

Intercultural Utopias Public Intellectuals Cultural Experimentation And Ethnic Pluralism In Colomb

Recent scholarship on the Amazon has challenged depictions of the region that emphasize its natural exuberance or represent its residents as historically isolated peoples stoically resisting challenges from powerful global forces. The contributors to this volume follow this lead by situating the discussion of the Amazon and its inhabitants at the intersections of identity politics, debates about socioeconomic sovereignty, and processes of place making. *Editing Eden* focuses on case studies from Amazonian Brazil, Colombia, and Ecuador regarding the themes of indigeneity, community making, development politics, and the transcendence of indigenous/nonindigenous divides. Portraits of the Amazon emerge through an analysis of indigenous identity as a product of multiple sources, including state policies toward Amazonian populations, the views of foreign ecotourists, the agendas of nongovernmental organizations (NGOs), and accounts of journalists. At the same time, indigenous and nonindigenous Amazonians challenge the representations constructed for and about them by integrating anthropologists and other nonlocals into their reciprocal systems of gift giving, or by utilizing NGO or ecotourist dollars to support their own cultural agendas. *Editing Eden* offers insights from leading anthropologists of the region, providing perspectives on the Amazon beyond the counterfeit paradise but short of *El Dorado*.

This groundbreaking volume describes unprecedented changes in education across Latin America, resulting from the

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endorsement of Indigenous peoples' rights through the development of intercultural bilingual education. The chapters evaluate the ways in which cultural and language differences are being used to create national policies that affirm the presence of Indigenous peoples and their cultures within Mexico, Ecuador, Peru, Bolivia and Guatemala. Describing the collaboration between grassroots movements and transnational networks, the authors analyze how social change is taking place at the local and regional levels, and they present case studies that illuminate the expansion of intercultural bilingual education. This book is both a call to action for researchers, teachers, policy-makers and Indigenous leaders, and a primer for practitioners seeking to provide better learning opportunities for a diverse student body.

Although only 2 percent of Colombia's population identifies as indigenous, that figure belies the significance of the country's indigenous movement. More than a quarter of the Colombian national territory belongs to indigenous groups, and 80 percent of the country's mineral resources are located in native-owned lands. In this innovative ethnography, Joanne Rappaport draws on research she has conducted in Colombia over the past decade—and particularly on her collaborations with activists—to explore the country's multifaceted indigenous movement, which, after almost 35 years, continues to press for rights to live as indigenous people in a pluralistic society that recognizes them as citizens. Focusing on the intellectuals involved in the movement, Rappaport traces the development of a distinctly indigenous modernity in Latin America—one that defies common stereotypes of separatism or a romantic return to the past. As she reveals, this emerging form of modernity is characterized by interethnic communication and the reframing of selectively appropriated Western research methodologies

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within indigenous philosophical frameworks. Intercultural Utopias centers on southwestern Colombia's Cauca region, a culturally and linguistically heterogeneous area well known for its history of indigenous mobilization and its pluralist approach to ethnic politics. Rappaport interweaves the stories of individuals with an analysis of the history of the Regional Indigenous Council of Cauca and other indigenous organizations. She presents insights into the movement and the intercultural relationships that characterize it from the varying perspectives of regional indigenous activists, nonindigenous urban intellectuals dedicated to the fight for indigenous rights, anthropologists, local teachers, shamans, and native politicians.

"e;Dube ranges widely and globally - from histories of empires and genealogies of disciplines to recent Dalit artwork from India - to explore and carefully delineate a tension he regards as fundamental to the formation of the modern: the modern subject's inevitable entanglement with those subject to modernity. A tour de force, this book offers a critical, timely and powerful sequel to postcolonial and subaltern studies."e;
- Dipesh Chakrabarty, University of Chicago

Mobilizing Bolivia's Displaced: Indigenous Politics and the Struggle over Land

Comprised of 24 newly commissioned chapters, this defining reference volume on Latin America introduces English-language readers to the debates, traditions, and sensibilities that have shaped the study of this diverse region.

