

SPPO 420
Indigenismos and Indigeneities in Latin America
J. Coronado
Winter 2019

Weds 2-4:50, Kresge 3-535
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Office hours: MF 11-12:30, Crowe 3-135, 847 491-8129

DESCRIPTION

This course explores the intersections, connections, and contradictions between the literature of indigenismo and a theoretical and critical corpus that turns on notions of indigeneity. We review the long production of lettered indigenismo, from the 19th century to the present, considering works from a variety of countries, such as Bolivia, Peru, México, Guatemala, and Brazil. While the corpus of indigenista practices broadly writ is large, we will focus on narrative and critical and methodological approaches to it as well as the notional fields that have emanated from and been anchored to it. Critical sources include significant interventions in relevant scholarship, such as subaltern, testimonial, decolonial, indigenous, and eco-critical studies. Ultimately, the course will consider the continuing usefulness, or not, of the term indigenismo and especially its critical capacities. We will also interrogate the communication of indigeneity through it, and in related critical and cultural practices.

COURSE REQUIREMENTS

Reading knowledge of Spanish is required as is a familiarity with the history of Latin America. The language of class discussions will depend on the class registration.

Students will be evaluated according to four criteria:

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| 1) 20% | Active participation in class discussion |
| 2) 10% | Submission of discussion questions each week (except for the weeks you lead seminar, see (3) below), to be posted on Blackboard in advance of class meetings |
| 3) 20% | Presenting in seminar once |
| 4) 50% | Completion of a longer research paper (15-20 pages) |

For **point 2**, you will post 2-3 discussion questions addressing a relevant issue in the week's readings to Blackboard **by 11AM on the Tuesday preceding class**. You may draw attention to any question or point that you deem useful for gaining insight into the reading. You must do this for every session except the first week's and the two for which you lead class discussion.

For **point 3**, you must present on a primary text in a class session once during the quarter. Presenting the materials for the day means essentially leading class discussion for about an hour of class time. You should focus mainly on the primary text but may also address any secondary reading. In order to lead effective class discussion, and beyond brief biographical and contextual commentary, **you must NOT lecture**. The details of how you organize the day's discussion are up to you, but you should attend to relevant topics and issues as well as the discussion questions that your classmates provide. The latter does not mean that you must answer these discussion questions, but rather that they should be taken into consideration as you plan your presentation.

Your objective is twofold: to stimulate and shape class discussion on the text's main points and themes as you understand them, and to open up avenues of critical inquiry for further study. You may assign at most one additional article-length (about 25 pages) reading if you can provide it one week before the class at which you will lead discussion. The goal of this requirement is to familiarize students with pedagogical strategies for leading a seminar. Typically and to repeat, students will lead class for no more than one hour of the session.

For **point 4**, each student will complete a 15-20-page research paper. The paper must involve centrally texts studied in this course. The completed paper will be evaluated on the soundness of its argument and the clarity of its exposition. The paper is due on **March 19 by 1PM**.

It is strongly encouraged that students attend presentations in the Department, Latin American & Caribbean Studies, the Andean Cultures & Histories, or other venues for humanistic research. They provide important and useful models and approaches to objects of scholarly inquiry.

RESOURCES

Graduate Writing Place

The Graduate Writing Place on the Evanston campus serves graduate students from across Northwestern's many schools, departments, and programs, as well as postdoctoral students and Northwestern faculty. Clients may book appointments for individual writing consultations with Graduate Writing Fellows (PhD candidates at Northwestern) to review a variety of writing, including papers for coursework; conference papers and presentations; journal articles and manuscripts for publication; dissertation proposals and chapters; and materials pertaining to the academic and non-academic job markets.

The Graduate Writing Place, located at **555 Clark Street, room 206**, is open for individual writing consultations from Monday-Friday for 20-30 hours/week. All hours are between 9am-8pm. (See the [online schedule](#) for more detail; be sure to select "Graduate Writing Place" from the drop down menu.)

One-on-One Writing Consultations Appointments in both the Chicago and Evanston Graduate Writing Places are **1-2 hours in length**. The most common type of appointment is a **1 hour, face-to-face meeting**. However, clients working on article/chapter-length work who want feedback on the entire piece at once may choose 2 hours of back-to-back appointments. In such cases, the client and writing consultant can together read the work from beginning to end **or** clients can send the writing (via the scheduling system or, if the file is larger than 1MB, as an attachment to writingplace@northwestern.edu) in advance of the appointment. In such instances, the consultant spends the first hour reading the work and jotting notes, which s/he then uses to structure a conversation with the client during the second hour. Clients who register for such an appointment should be sure to indicate this preference when they register so that the Writing Consultant doesn't expect you during the first hour of your appointment. Such appointments are more appropriate for students who are looking for more synthetic feedback/comments on big picture aspects of their writing (e.g., structure, organization, flow). Students who seek feedback at the sentence/paragraph level should work synchronously with writing consultants.

