



NATIVES *making* **NATION**

Gender, Indigeneity, and the State in the Andes

Edited by

ANDREW CANESSA

Natives Making Nation Gender Indigeneity And The State In The Andes

Edward F. Fischer



Natives Making Nation Gender Indigeneity And The State In The Andes:

Natives Making Nation Andrew Canessa, 2011-08-01 In Bolivia today the ability to speak an indigenous language is highly valued among educated urbanites as a useful job skill but a rural person who speaks a native language is branded with lower social status Likewise chewing coca in the countryside spells inferior indian but in La Paz jazz bars it's decidedly cool In the Andes and elsewhere the commodification of indianness has impacted urban lifestyles as people co-opt indigenous cultures for qualities that emphasize the uniqueness of their national culture This volume looks at how metropolitan ideas of nation employed by politicians the media and education are produced reproduced and contested by people of the rural Andes people who have long been regarded as ethnically and racially distinct from more culturally European urban citizens Yet these peripheral natives are shown to be actively engaged with the idea of the nation in their own communities forcing us to re-think the ways in which indigeneity is defined by its marginality The contributors examine the ways in which numerous identities racial generational ethnic regional national gender and sexual are both mutually informing and contradictory among subaltern Andean people who are more likely now to claim an allegiance to a nation than ever before Although indians are less often confronted with crude assimilationist policies they continue to face racism and discrimination as they struggle to assert an identity that is more than a mere refraction of the dominant culture Yet despite the language of multiculturalism employed even in constitutional reform any assertion of indian identity is likely to be resisted By exploring topics as varied as nation building in the 1930s or the chuqila dance these authors expose a paradox in the relation between indians and the nation that the nation can be claimed as a source of power and distinct identity while simultaneously making some types of national imaginings unattainable Whether dancing together or simply talking to one another the people described in these essays are shown creating identity through processes that are inherently social and interactive To sing to eat to weave In the performance of these simple acts bodies move in particular spaces and contexts and do so within certain understandings of gender race and nation Through its presentation of this rich variety of ethnographic and historical contexts **Natives Making Nation** provides a finely nuanced view of contemporary Andean life

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defined by its marginality The contributors examine the ways in which numerous identities racial generational ethnic regional national gender and sexual are both mutually informing and contradictory among subaltern Andean people who are more likely now to claim an allegiance to a nation than ever before Although indians are less often confronted with crude assimilationist policies they continue to face racism and discrimination as they struggle to assert an identity that is more than a mere refraction of the dominant culture Yet despite the language of multiculturalism employed even in constitutional reform any assertion of indian identity is likely to be resisted By exploring topics as varied as nation building in the 1930s or the chuqila dance these authors expose a paradox in the relation between indians and the nation that the nation can be claimed as a source of power and distinct identity while simultaneously making some types of national imaginings unattainable Whether dancing together or simply talking to one another the people described in these essays are shown creating identity through processes that are inherently social and interactive To sing to eat to weave In the performance of these simple acts bodies move in particular spaces and contexts and do so within certain understandings of gender race and nation Through its presentation of this rich variety of ethnographic and historical contexts *Natives Making Nation* provides a finely nuanced view of contemporary Andean life

Native and National in Brazil Tracy Devine Guzmán, 2013 *Native and National in Brazil* Indigeneity after Independence **Indigenous Peoples, Civil Society, and the Neo-liberal State in Latin America** Edward F. Fischer, 2009 In recent years the concept and study of civil society has received a lot of attention from political scientists economists and sociologists but less so from anthropologists A ground breaking ethnographic approach to civil society as it is formed in indigenous communities in Latin America this volume explores the multiple potentialities of civil society's growth and critically assesses the potential for sustained change Much recent literature has focused on the remarkable gains made by civil society and the chapters in this volume reinforce this trend while also showing the complexity of civil society that civil society can itself sometimes be uncivil In doing so these insightful contributions speak not only to Latin American area studies but also to the changing shape of global systems of political economy in general

Indigeneity in Latin American Cinema Milton Fernando Gonzalez Rodriguez, 2022-07-28 *Indigeneity in Latin American Cinema* explores how contemporary films 2000 2020 participate in the evolution and circulation of images and sounds that in many ways define how indigenous communities are imagined at a local regional and global scale The volume reviews the diversity of portrayals from a chronological geopolitical linguistic epistemic ontological transnational and intersectional paradigm changing and self representational perspective allocating one chapter to each theme The corpus of this study consists of 68 fictional features directed by non indigenous filmmakers 31 cinematic works produced by indigenous directors communities and 22 Cine Regional Regional Cinema films The book also draws upon a significant number of engravings drawings paintings photographs and films produced between 1493 and 2000 as primary sources for the historical review of the visual representations of indigeneity Through content and close textual analysis interviews with audiences surveys and