Contributors include some of the most prominent figures in Latin American and Latin Americanist anthropology Offers previously unpublished work from Latin America scholars that has been translated into English explicitly for this volume Includes overviews of national anthropologies in Mexico, Cuba, Peru, Argentina, Ecuador, Bolivia, Colombia, and Brazil, and is also topically focused on new research Draws

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on original ethnographic and archival research Highlights national and regional debates Provides a vivid sense of how anthropologists often combine intellectual and political work to address the pressing social and cultural issues of Latin America

Advancing the rising field of engaged or participatory anthropology that is emerging at the same time as increased opposition from Indigenous peoples to research, this book offers critical reflections on research approaches to-date. The engaged approach seeks to change the researcher-researched relationship fundamentally, to make methods more appropriate and beneficial to communities by involving them as participants in the entire process from choice of research topic onwards. The aim is not only to change power relationships, but also engage with non-academic audiences. The advancement of such an egalitarian and inclusive approach to research can provoke strong opposition. Some argue that it threatens academic rigour and worry about the undermining of disciplinary authority. Others point to the difficulties of establishing an appropriately non-ethnocentric moral stance and navigating the complex problems communities face. Drawing on the experiences of Indigenous scholars, anthropologists and development professionals acquainted with a range of cultures, this book furthers our understanding of pressing issues such as interpretation, transmission and ownership of Indigenous knowledge, and appropriate ways to represent and communicate it. All the contributors recognise the plurality of knowledge and incorporate perspectives that derive, at least in part, from other ways of being in the world.

In a world of finite resources, expanding populations and widening structural inequalities, the ownership of things is increasingly contested. Not only are the commons being rapidly enclosed and privatized, but the very idea of what can

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be owned is expanding, generating conflicts over the ownership of resources, ideas, culture, people, and even parts of people. Understanding processes of ownership and appropriation is not only central to anthropological theorizing but also has major practical applications, for policy, legislative development and conflict resolution. Ownership and Appropriation significantly extends anthropology's long-term concern with property by focusing on everyday notions and acts of owning and appropriating. The chapters document the relationship between ownership, subjectivities and personhood; they demonstrate the critical consequences of materiality and immateriality on what is owned; and they examine the social relations of property. By approaching ownership as social communication and negotiation, the text points to a more dynamic and processual understanding of property, ownership and appropriation.

At a time when a global consensus on human rights standards seems to be emerging, this rich study steps back to explore how the idea of human rights is actually employed by activists and human rights professionals. Winifred Tate, an anthropologist and activist with extensive experience in Colombia, finds that radically different ideas about human rights have shaped three groups of human rights professionals working there--nongovernmental activists, state representatives, and military officers. Drawing from the life stories of high-profile activists, pioneering interviews with military officials, and research at the United Nations Human Rights Commission in Geneva, *Counting the Dead* underscores the importance of analyzing and understanding human rights discourses, methodologies, and institutions within the context of broader cultural and

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political debates.

Human Rights, Hegemony and Utopia in Latin America explores the evolving relationship between hegemonic and counter-hegemonic visions of human rights, within the context of cases in contemporary Mexico and Colombia, and their broader implications.

Decolonial Approaches to Latin American Literatures and Cultures engages and problematizes concepts such as “decolonial” and “coloniality” to question methodologies in literary and cultural scholarship. While the eleven contributions produce diverse approaches to literary and cultural texts ranging from Pre-Columbian to contemporary works, there is a collective questioning of the very idea of “Latin America,” what “Latin American” contains or leaves out, and the various practices and locations constituting Latinamericanism. This transdisciplinary study aims to open an evolving corpus of decolonial scholarship, providing a unique entry point into the literature and material culture produced from precolonial to contemporary times.