READINGS

Primary

Juan León Mera, *Cumandá o un drama entre salvajes* (1879). Madrid: Cátedra, 2005

Manuel Gamio, *Forjando patria* (1916), selecciones

Mariátegui, *7 ensayos de interpretación de la realidad peruana* (1928), selecciones

José Vasconcelos, *La raza cósmica* (1925), selecciones

Oswald de Andrade, “Manifesto antropófago” (1928)

Jorge Icaza, *Huasipungo* (1934). Madrid: Cátedra, 2009

Miguel Ángel Asturias, *Hombres de maíz* (1949). Madrid: Archivos, 1996

Rosario Castellanos, *Balún Canán* (1957). México: Fondo de cultura, 1968

José María Arguedas, *Los ríos profundos* (1958). Madrid: Cátedra, 2018

José María Arguedas, *Todas las sangres*. Buenos Aires: Losada, 1964

César Calvo, *Las tres mitades de Ino Moxo*. Iquitos: Proceso, 1981

Taller de Historia Oral Andina. *El indio Santos Marka T'ula. Cacique principal de los ayllus de Qallapa, y apoderado general de las comunidades originarias de la república*. La Paz: Facultad de ciencias sociales, 1984

Blanca Wiethüchter, *El jardín de Nora*. La Paz: Mujercita Sentada, 1998

Secondary

José María Arguedas, “Pongoq mosqoynin/El sueño del pongo.” *José María Arguedas: ¡Kachkaniraqmi! ¡Sigo siendo! Textos esenciales*. Ed. by Carmen María Pinilla. Lima: Fondo Editorial del Congreso del Perú, 2004. 526-35.

José María Arguedas, *La Mesa Redonda sobre Todas las Sangres del 23 de junio de 1965*. Ed. by Guillermo Rochabrun. Lima: Fondo Editorial PUCP, 2000. 19-60.

Antonio Cornejo Polar, “El indigenismo y las literaturas heterogéneas: Su doble estatuto socio-cultural.” *Revista de Crítica Literaria Latinoamericana* 7/8 (1978): 7-21.

Cornejo Polar, selección de “Capítulo Tercero.” *Escribir en el aire. Ensayo sobre la heterogeneidad sociocultural en las literaturas andinas*. Lima: Latinoamericana, 2003. 189-214

Agustín Cueva, “En pos de la historicidad perdida (Contribución al debate sobre la literatura indigenista del Ecuador).” *Revista de Crítica Literaria Latinoamericana* 7/8 (1978): 23-38.

Marisol De la Cadena, "Mariano Engages "the Land Struggle": An Unthinkable Indian Leader." *Earth Beings: Ecologies of Practice across Andean Worlds*. Durham: Duke University Press, 2015. 59-90.

De la Cadena y Orin Starn, "Indigeneidad: problemáticas, experiencias y agendas en el nuevo milenio." *Tabula Rasa* 10 (2009): 191-223.

Rebecca Earle, "Patriotic History and the Pre-Columbian Past." *Return of the Native: Indians and Myth-Making in Spanish America, 1810–1930*. Durham: Duke University Press, 2007. 100-32.

Michael Handelsman, "Cumandá: una lectura poscolonial." *Kipus. Revista Andina de Letras* 11 (2000): 69-80.

Gonzalo Lamana, "Introduction." *How "Indians" Think: Colonial Indigenous Intellectuals and the Question of Critical Race Theory*. Tucson: University of Arizona Press, 2019. 3-23.

Martin Lienhard, "Antes y después de *Hombres de maíz*: la literatura ladina y el mundo indígena en el área maya." Miguel Ángel Asturias. *Hombres de maíz*. Critical edition by Gerald Martin. Madrid: Colección Archivos, 1992. 571-592.

Jorge Marcone. "Ecología de un sueño: chamanismo, ecumenismo y textualidad amazónicos en Las tres mitades de Ino Moxo de César Calvo." *Migración y frontera: experiencias culturales en la literatura peruana del siglo XX*. Ed. by Javier García Liendo. Madrid: Iberoamericana, 2017. 315-336.

Elizabeth Monasterios Pérez. "Blanca Wiethüchter o la porfiada persistencia de una replegada hermosura". *Blanca Wiethüchter, el lugar del fuego*. La Paz: Gente Común, 2004. 87-102.

Estelle Tarica. "Indigenismo." *Oxford Research Encyclopedia of Latin American History*, 2016, <https://oxfordre.com/latinamericanhistory/view/10.1093/acrefore/9780199366439.001.0001/acrefore-9780199366439-e-68>. Accessed 6 Jun. 2017.

Tarica, "Rosario Castellanos at the Edge of Entanglement." *The Inner Life of Mestizo Nationalism*. Minneapolis: University of Minnesota Press, 2008. 137-82.

