Suzana Sawyer and Edmund Terence Gomez, eds. Palgrave MacMillan, pp 1-8.
- d. McNeish, John-Andrew (2017) A vote to derail extraction: popular consultation and resource sovereignty in Tolima, Colombia, *Third World Quarterly*, 38:5, 1128-1145
- e. Fabricant, Nicole, and Nancy Postero, forthcoming. Performing Indigeneity in Bolivia: The Struggle over the TIPNIS, *Anthropology Quarterly*.

Recommended:

- f. Marston, Andrea. & Perreault, T. "Consent, Coercion and *Cooperativismo*: Mining and Environmental Governance in Bolivia." *Environment and Planning A* 49(2), 252-272.

Week 8: Postcoloniality/Ontological Turn:

- a. Marisol de la Cadena, Indigenous Cosmopolitics in the Andes: Conceptual Reflections beyond "Politics" *Cultural Anthropology* 25(2): 334-370.
- b. Quijano, Aníbal, 2007. Coloniality and Modernity/Rationality. *Cultural Studies* 21(2-3):168-178.
- c. Postero, Nancy, 2017. Introduction and Chapter Three: Wedding the Nation: Spectacle and Political Performance, in *The Indigenous State: Race, Politics and Performance in Plurinational Bolivia*. University of California Press. (Book available open access at: <https://doi.org/10.1525/luminos.31>)

- d. Bessire, Lucas and David Bond, 2014. Ontological anthropology and the deferral of critique, *American Ethnology* 41(3): 440-456.

Recommended:

- a. Lugones, María, 2010. Towards a Decolonial Feminism. *Hypatia* 25 (4) :742-759.

Week 9: Life, Biopolitics, and Materiality:

- a. Harvey Penelope, 2010. Cementing relations: the materiality of roads and public spaces in provincial Peru. *Soc. Anal.* 54(2):28-46.
- b. Povinelli, Elizabeth, 2016. Three Figures of Geontology, in *Geontologies, a Requiem to Late Liberalism*. Durham, NC: Duke University Press. pp. 1-29.
- c. Lyons, Kristina, 2016. Decomposition as Life Politics: Soils, Selva, and Small Farmers under the Gun of the U.S.-Colombian War on Drugs. *Cultural Anthropology* 31(1):56-81. <http://onlinelibrary.wiley.com/doi/10.14506/ca31.1.04/full>
- d. Zeiderman, Austin, 2013. Living Dangerously: Biopolitics and urban citizenship in Bogotá, Colombia. *American Ethnologist* 40(1):71-87.
<http://onlinelibrary.wiley.com/doi/10.1111/amet.12006/epdf>

Week 10: Activist and Engaged Anthropology:

- a. Scheper-Hughes, Nancy, 1995. The primacy of the ethical: propositions for a militant anthropology. *Current Anthropology* 36:409-420.
- b. Hale, Charles. 2006. Activist research vs. cultural critique: indigenous land rights and the contradictions of politically engaged anthropology. *Cultural Anthropology* 21:96-120.
- c. Speed, Shannon. 2006. At the crossroads of human rights and anthropology: toward a critically engaged activist research. *American Anthropologist* 108:66-76.
- b. Berry, Maya, et al, 2017. Toward a Fugitive Anthropology: Gender, Race, and Violence in the Field. *Cultural Anthropology* 32(4): 537-565.

Recommended:

- a. Escobar, Arturo, 2010. Latin America at a Crossroads. *Cultural Studies* 24(1): 1-65.
- b. Low, Setha M., et al. Engaged anthropology: diversity and dilemmas: an introduction to supplement 2. *Current Anthropology* 51.S2 (2010): S203-S226.
- c. Smith, Gavin. 1999. *Confronting the present: towards a politically engaged anthropology*. New York: Oxford University Press.