CU-NYU Consortium Courses
Fall 2020

These are the courses approved by the Institute of Latin American Studies for SIPA and MARSLAC students to cross-register in Fall 2020. These courses must be registered via a form on the first day of the class. Please see your instructor and follow the instruction of the registration form.

**Note: The Fall classes at NYU will start on Wednesday, September 2, 2020**

1) **LATC-GA 11 – Beginning Quechua II**  
   Day/Time: Monday, Tuesday, Thursday, 11:00am – 12:15pm  
   Prof Odi Gonzales  
   Location: 25 West 4th Street, Room C3

   **OR**

   **LATC-GA 21 - Intermediate Quechua II**  
   Day/Time: Monday, Tuesday, Thursday, 2:00pm – 3:15pm  
   Prof. Odi Gonzales  
   Location: Silver Room 413

Quechua is the most important and most widely distributed indigenous language in South America, with about 10 million speakers living from the high mountains to the tropical lowlands in Colombia (where the language is called Ingano), Ecuador (where it is called kichwa or runa shimi, "human speech"), Peru, Bolivia, and Argentina (where it is usually spelled Quechua and called, by its speakers, runa simi). Studying Quechua opens a window onto alternative ways of thinking about social worlds, about space and time, family, and humans' relationship with the natural world. Quechua is recommended for students anticipating travel to the Andean region, those interested in language and linguistics, and those interested in indigenous literatures and cultures. Students who satisfactorily complete introductory Quechua will be well-prepared for intensive summer study at one of many summer study abroad programs in Ecuador, Peru, and Bolivia that will put them in closer contact with the indigenous world.

2) **LATC-GA 1014 Comparative Racisms in The Americas**  
   Pamela Calla  
   Thursday, 2:00pm – 4:30pm  
   KJCC 404

This seminar will explore emergent forms of racism in the Americas as major obstacles to the construction of intercultural relations, racial and economic justice, and democracy. The emergence of these “new or renewed racisms” is still largely a relatively uncharted terrain in the social sciences. The course will thus explore this phenomenon as integral to the multicultural and what some have called “post racial” present defined by larger processes of economic and cultural globalization and transnational migration. Throughout the course, we will also look at these emergent racisms in relation to the challenges facing indigenous and afro-descendant social movements, middle class political networks, and state and non-governmental institutions that seek to deepen democracy in the hemisphere by building the basis for active citizenship and racial and economic justice. The following
general questions will guide our analysis and discussion: What is the relationship between institutionalized racism, embedded in the fabric of these societies, and specific “racial eruptions,” which appear to stand in contrast to prevailing ideologies of pluralism and intercultural relations? How to explain the persistence of racial hierarchy in societies where powerful actors explicitly endorse principles of multicultural recognition and racial equality? Does government-endorsed multiculturalism mitigate the negative impact of extractive, industrial, informal and other economic activities on indigenous and afro-descendant peoples? Or alternatively, do these economies actually lay the groundwork for what could be considered a “racialized” economic order? How do the push and pull of migration tied to larger necessities of capital accumulation and labor exploitation shape the dynamics and logics of racism within the region? What types of constitutional reforms, legislative and public policy agendas have emerged to address these dynamics and logics?

3) LATC-GA 1048 International Studies in Human Rights (same as CEH-GA 1048)
   Peter Lucas
   Thursday, 6:00pm – 9:00pm
   194 Mercer Street, Room 306B

The purpose of this class is to introduce students to international human rights and the movement’s relationship to the field of comprehensive peace education. Throughout the course, we will distinguish between “negative peace” and “positive peace.” Negative peace refers to the practices to limit and prevent war and collective violence. We’ll take a very holistic approach to violence because many human rights violations can be considered as forms of violence. More often than not, the response to serious violations is enacted from a negative peace perspective in order to quell the immediate violence. Unfortunately, negative peace practices do not necessarily get at the root causes of the violations nor do they strive for substantive social change.

4) LATC-GA 1020 Political Gesture
   Tuesday, 5:30pm – 8:00pm
   Jill Lane
   KJCC 404

In Argentina in 1977, a group of mothers whose children had been “disappeared” by the military dictatorship began to march in front of the presidential palace, holding large pictures of their missing children; those marches continue to this day. In 2003, the Guatemalan artist Regina Galindo created a piece meant to remind the public of the genocidal killings in Guatemala’s internal civil war; in Who Can Erase the Traces? (Quién puede borrar las huellas?), she walked barefoot through the streets of Guatemala City carrying a basin filled with human blood into which she periodically dipped her feet, leaving a trail of bloody footprints. In 2019, the Chilean collective #lastesis performed a short dance condemning sexual violence against women, a dance then shared online and performed by thousands of women across the globe.

