



CU-NYU Consortium Courses Fall 2022

These are the courses approved by the Institute of Latin American Studies for SIPA and MARSLAC students to cross-register in Fall 2022. 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.

1) LATC-GA 1014 – Comparative Racisms in the Americas

Day/Time: Thursdays, 2:00pm – 4:30pm

Prof. Pamela Calla

Location: KJCC 404W

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?

2) LATC-GA 2537-001 – *Devouring and Being: Anthropophagy and Cannibalism through the 'Ontological Turn'*

Day/Time: Tuesday, 6:00pm – 8:00pm

Prof. Dylan Robbins

Location: 19 University Place, Room 405

Western thought teaches us that people who eat people are “bad.” Indeed, the notion of cannibalism is a recurring concern in the history of ideas regarding the primitive, the animalistic, the monstrous, or any of the other classifications frequently invoked to mark others, regardless of their actual culinary preferences. An extended reflection on cannibalism as an intellectual phenomenon suggests how people eating people, or at least the possibility of it, says a great deal about those that do not. Interesting, as well, is the fact that, in some regions of Brazil and the Caribbean, ideas regarding cannibalism have made an important turn, such that the cannibal has become a provocative affirmation of self. The aim of this course is to think about cannibalism not, as it often is, as a theme for anthropologists and ethnographers, but rather as an intellectual problem that has enjoyed a very long life in the history of ideas about self, shaping even contemporary critiques of culture. In this course, we shall revisit a selection of texts regarding cannibalism and anthropophagy from Columbus’ diaries to the present and including many noteworthy and fascinating interventions about the idea of cannibalism by, among others, Montaigne, Shakespeare, Hans Staden, Jean de Lery, Oswald de Andrade, Joao do Rio, Monteiro Lobato, Raul Bopp, Nelson Pereira dos Santos, Rubem Fonseca, Joao Guimaraes Rosa, Suely Rolnik, and others. This course will call upon additional materials pertinent to Brazilian history and culture in relation to the transition from the colonial period to the present in the Americas. Through our discussions we will also think through problems related to cultural theory, difference, the politicization of practices and corporality, post-colonial critiques of history, Eduardo Viveiros de Castro’s idea of “ontological predation,” as well as the implications of consumption and waste.

3) LATC-GA 2537-002: *The Hemispheric Imaginary: Sovereignty, Place-Making, and World-Making in the Americas*

Day/Time: Tuesdays, 11:00am – 1:45pm

Prof. Ana Dopico

Location: 45 W 4th Street, Room B01

This course takes up cultures and theories of the American hemisphere to think beyond imperial cartographies and logics and center texts, art, music and performance that articulate modes of sovereignty beyond the state. We will consider works and cultural histories that challenge dispossession through placemaking (palenques, urban and rural autonomous territories, social rupture) and the retaking of home environments. Thinking with blackness, indigeneity, migration, and ecologies in the Americas, we consider how struggles over sovereignty and territoriality are accompanied by symbolic and cultural practices, or world-making, that challenge the finitude of the present and the hegemony of capital. Works will include a conventional canon of "Americas" articulation (Whitman, Marti, Dario, Neruda, etc)

but will move on to narrative, prose, film, music and performance in English, Spanish, French, Kreyol, and Portuguese (also perhaps in Garifuna and other nation languages).

4) LACTC-GA 10 - Elementary Quechua I

Day/Time: Monday, Wednesday, Friday, 9:30am – 10:45am

Prof. Odi Gonzales

Location: TDB

5) LATC-GA 20 - Intermediate Quechua I

Day/Time: Monday, Wednesday, Friday, 2:00pm – 3:15pm

Prof. Odi Gonzales

Location: Rubin Hall, Room 109

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.