While indigenous languages have become prominent in global political and educational discourses, limited attention has been given to indigenous children’s everyday communication. *Voices of Play* is a study of multilingual play and performance among Miskitu children growing up on Corn Island, part of a multi-ethnic autonomous region on the Atlantic Coast of Nicaragua. Corn Island is historically home to Afro-Caribbean Creole people, but increasing numbers of Miskitu people began moving there from the mainland during the Contra War, and many Spanish-speaking mestizos from western

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Nicaragua have also settled there. Miskitu kids on Corn Island often gain some competence speaking Miskitu, Spanish, and Kriol English. As the children of migrants and the first generation of their families to grow up with television, they develop creative forms of expression that combine languages and genres, shaping intercultural senses of belonging. *Voices of Play* is the first ethnography to focus on the interaction between music and language in children's discourse. Minks skillfully weaves together Latin American, North American, and European theories of culture and communication, creating a transdisciplinary dialogue that moves across intellectual geographies. Her analysis shows how music and language involve a wide range of communicative resources that create new forms of belonging and enable dialogue across differences. Miskitu children's voices reveal the intertwining of speech and song, the emergence of "self" and "other," and the centrality of aesthetics to social struggle.

This book presents a challenging view of the adoption and co-option of multiculturalism in Latin America from six scholars with extensive experience of grassroots movements and intellectual debates. It raises serious questions of theory, method, and interpretation for both social scientists and policymakers on the basis of cases in Mexico, Brazil, Argentina, Bolivia, and Ecuador. Multicultural policies have enabled people to recover the land of their ancestors, administer justice in accordance with their traditions, provide recognition as full citizens of the nation, and promote affirmative action to enable them to take the place in society which is theirs by right. The

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message of this book is that while the multicultural response has done much to raise the symbolic recognition of indigenous and Afro-descendant peoples nationally and internationally, its application calls for a profound reappraisal in spheres such as land, gender, institutional design, and equal opportunities. Written by scholars with long-term and in-depth engagement in Latin America, the chapters show that multicultural theories and policies, which assume racial and cultural boundaries to be clear-cut, overlook the pervasive reality of racial and cultural mixture and place excessive confidence in identity politics.

During the mid-1990s, a bilingual intercultural education initiative was launched to promote the introduction of indigenous languages alongside Spanish in public elementary schools in Bolivia's indigenous regions. Bret Gustafson spent fourteen years studying and working in southeastern Bolivia with the Guarani, who were at the vanguard of the movement for bilingual education. Drawing on his collaborative work with indigenous organizations and bilingual-education activists as well as more traditional ethnographic research, Gustafson traces two decades of indigenous resurgence and education politics in Bolivia, from the 1980s through the election of Evo Morales in 2005. Bilingual education was a component of education reform linked to foreign-aid development mandates, and foreign aid workers figure in New Languages of the State, as do teachers and their unions, transnational intellectual networks, and assertive indigenous political and intellectual movements across the Andes. Gustafson shows that bilingual education is

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an issue that extends far beyond the classroom. Public schools are at the center of a broader battle over territory, power, and knowledge as indigenous movements across Latin America actively defend their languages and knowledge systems. In attempting to decolonize nation-states, the indigenous movements are challenging deep-rooted colonial racism and neoliberal reforms intended to mold public education to serve the market. Meanwhile, market reformers nominally embrace cultural pluralism while implementing political and economic policies that exacerbate inequality.

Juxtaposing Guarani life, language, and activism with intimate portraits of reform politics among academics, bureaucrats, and others in and beyond La Paz, Gustafson illuminates the issues, strategic dilemmas, and imperfect alliances behind bilingual intercultural education.