Additional (may be useful for texts we will read; please add to these sources on Canvas)

Claudio Lomnitz, "Racial Ideology and Forms of Nationalism"

Rick López, "The Postrevolutionary Cultural Project, 1916-1938"

Seemin Qayum, "Indian Origins, National Ruins: Tiwanaku and Indigenismo in La Paz, 1897-1933"

Nancy Leys Stepan, *The Hour of Eugenics*

Charles Hale, "The Ascendancy of Positivism"

Ross Larson, "La evolución textual de *Huasipungo*"

Angel Rama, *Transculturación narrativa en América Latina*

Henri Favre, *El indigenismo*
Neil Larsen, *Reading North by South*
Mabel Moraña, "Arguedas y Vargas Llosa o los dilemas del intelectual modélico"
James Clifford, "Varieties of Indigenous Experience: Diasporas, Homelands, Sovereignties"
Charles R. Hale, "Activist Research v. Cultural Critique"
John Beverley, *Subalternity and Representation*
Silvia Rivera Cusicanqui, *Violencias (re)encubiertas en Bolivia*
Mariano Rivero, *Antigüedades peruanas*
Neil Larsen, *Reading North by South*
Agustín Cueva, *El desarrollo del capitalismo en América Latina*
Walter Mignolo, *The Idea of Latin America*
Nicola Miller, *In the Shadow of the State*
Tulio Halperín Donghi, *The Contemporary History of Latin America*
Gerardo Leibner, *El mito del socialismo indígena*
Silvia Rivera Cusicanqui, *Oprimidos pero no vencidos*
Luis Valcárcel, *Tempestad en los Andes*
Macarena Gómez-Barris, *The Extractive Zone*
Héctor Hoyos, *Things with a History: Transcultural Materialism and the Literatures of Extraction in Contemporary Latin America*
Fernando Degiovanni, *Vernacular Latin Americanisms*
Jorge Coronado, *The Andes Imagined*
Ximena Briceño and J. Coronado eds., *Visiones de los Andes*
Barrios de Chungara, Domitila, and Moema Viezzer. "Si me permiten hablar ...": *Testimonio de Domitila, una mujer de las minas de Bolivia*
Condori Mamani, Gregorio. *Gregorio Condori Mamani, autobiografía*
González Prada, Manuel. *Páginas libres*
Huillca, Saturnino and Hugo Neira Samanez. *Huillca, habla un campesino peruano*
Kristal, Efraín. *The Andes Viewed from the City*
Kuenzli, E. Gabrielle. *Acting Inca*
Larico Yujra, Mariano. *Yo fui canillita de José Carlos Mariátegui*
Llamojha Mitma, Manuel, and Jaymie Patricia Heilman. *Now Peru Is Mine*
Tamayo Herrera, José. *Liberalismo, indigenismo y violencia en los países andinos (1850-1995)*
Sara Castro-Klarén, "A Genealogy for the "Manifesto Antropofago," or the Struggle between Socrates and the Caraïbe"

WEEKLY SESSION SCHEDULE

Jan 8 términos, conceptos, historias, prácticas, problemas de la Cadena y Starn, "Indigeniedad"
Cornejo Polar, "El indigenismo y las literaturas heterogéneas"
Lamana, "Intro" *How Indians Think*
Tarica, "Indigenismo"
Arguedas, "Pongoq mosqoyinin/El sueño del pongo"

Jan 15

Juan León Mera, *Cumandá o un drama entre salvajes*
Earle, “Patriotic History and the Pre-Columbian Past”
Handelsman, “Cumandá: una lectura poscolonial”

Jan 22

Manuel Gamio, *Forjando patria*, 1916 (selecciones)
José Vasconcelos, *La raza cósmica*, 1925 (selecciones)
José Carlos Mariátegui, *7 ensayos de interpretación de la realidad peruana*, 1928 (selecciones)
Oswald de Andrade, “Manifesto antropófago,” 1928
Gamaliel Churata, *El pez de oro*, 1927-57 (selecciones)

Jan 29

Jorge Icaza, *Huasipungo*
Cueva, “En pos de la historicidad perdida”

Feb 5

Miguel Ángel Asturias, *Hombres de maíz*
Lienhard, “Antes y después de *Hombres de maíz*”

Feb 12

Rosario Castellanos, *Balún Canán*
Tarica, “Rosario Castellanos at the Edge of Entanglement”

Feb 19

José María Arguedas, *Los ríos profundos*
Cornejo Polar, selección de “Capítulo Tercero”

Feb 26

José María Arguedas, *Todas las sangres*
De la Cadena, “Mariano Engages “the Land Struggle””
La mesa redonda sobre Todas las sangres

Mar 4

César Calvo, *Las tres mitades de Ino Moxo*
Marcone, “Ecología de un sueño”

Mar 11

Taller de Historia Oral Andina. *El indio Santos Marka Tula. Cacique principal de los ayllus de Qallapa, y apoderado general de las comunidades originarias de la república*
Blanca Wiethüchter, *El jardín de Nora*
Monasterios, “Blanca Wiethüchter o la porfiada persistencia de una replegada hermosura”

March 20 by 1PM