

Anthropology 29A:
Race, Indigeneity, and Cultural Heritage in Latin America

Spring 2023

Schedule: Monday, Wednesday 11:30AM-12:50PM

Location: Green Earth Sciences 131

Instructor: Hector M. Callejas (he/him)

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Office Location: Building 40, Room 42M

Office Hours: 3:00-5:00PM, Wednesday

Sign Up: <https://anthro29a.youcanbook.me/>

Course Description

This course introduces students to the anthropological study of social difference and inequality in contemporary Latin America. It focuses on the intersections of race, Indigeneity, and cultural heritage. Since European contact, race has been a key category for governing heterogeneous populations across the region. In recent decades, institutions have established cultural heritage formation—particularly the cultural heritages of Black and Indigenous peoples—as central to the development of the modern nation-state. At the same time, Black and Indigenous peoples have mobilized around civil and human rights to decolonize racial hierarchies and transform colonial structures of power. Students will first engage current approaches to race, Indigeneity, and cultural heritage. Students will then explore how racial and Indigenous formations converge with the following cultural heritage forms: museums, tourism, archaeological sites, and language.

Course Materials

Students will need to have access to a device that connects to the internet so that you can access email, Canvas, and the Stanford library. All course details and materials will be posted on our Canvas course site or linked to on this syllabus. Students can borrow equipment and access other learning technology from the Lathrop Learning Hub.

Class structure

Class is seminar style. Every class, students are expected to participate in class discussion and treat others with respect. Sharing thoughts and listening to each other is a vital part of seminar learning. The seminar is a space for students to think out loud and learn with other people.

Coursework and Grading

Attendance and Participation (30%): Students are expected to regularly attend class and actively participate in course discussions. Readings should be completed in advance of the session for which they are assigned.

In-class presentation (25%): Each Monday session will begin with a student presentation. Students will present in pairs or small groups once in the quarter. Students must choose and present the following:

- Three key points from the author and something new you learned from the reading
- One important quote
- Questions you have for the author
- One question you want to discuss with the class

Presentations must be coordinated by students with their partner(s). Students must meet ahead of time to discuss. Please sign up to present ([link](#)).

Response papers (25%): Each week, by 10:00PM on Sunday night, students must post a response on Canvas (under “Discussion”). The response will be on the readings for the upcoming week. For example, a response due on Sunday, April 10, must cover readings assigned for the week of April 11. The response should be 300-500 words. It can follow the same format for the presentation. What did you find very exciting in the reading, AND what did you not understand at all? Students do not need to post this response if they are presenting that week. These responses will help me tailor class discussions for the upcoming week to meet student interests and needs for clarification. It will also help me mentor students through reading responses, which are a regular feature at Stanford.

Collective brief (20%): Each student will work on a collective brief. The collective brief will be due at the end of the quarter. Please see Canvas for more details. The project must be submitted by 11:59PM on Monday, June 12. Please sign up for groups ([link](#)).

Deadlines and Late Submissions

Students get two ‘passes’ to submit response papers up to 48 hours late, no questions asked.

Beyond that, your grade for an assignment goes down a third of a letter grade (e.g., A- to B+) for every 12 hours the assignment is late.

Honor code

It is expected that students and I will follow Stanford’s Honor Code in all matters relating to this course. Students are encouraged to meet and exchange ideas with classmates while studying and working on assignments, but each student are individually responsible for their own work and for understanding the material. Students will be evaluated in this course as an individual and are expected to cite sources from whom they have learned and borrowed as a display of academic, intellectual, and creative integrity. Failure to do so is a violation of Stanford’s Honor Code and is a serious offense, even when the violation is unintentional. Conduct prohibited by the Honor Code includes all forms of academic dishonesty and representing others’ work as one’s own. Please review Stanford’s Honor Code, these recommendations from the Office of Community Standards, and documentation and citation resources from the Hume Center for Writing and Speaking. When in doubt, contact the course instructor.

Extended absences

Despite our efforts to take precautions and protect ourselves and those around us, it is possible that one or more of us in the class will get sick, will need to give care to someone sick, or for other reasons will require an extended absence during the quarter.

If a student requires an extended absence before more than 70% of coursework is completed, there might be opportunities to Withdraw from the course, or develop a schedule for making up and submitting coursework later in the quarter. Students in this situation should talk to a staff member at [the Office of Accessible Education](#) and to their section or course instructor as soon as possible.

If a student requires an extended absence after at least 70% of coursework is completed at a passing grade or higher, students may request an [Incomplete](#). Incompletes do not award any credit and can drop students below the minimum required unit load. This could negatively impact academic progress, graduation, NCAA and Veteran's certifications, and financial aid. Students in this situation should talk to their section leader to discuss options.

Course privacy statement

As noted in the university's [recording and broadcasting courses policy](#), students may not audio or video record class meetings without permission from the instructor (and guest speakers, when applicable). If the instructor grants permission or if the teaching team posts videos themselves, students may keep recordings only for personal use and may not post recordings on the Internet, or otherwise distribute them. These policies protect the privacy rights of instructors and students, and the intellectual property and other rights of the university. Students who need lectures recorded for the purposes of an academic accommodation should contact the [Office of Accessible Education](#).