In the early 1970s, a group of Colombian intellectuals led by the pioneering sociologist Orlando Fals Borda created a research-activist collective called La Rosca de Investigación y Acción Social (Circle of Research and Social Action). Combining sociological and historical research with a firm commitment to grassroots social movements, Fals Borda and his colleagues collaborated with indigenous and peasant organizations throughout Colombia. In *Cowards Don't Make History* Joanne Rappaport examines the development of participatory action research on the Caribbean coast, highlighting Fals Borda's rejection of traditional positivist research frameworks in favor of sharing his own authority as a researcher with peasant activists. Fals Borda and his

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colleagues inserted themselves as researcher-activists into the activities of the National Association of Peasant Users, coordinated research priorities with its leaders, studied the history of peasant struggles, and, in collaboration with peasant researchers, prepared accessible materials for an organizational readership, thereby transforming research into a political organizing tool. Rappaport shows how the fundamental concepts of participatory action research as they were framed by Fals Borda continue to be relevant to engaged social scientists and other researchers in Latin America and beyond.

This book questions the political logic of foregrounding cultural collectives in a world shaped by globalization and neoliberalization. Throughout the world, it is no longer only individuals, but increasingly collective "cultures" who are made responsible for their own regulation, welfare and enterprise. This appears as a surprising shift from the tenets of classical liberalism which defined the ideal subject of politics as the "unencumbered self"- the free, equal and self-governing individual. The increasing promotion and recognition of cultural rights in international legislation, multiculturalism, and public debates on "culture" as a political problem more generally indicate that culture has become a more central terrain for governance and struggles around rights and citizenship. On the basis of case studies from China, Latin America, and North America, the contributors of this book explore the links between culture, civility, and the politics of citizenship. They argue that official reifications of "culture" in relation to

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citizenship, and even the recognition of cultural rights, may obey strategies of governance and control, but that citizens may still use new cultural rights and networks, and the legal mechanisms that have been created to protect them, in order to pursue their own agendas of empowerment. This book was originally published as a special issue of *Economy and Society*.

Garifuna live in Central America, primarily Honduras, and the United States. Identified as Black by others and by themselves, they also claim indigenous status and rights in Latin America. Examining this set of paradoxes, Mark Anderson shows how, on the one hand, Garifuna embrace discourses of tradition, roots, and a paradigm of ethnic political struggle. On the other hand, Garifuna often affirm blackness through assertions of African roots and affiliations with Blacks elsewhere, drawing particularly on popular images of U.S. blackness embodied by hip-hop music and culture. *Black and Indigenous* explores the politics of race and culture among Garifuna in Honduras as a window into the active relations among multiculturalism, consumption, and neoliberalism in the Americas. Based on ethnographic work, Anderson questions perspectives that view indigeneity and blackness, nativist attachments and diasporic affiliations, as mutually exclusive paradigms of representation, being, and belonging. As Anderson reveals, within contemporary struggles of race, ethnicity, and culture, indigeneity serves as a normative model for collective rights, while blackness confers a status of subaltern cosmopolitanism. Indigeneity and blackness, he concludes, operate as unstable, often ambivalent,

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and sometimes overlapping modes through which people both represent themselves and negotiate oppression.

The last two decades have witnessed two political transformations that have deeply affected the lives of the indigenous peoples of Latin America. First, a discourse on indigeneity has emerged that links local struggles across the continent with transnational movements whose core issues are racism and political and cultural rights. Second, recent constitutional reforms in several countries recognize the multicultural character of Latin American countries and the legal pluralism that necessarily follows. Multiple InJustices synthesizes R. Aída Hernández Castillo's twenty-four years of activism and research among indigenous women's organizations in Latin America. As both feminist and critical anthropologist, Hernández Castillo analyzes the context of legal pluralism wherein the indigenous women of Mexico, Guatemala, and Colombia struggle for justice. Through ethnographical research in community, state, and international justice, she reflects on the possibilities and limitations of customary, national, and international law for indigenous women. Colonialism, racism, and patriarchal violence have been fundamental elements for the reproduction of capitalism, Hernández Castillo asserts. Only a social policy that offers economic alternatives based on distribution of wealth and a real recognition of cultural and political rights of indigenous peoples can counter the damage of outside forces such as drug cartels on indigenous lands. She concludes that the theories of indigenous women on culture, tradition, and gender equity—as expressed in political documents,

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event reports, public discourse, and their intellectual writings—are key factors in the decolonization of Latin American feminisms and social justice for all.