social media posts analysis the author looks at the contexts in which Latin American films circulate in international festivals and the paradigm shifts introduced by self representational cinema and Roma Mexico 2018 Conclusively the author provides the foundations of histrionic indigeneity a theory that explains how overtly histrionic proclivities play a significant role in depictions of an imagined indigenous Other in recent films **Indigenous Experience Today** Marisol de la Cadena,Orin Starn,2020-05-18 A century ago the idea of indigenous people as an active force in the contemporary world was unthinkable It was assumed that native societies everywhere would be swept away by the forward march of the West and its own peculiar brand of progress and civilization Nothing could be further from the truth Indigenous social movements wield new power and groups as diverse as Australian Aborigines Ecuadorian Quichuas and New Zealand Maoris have found their own distinctive and assertive ways of living in the present world Indigenous Experience Today draws together essays by prominent scholars in anthropology and other fields examining the varied face of indigenous politics in Bolivia Botswana Canada Chile China Indonesia and the United States amongst others The book challenges accepted notions of indigeneity as it examines the transnational dynamics of contemporary native culture and politics around the world **Citizenship and Political Violence in Peru** F. Wilson,2013-05-14 Exploring how restrictions on citizenship helped create conditions for political violence in Peru this book recounts the hidden history of how local processes of citizen formation in an Andean town were persistently overruled thereby perpetuating antagonism toward the state and political centralism in Peru **Aconcagua** Joy Logan,2011-11-01 Aconcagua is the highest mountain in the Americas and the tallest mountain in the world outside of the Himalayas Located in the Andes Mountains of Argentina near the city of Mendoza Aconcagua has been luring European mountain climbers since 1883 when a German geologist nearly reached the mountain's summit A Swiss climber finally made the ascent in 1897 In this fascinating book Joy Logan explores the many impacts of mountaineering's discovery of Aconcagua including its effect on how local indigenous history is understood The consequences still resonate today as the region has become a magnet for adventure travelers with about 7 000 climbers and trekkers from all over the world visiting each year Having done fieldwork on Aconcagua for six years Logan offers keen insights into how the invention of mountaineering in the nineteenth century and adventure tourism a century later have both shaped and been shaped by local and global cultural narratives She examines the roles and functions of mountain guides especially in regard to notions of gender and nation re-reads the mountaineering stories forged by explorers scientists tourism officials and the gear industry and considers the distinctions between foreign and Argentine climbers some of whom are celebrities in their own right In Logan's revealing analysis Aconcagua is emblematic of the tensions produced by modernity nation building tourism development and re-ethnification The evolution of mountain climbing on Aconcagua registers seismic shifts in attitudes toward adventure the national and the global With an eye for detail and a flair for description Logan invites her readers onto the mountain and into the lives it supports **Plurinational Afrobolivianity** Moritz Heck,2020-02-03 In Bolivia's plurinational conjuncture novel

political articulations legal reform and processes of collective identification converge in unprecedented efforts to re found the country and transform its society This ethnography explores the experiences of Afrodescendants in plurinational Bolivia and offers a fresh perspective on the social and political transformations shaping the country as a whole Moritz Heck analyzes Afrobolivian social and cultural practices at the intersections of local communities politics and the law shedding light on novel articulations of Afrobolivianity and evolving processes of collective identification This study also contributes to broader anthropological debates on blackness and indigeneity in Latin America by pointing out their conceptual entanglements and continuous interactions in political and social practice

The Ethics of Anthropology and Amerindian Research

Richard J. Chacon, Rubén G. Mendoza, 2011-12-15 The decision to publish scholarly findings bearing on the question of Amerindian environmental degradation warfare and or violence is one that weighs heavily on anthropologists This burden stems from the fact that documentation of this may render descendant communities vulnerable to a host of predatory agendas and hostile modern forces Consequently some anthropologists and community advocates alike argue that such culturally and socially sensitive and thereby politically volatile information regarding Amerindian induced environmental degradation and warfare should not be reported This admonition presents a conundrum for anthropologists and other social scientists employed in the academy or who work at the behest of tribal entities This work documents the various ethical dilemmas that confront anthropologists and researchers in general when investigating Amerindian communities The contributions to this volume explore the ramifications of reporting and specifically of non reporting instances of environmental degradation and warfare among Amerindians Collectively the contributions in this volume which extend across the disciplines of archaeology anthropology ethnohistory ethnic studies philosophy and medicine argue that the non reporting of environmental mismanagement and violence in Amerindian communities generally harms not only the field of anthropology but the Amerindian populations themselves

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