Policies for in-person instruction

Stanford University is no longer mandating the [use of masks indoors](#) in most circumstances. However, masking indoors continues to be strongly encouraged and some of us might feel more comfortable wearing masks even when it is not required. All of our preferences are reasonable, and it is important that we treat each others' preferences with respect and care. In the first couple of weeks of class, we will formulate community commitments for how we will interact with one another. One of the issues we will explicitly discuss is honoring our respective preferences for COVID-19 health and safety beyond the bare requirements, so that we each feel comfortable and prepared to learn in class. You can find the most current policies on campus masking requirements on the [COVID-19 Health Alerts](#), and [policies on student testing here](#).

Academic Accommodations

Students who may need an academic accommodation based on the impact of a disability must initiate the request with the Office of Accessible Education (OAE). Professional staff will evaluate the request with required documentation, recommend reasonable accommodations, and prepare an Accommodation Letter for faculty dated in the current quarter in which the request is being made.

Students should contact the OAE as soon as possible since timely notice is needed to coordinate accommodations. The OAE is located at 563 Salvatierra Walk (phone: 723-1066, URL: <https://oae.stanford.edu/>).

If you already have an Academic Accommodation Letter, we invite you to share your letter with us. Academic Accommodation Letters should be shared at the earliest possible opportunity so we may partner with you and OAE to identify any barriers to access and inclusion that might be encountered in your experience of this course.

Students who are immunocompromised should register with the OAE as soon as possible.

Course Schedule

Week 1. Introduction

Readings:

United Nations Declaration on the Rights of Indigenous Peoples. 2007.

https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf

Silverman, Helaine. "Managing the Past, Engaging the Present: An Interview with Douglas C. Comer, President, ICAHM (ICOMOS International Scientific Committee on Archaeological Heritage Management)." *American Anthropologist*, vol. 119, no. 1, 2017, pp. 122–25.

<https://doi-org.stanford.idm.oclc.org/10.1111/aman.12815>

Outcomes:

- Review course syllabus and expectations
- Sign up for in-class presentations and collective brief groups
- troubleshoot potential issues with online access to canvas and library
- survey student understandings of race, ethnicity, and Indigeneity in Latin America

Week 2. Race

Readings:

Wade, Peter. 2010. *Race and Ethnicity in Latin America*. Pluto Press. Chapter 1. Pp. 4-23.

<https://www.jstor.org/stable/j.ctt183p73f.6>

Outcomes:

- Racial formations are at the center of contemporary society
- Racism maintains and legitimizes racial inequality
- Racialized minorities resist racial domination

Week 3. Indigeneity

Readings:

Cadena, Marisol de la, and Orin Starn, editors. *Indigenous Experience Today*. Berg, 2007. Introduction. Pp. 1-30.

https://stanford.idm.oclc.org/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=231124&site=ehost-live&scope=site&ebv=EB&ppid=pp_1

Outcomes:

- Indigeneity is a dynamic positioning
- Indigenous movements resist colonialism and the state
- Indigenous identities and politics have no guaranteed outcomes
- Select topic for collective briefs

Week 4. Cultural heritage

Readings:

Geismar, Haidy. "Anthropology and Heritage Regimes." *Annual Review of Anthropology*, vol. 44, no. 1, Oct. 2015, pp. 71–85.

<https://www-annualreviews-org.stanford.idm.oclc.org/doi/full/10.1146/annurev-anthro-102214-014217>

Anderson, Benedict Richard O’Gorman. c2006. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. Verso. Introduction, pp. 1-9.

<https://hdl-handle-net.stanford.idm.oclc.org/2027/heb01609.0001.001>

Outcome:

- National and marginalized communities are invented
- The cultural heritage of a particular community is historical
- Actors construct and mobilize versions of cultural heritage for particular projects
- Check in on collective briefs

Week 5. national *mestizaje* in the 20th century

Readings:

Gould, Jeffrey L. *To Die in This Way: Nicaraguan Indians and the Myth of Mestizaje, 1880-1965*. Duke University Press, 1998. Introduction. Pp. 1-25.

<https://doi-org.stanford.idm.oclc.org/10.1215/9780822398844-001>

Outcomes:

- In Latin America, national governments have made cultural heritage regimes central to state governance of racialized and Indigenous populations
- During the 20th century, national cultural heritage centered on *mestizaje*, or the racial mixture of Black, Indigenous, and European peoples into the national community

- *Mestizo* nationalism marginalized Black and Indigenous communities and erased their enduring presence in society

Week 6. National multiculturalism and Black and Indigenous movements in the 21st century

Readings

Hale, Charles R. “Does Multiculturalism Menace? Governance, Cultural Rights and the Politics of Identity in Guatemala.” *Journal of Latin American Studies*, vol. 34, no. 3, Aug. 2002, pp. 485–524.