The decades since the 1980s have witnessed an unprecedented surge in research about Latin American history. This much-needed volume brings together original essays by renowned scholars to provide the first comprehensive assessment of this burgeoning literature. The seventeen original essays in *The Oxford Handbook of Latin American History* survey the recent historiography of the colonial era, independence movements, and postcolonial periods and span Mexico, Spanish South America, and Brazil. They begin by questioning the limitations and meaning of Latin America as a conceptual organization of space within the Americas and how the region became excluded from broader studies of the Western hemisphere. Subsequent essays address indigenous peoples of the region, rural and urban history, slavery and race, African, European and Asian immigration, labor, gender and sexuality, religion, family and childhood, economics, politics, and disease and medicine. In so doing, they bring together traditional approaches to politics and power, while examining the quotidian concerns of workers, women and children, peasants, and racial and ethnic minorities. This volume provides the most complete state of the field and is an indispensable resource for scholars and students of Latin America.

Under policies instituted by the Confederacy, white Virginians and North Carolinians surrendered control over portions of their slave populations to state

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authorities, military officials, and the national government to defend their new nation. State and local officials cooperated with the Confederate War Department and Engineer Bureau, as well as individual generals, to ensure a supply of slave labor on fortifications. Using the implementation of this policy in the Upper South as a window into the workings of the Confederacy, Jaime Amanda Martinez provides a social and political history of slave impressment. She challenges the assumption that the conduct of the program, and the resistance it engendered, was an indication of weakness and highlights instead how the strong governments of the states contributed to the war effort. According to Martinez, slave impressment, which mirrored Confederate governance as a whole, became increasingly centralized, demonstrating the efficacy of federalism within the CSA. She argues that the ability of local, state, and national governments to cooperate and enforce unpopular impressment laws indicates the overall strength of the Confederate government as it struggled to enforce its independence.

The catalyst for much of classical pragmatist political thought was the great waves of migration to the United States in the early twentieth century. José-Antonio Orosco examines the work of several pragmatist social thinkers, including John Dewey, W. E. B. Du Bois, Josiah Royce, and Jane Addams, regarding the challenges large-scale immigration brings to American democracy. Orosco argues that the ideas of the classical pragmatists can help us understand the ways in which immigrants might strengthen the cultural foundations of the United

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States in order to achieve a more deliberative and participatory democracy. Like earlier pragmatists, Orosco begins with a critique of the melting pot in favor of finding new ways to imagine the civic role of our immigrant population. He concludes that by applying the insights of American pragmatism, we can find guidance through controversial contemporary issues such as undocumented immigration, multicultural education, and racialized conceptions of citizenship.

President Rafael Correa (2007-2017) led the Ecuadoran Citizens' Revolution that claimed to challenge the tenets of neoliberalism and the legacies of colonialism. The Correa administration promised to advance Indigenous and Afro-descendant rights and redistribute resources to the most vulnerable. In many cases, these promises proved to be hollow. Using two decades of ethnographic research, *Undoing Multiculturalism* examines why these intentions did not become a reality, and how the Correa administration undermined the progress of Indigenous people. A main complication was pursuing independence from multilateral organizations in the context of skyrocketing commodity prices, which caused a new reliance on natural resource extraction. Indigenous, Afro-descendant, and other organized groups resisted the expansion of extractive industries into their territories because they threatened their livelihoods and safety. As the Citizens' Revolution and other "Pink Tide" governments struggled to finance budgets and maintain power, they watered down subnational forms of self-government, slowed down land redistribution, weakened the politicized cultural identities that gave strength to

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social movements, and reversed other fundamental gains of the multicultural era.