What do holding a picture, walking, and dancing in these examples have in common? Each functions as a political gesture — a codified way of using the body to interrupt everyday life and pose a public challenge, demand, or critique in relation to abuses of power. In a world where many people participate in political protest by signing online petitions, we consider the enduring and unique role played by physical actions in public space, whether these happen under the aegis of activism or art. Like dance
scholar Susan Leigh Foster, we approach the body as “articulate matter” and ask how political gestures signify. How do they establish relationships with the public (at times an unwitting or unwilling public), and how do such gestures directly impact the social and physical context? We read the work of artists and activists, and consider cases drawn across Latin America, from the 1960s to the present, allowing a broad comparative approach.

5) **LATC-GA 2537 Tpcs in Carib lit: The Caribbean as Inaugural Imaginary: Comparison and Contingency (same as COLIT-GA 2651)**
   Thursday 11:00am-1:40pm
   Ana Dopico
   19 Univ Pl, Room 229

“The Caribbean,” as David Scott has argued, “is not merely modern.... it is modern in a fundamentally inaugural way.” What does it mean to think of the Caribbean as an inaugural imaginary? And what does the Caribbean mean in a post-colonial, post-socialist, post-revolutionary age? A long host of thinkers, writers and artists of the nineteenth and twentieth century have insisted on the centrality of the Caribbean as root and rhizome in our understanding of modernity and its elements: enlightenment and capital, race and empire, sovereignty and simulation, culture and nation, and, most romantically, or tragically, revolution. But to think the Caribbean adequately one has to think beyond the dialectics of roots and rhizome, beyond the poetics of relation, archipelago and diaspora. This demands too that we read beyond the tragic and monumental tropes of the Caribbean and read instead minor forms and minor keys. Thinking and reading the Caribbean requires not only linguistic and theoretical fluencies, but a capacity to read deep contexts and contingencies within apparent economies of cultural and material scarcity. It requires the capacity to engage the master paradigms of modernity and simultaneously engage the more slippery problems of temporality, contingency, misunderstanding, as well as the violent and demoralizing mechanisms of domination, transaction and subordination.

This course considers key texts and works of the Caribbean archipelago and reads them comparatively and sometimes against the grain of their national, regional and postcolonial inscriptions. We will read major cultural works and lesser-known expressions, major literary works and alongside minor or forgotten forms. We will consider how the cultural monuments of the Caribbean have occluded collective politics, aesthetic experiments, insurgent movements and ephemeral forms.

6) **LATC-GA 2967 The Politics of Gender and the New Right in the Americas (same as SPAN-GA 2978.001)**
   Tuesday 10:00am-12:00pm
   Ana G. Alvarez
   19 Univ Pl, Room 223

The rise across the Americas of far-right governments and social movements including Catholic and evangelical anti-abortion groups and racist vigilante organizations sponsored by the agro-lobby and by transnational extractivist capital has run parallel to an extraordinary growth of gender-based violence throughout the hemisphere. According to UN statistics, of the 25 countries with the highest rates of feminicides worldwide, fourteen are from Latin America, with Guatemala, El Salvador and Honduras leading the per-capita count. In Brazil, even before the current, ultra-rightist administration fifteen women were being assassinated every day, with numbers that have only been rising since; in Mexico,
almost 4,000 women were killed between 2012 and 2013 according to the Observatorio Ciudadano Nacional del Feminicidio (OCNF), only just over 600 of which have been investigated as feminicides. Hate crimes against lgttb+ people have likewise risen to ‘alarming levels’ according to the Regional Information Network on Violence against LGTBI People’s 2019 report, with at least four murders per day and innumerable attacks registered in Latin America and the Caribbean that same year. At the same time, governments in the US and Latin America are openly criminalizing women and undermining abortion rights, as in El Salvador where women have been prosecuted under homicide legislation for abortions and even miscarriages. In Brazil, the fascist president in his inaugural address singled out ‘gender ideology’ as one of the three enemies his administration was out to crush.

But what are the cultural narratives underpinning the neo-rightist turn, and why have gender relations – apart from the perhaps more obvious revindications of open racism– played such a crucial role in the construction of new rightwing hegemonies? In what ways does the violent reassertion of patriarchal power speak to a crisis of previous iterations of neoliberalism in the region, and how can we imagine discourses and community practices of resistance against it? In the course, we will discuss the gendered dimension of the trans-American New Right, through a number of examples of campaigns (#ConMisHijosNoTeMetas en Perú, Colombia and Ecuador, Escola Sem Partido in Brazil) actors (Catholic and evangelic hierarchies), NGO’s (World Congress of Families, Human Life International). At the same time, we are going to discuss the emergence of dissident modes and movements of resistance, from social movements like Niunamenos en Argentina, Las 17 (El Salvador) to Catholics for a Choice (Argentina, Brazil and México), performative groups and movements like Las Tesis (Chile).