<https://www-cambridge-org.stanford.idm.oclc.org/core/journals/journal-of-latin-american-studies/article/does-multiculturalism-menace-governance-cultural-rights-and-the-politics-of-identity-in-guatemala/007C8ACCE00D18DBF7A6A9C9241665FD>

Jackson, Jean E., and Kay B. Warren. “INDIGENOUS MOVEMENTS IN LATIN AMERICA, 1992–2004: Controversies, Ironies, New Directions.” *Annual Review of Anthropology*, vol. 34, no. 1, 2005, pp. 549–73.

<https://doi-org.stanford.idm.oclc.org/10.1146/annurev.anthro.34.081804.120529>

Outcomes:

- Since the late 20th century, Black and Indigenous movements have challenged their national exclusion from the state and society
- These movements have demanded recognition and rights for Black and Indigenous peoples.
- National governments have implemented a new national cultural heritage regime centered on multiculturalism to limit movement effects

Week 7. Museums

Readings

Brasher, Jordan P. 2021. “Creating ‘Confederate Pioneers’: A Spatial Narrative Analysis of Race, Settler Colonialism, and Heritage Tourism at the Museu Da Imigração, Santa Bárbara d’Oeste, São Paulo.” *Journal of Heritage Tourism* 16 (1): 20–42.

<https://doi.org/10.1080/1743873X.2020.1768262>

Vial Lecaros, Ximena. “The Silences Shaping the Memory of the Mapuche in the National Historical Museum of Chile.” *Museum Anthropology*, vol. 45, no. 2, 2022, pp. 153–63.

<https://doi-org.stanford.idm.oclc.org/10.1111/muan.12253>

Outcomes

- Museums express the tangible and intangible cultural heritages of communities
- Museums articulate competing historical narratives
- Black and Indigenous communities mobilize memory to challenge dominant Histories
- Check in on collective briefs

Week 8. Tourism

Readings

Little, Walter E. 2015. "Urban Economies and Spatial Governmentalities in the World Heritage City of Antigua, Guatemala." *Economic Anthropology* 2 (1): 42–62.
<https://doi-org.stanford.idm.oclc.org/10.1002/sea2.12017>

Loperena, Christopher Anthony. 2016. "Conservation by Racialized Dispossession: The Making of an Eco-Destination on Honduras's North Coast." *Geoforum* 69 (February): 184–93.
<https://doi-org.stanford.idm.oclc.org/10.1016/j.geoforum.2015.07.004>

Outcomes

- Heritage tourism is an engine of national and local economic development
- Tourism has complex and contradictory effects on marginalized communities
- Black and Indigenous communities resist development plans that threaten their rights

Week 9. Archaeological sites and landmarks

Readings

Escallón, Maria Fernanda. "Rights, Inequality, and Afro-Descendant Heritage in Brazil." *Cultural Anthropology*, vol. 34, no. 3, 3, Aug. 2019, pp. 359–87.
<https://doi-org.stanford.idm.oclc.org/10.14506/ca34.3.03>

Hall, Amy Cox. "Heritage Prospecting and the Past as Future(s) in Peru." *The Journal of Latin American and Caribbean Anthropology*, vol. 24, no. 2, 2019, pp. 331–50.
<https://doi-org.stanford.idm.oclc.org/10.1111/jlca.12402>

McAnany, Patricia A., and Shoshaunna Parks. "Casualties of Heritage Distancing: Children, Ch'orti' Indigeneity, and the Copán Archaeoscape." *Current Anthropology*, vol. 53, no. 1, Feb. 2012, pp. 80–107.
<https://doi-org.stanford.idm.oclc.org/10.1086/663687>

Outcomes:

- Pre-Colombian archaeological sites and colonial-era landmarks are central to national heritage
- They are subject to national and international regimes of governance
- How Black and Indigenous communities interact with these spatial formations intersects with broader issues of power and inequality

Week 10. Language

Readings

Falconi, Elizabeth. 2013. "Storytelling, Language Shift, and Revitalization in a Transborder Community: 'Tell It in Zapotec!'" *American Anthropologist* 115 (4): 622–36.

<https://doi-org.stanford.idm.oclc.org/10.1111/aman.12049>

Torrealba Alfonzo, Gabriel, and Ana María Navas Méndez. “Bolivar’s Sword: The Mapoyo and the Politics of Heritage-Making in Venezuela.” *The Journal of Latin American and Caribbean Anthropology*, vol. 26, no. 3–4, 2021, pp. 386–407.

<https://doi-org.stanford.idm.oclc.org/10.1111/jlca.12563>

Outcomes:

- Language expresses a particular way of seeing and being in the world that is closely tied to identity and power
- Languages—even “extinct” or “dying” languages—are constantly evolving
- Indigenous groups have maintained and revitalized their Indigenous languages

Stanford Land Acknowledgement:

“We recognize that Stanford sits on the ancestral land of the Muwekma Ohlone Tribe. This land was and continues to be of great importance to the Ohlone people. Consistent with our values of community and inclusion, we have a responsibility to acknowledge, honor and make visible the university’s relationship to Native peoples.”