How do anthropologists work today and how will they work in future? While some anthropologists have recently called for a new "public" or "engaged" anthropology, profound changes have already occurred, leading to new kinds of work for a large number of anthropologists. The image of anthropologists "reaching out" from protected academic positions to a vaguely defined "public" is out of touch with the working conditions of these anthropologists, especially those junior and untenured. The papers in this volume show that anthropology is put to work in diverse ways today. They indicate that the new conditions of anthropological work require significant departures from canonical principles of cultural anthropology, such as replacing ethnographic rapport with multiple forms of collaboration. This volume's goal is to help graduate students and early-career scholars accept these changes without feeling something essential to anthropology has been lost. There really is no other choice for most young anthropologists.

Bringing together the expertise of dozens of Latin American scholars, *Latin America's Multicultural Movements* examines multicultural rights recognition in theory and in practice. The authors move beyond abstract debates common in the literature on multiculturalism to examine indigenous rights recognition in different real-world settings, comparing cases in unitary states (Bolivia, Ecuador) with subnational autonomy regimes in Mexico's federal states (Chiapas,

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This book takes a surprising look at the hidden world of broccoli, connecting American consumers concerned about their health and diet with Maya farmers concerned about holding onto their land and making a living. Compelling life stories and rich descriptions from ethnographic fieldwork among supermarket shoppers in Nashville, Tennessee and Maya farmers in highland Guatemala bring the commodity chain of this seemingly mundane product to life. For affluent Americans, broccoli fits into everyday concerns about eating right, being healthy, staying in shape, and valuing natural foods. For Maya farmers, this new export crop provides an opportunity to make a little extra money in difficult, often risky circumstances. Unbeknownst to each other, the American consumer and the Maya farmer are bound together in webs of desire and material production. Maps play an indispensable role in indigenous peoples' efforts to secure land rights in the Americas and beyond. Yet indigenous peoples did not invent participatory mapping techniques on their own; they appropriated them from techniques developed for colonial rule and counterinsurgency campaigns, and refined by anthropologists and geographers. Through a series of historical and contemporary examples from Nicaragua, Canada, and Mexico, this book explores the tension between military applications of participatory mapping and its use for political mobilization and advocacy. The authors analyze the emergence of indigenous territories as spaces defined by a collective way of life--and as a particular kind of battleground.

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Much of the scholarship on difference in colonial Spanish America has been based on the "racial" categorizations of indigeneity, Africanness, and the eighteenth-century Mexican castas system. Adopting an alternative approach to the question of difference, Joanne Rappaport examines what it meant to be mestizo (of mixed parentage) in the early colonial era. She draws on lively vignettes culled from the sixteenth- and seventeenth-century archives of the New Kingdom of Granada (modern-day Colombia) to show that individuals classified as "mixed" were not members of coherent sociological groups. Rather, they slipped in and out of the mestizo category. Sometimes they were identified as mestizos, sometimes as Indians or Spaniards. In other instances, they identified themselves by attributes such as their status, the language that they spoke, or the place where they lived. *The Disappearing Mestizo* suggests that processes of identification in early colonial Spanish America were fluid and rooted in an epistemology entirely distinct from modern racial discourses.

The Kuna of Panama, today one of the best known indigenous peoples of Latin America, moved over the course of the twentieth century from orality and isolation towards literacy and an active engagement with the nation and the world. Recognizing the fascination their culture has held for many outsiders, Kuna intellectuals and villagers have collaborated actively with foreign anthropologists to counter anti-Indian prejudice with positive accounts of their people, thus becoming the agents as well as subjects of ethnography. One team of

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chiefs and secretaries, in particular, independently produced a series of historical and cultural texts, later published in Sweden, that today still constitute the foundation of Kuna ethnography. As a study of the political uses of literacy, of western representation and indigenous counter-representation, and of the ambivalent inter-cultural dialogue at the heart of ethnography, *Chiefs, Scribes, and Ethnographers* addresses key issues in contemporary anthropology. It is the story of an extended ethnographic encounter, one involving hundreds of active participants on both sides and continuing today.

An interdisciplinary collection that addresses the racial and ethnic politics of knowledge production and indigenous activism in the Americas, this book analyzes the relationship of language to power and advocates for collaboration between community members, scholars, and activists that prioritize the right of Native people to decide how their knowledge is used.

There has not been conducted much research in religious studies and (linguistic) anthropology analysing Protestant missionary linguistic translations.

Contemporary Protestant missionary linguists employ grammars, dictionaries, literacy campaigns, and translations of the Bible (in particular the New Testament) in order to convert local cultures. The North American institutions SIL and Wycliffe Bible Translators (WBT) are one of the greatest scientific-evangelical missionary enterprises in the world. The ultimate objective is to translate the Bible to every language. The author has undertaken systematic research, employing

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comparative linguistic methodology and field interviews, for a history-of-ideas/religions and epistemologies explication of translated SIL missionary linguistic New Testaments and its premeditated impact upon religions, languages, sociopolitical institutions, and cultures. In addition to taking into account the history of missionary linguistics in America and theological principles of SIL/WBT, the author has examined the intended cultural transformative effects of Bible translations upon cognitive and linguistic systems. A theoretical analytic model of conversion and translation has been put forward for comparative research of religion, ideology, and knowledge systems.

This book analyses the policies of recognition that were developed and implemented to improve the autonomy and socio-economic well-being of M?ori in New Zealand and of indigenous and Afro-descendent people in Colombia. It offers a theoretically informed explanation of the reasons why these policies have not yielded the expected results, and offers solutions to mitigate the shortcomings of policies of recognition in both countries. This in-depth analysis enables readers to develop their understanding of the theory of recognition and how it can promote social justice.

Combining unique practical experience with a sophisticated historical and theoretical framework, this impressive work offers a new basis to explore indigenous intellectual property. In this wide-ranging and imaginative study, Anderson has laid the groundwork for future scholarship in the field. Hopefully this work will set a new trajectory for how this important topic is approached and

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advanced with indigenous people. Brad Sherman, University of Queensland, Australia This informative book investigates how indigenous and traditional knowledge has been produced and positioned within intellectual property law and the effects of this position in both national and international jurisdictions. Drawing upon critical cultural and legal theory, Jane Anderson illustrates how the problems facing the inclusion of indigenous knowledge resonate with tensions that characterise intellectual property as a whole. She explores the extent that the emergence of indigenous interests in intellectual property law is a product of shifting politics within law, changing political environments, governmental intervention through strategic reports and innovative instances of individual agency. The author draws on long-term practical experience of working with indigenous people and communities whilst engaging with ongoing debates in the realm of legal theory. Detailing a comprehensive view on how indigenous knowledge has emerged as a discrete category within intellectual property law, this book will benefit researchers, academics and students dealing with law in the fields of IP, human rights, property and environmental law. It will also appeal to anthropologists, sociologists, philosophers and cultural theorists.

The Spanish and Portuguese empires that existed in the Americas for over three hundred years resulted in the creation of a New World population in which a complex array of racial and ethnic distinctions were embedded in the discourse of power. During the colonial era, racial and ethnic identities were publicly acknowledged by the state and the

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Church, and subject to stringent codes that shaped both individual lives and the structures of society. The legacy of these distinctions continued after independence, as race and ethnicity continued to form culturally defined categories of social life. In *Race and Ethnicity in Latin American History*, Vincent Peloso traces the story of ethnicity and race in Latin America from the sixteenth century to the contemporary period. In a short, synthetic narrative, he lays the groundwork for students to understand how the history of colonial racism is connected to the problems of racism in today's Latin American societies. With features including timelines, plentiful maps and illustrations, and boxes highlighting important historical figures, the text provides a clear and accessible introduction to the complex subject of race and ethnicity in the history of Latin America.

This volume *Studies in Law, Politics and Society* contains a symposium on indigenous peoples in Latin America. It examines the ways rights are negotiated between those groups and the states in which they live.

Blending ethnography with a fascinating personal story, *A Future for Amazonia* is an account of a political movement that arose in the early 1990s in response to decades of attacks on the lands and peoples of eastern Ecuador, one of the world's most culturally and biologically diverse places. After generations of ruin at the hands of colonizing farmers, transnational oil companies, and Colombian armed factions, the indigenous Cofán people and their rain forest territory faced imminent jeopardy. In a surprising turn of events, the Cofán chose Randy Borman, a man of Euro-American descent, to lead their efforts to overcome the crisis that confronted them. Drawing on three years of ethnographic research, *A Future for Amazonia* begins by tracing the contours of Cofán society and Borman's place within it. Borman, a blue-eyed, white-skinned child of North American

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missionary-linguists, was raised in a Cofán community and gradually came to share the identity of his adoptive nation. He became a global media phenomenon and forged creative partnerships between Cofán communities, conservationist organizations, Western scientists, and the Ecuadorian state. The result was a collective mobilization that transformed the Cofán nation in unprecedented ways, providing them with political power, scientific expertise, and a new role as ambitious caretakers of more than one million acres of forest. Challenging simplistic notions of identity, indigeneity, and inevitable ecological destruction, *A Future for Amazonia* charts an inspiring course for environmental politics in the twenty-first century.

The indigenous population of the Ecuadorian Andes made substantial political gains during the 1990s in the wake of a dynamic wave of local activism. The movement renegotiated land development laws, elected indigenous candidates to national office, and successfully fought for the constitutional redefinition of Ecuador as a nation of many cultures. *Fighting Like a Community* argues that these remarkable achievements paradoxically grew out of the deep differences—in language, class, education, and location—that began to divide native society in the 1960s. Drawing on fifteen years of fieldwork, Rudi Collaredo-Mansfeld explores these differences and the conflicts they engendered in a variety of communities. From protestors confronting the military during a national strike to a migrant family fighting to get a relative released from prison, Collaredo-Mansfeld recounts dramatic events and private struggles alike to demonstrate how indigenous power in Ecuador is energized by disagreements over values and priorities, eloquently contending that the plurality of Andean communities, not their unity, has been the key to their political success.

Written by experts from various fields, this edited collection

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explores a wide range of issues pertaining to how computers evoke human social expectations. The book illustrates how socially acceptable conventions can strongly impact the effectiveness of human-computer interactions and how to consider such norms in the design of human-computer interfaces. Providing a complete introduction to the design of social responses to computers, the text emphasizes the value of social norms in the development of usable and enjoyable technology. It also describes the role of socially correct behavior in technology adoption and how to design human-computer interfaces for a competitive global market.

This volume examines the importance of establishing egalitarian relationships in fieldwork, and acknowledging the impact these relationships have on scholarly findings and theories. The editors and their contributors investigate how globalization affects this relationship as scholars are increasingly involved in shared networks and are subject to the same socio-economic systems as locals. The editors argue for a processual approach that begins with an analysis of researchers' personal and professional backgrounds that inform the cooperative relationships they establish during fieldwork—often a long term process—in countries such as Mexico, Guatemala, Honduras, Colombia, Ecuador, Bolivia, and Brazil.

This work examines the world's indigenous peoples, their cultures, the countries in which they reside, and the issues that impact these groups.

Ideas about law are undergoing dramatic change in Latin America. The consolidation of democracy as the predominant form of government and the proliferation of transnational legal instruments have ushered in an era of new legal conceptions and practices. Law has become a core focus of political movements and policy-making. This volume explores the changing legal ideas and practices that accompany, cause,

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and are a consequence of the judicialization of politics in Latin America. It is the product of a three-year international research effort, sponsored by the Law and Society Association, the Latin American Studies Association, and the Ford Foundation, that gathered leading and emerging scholars of Latin American courts from across disciplines and across continents.

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