Kreyòl Language courses
LATC-UA 121 Elementary Haitian Kreyòl I
Wynnie Lamour
Monday, Wednesday, Friday, 11:00am – 12:15pm
KJCC 404
Open to graduate students from all schools at NYU, and any doctoral students in the Inter-University Doctoral Consortium. Graduate students may register under the graduate listing LATC-GA 2965 Haitian Kreyol in Context (Section 001)
This course introduces students to the language of Haitian Kreyòl, also called Creole, and is intended for students with little or no prior knowledge of the language. Haitian Kreyòl is spoken by Haiti’s population of nine million and by about one million Haitians in the U.S. Including over 190,000 in the New York City area. In fact, New York City has the second largest population of Kreyòl Speakers after Port-au-Prince, Haiti’s capital. Through this course, you will develop introductory speaking, reading, and writing skills. We use a communicative approach, balanced with grammatical and phonetic techniques. Classroom and textbook materials are complemented by work with film, radio, and especially music (konpa, rasin, twoubadou, rap, raga, levanjil, vodou tradisyonèl, etc.), as well as with visits to city museums and institutions related to Haiti.

LATC-UA 122 Elementary Haitian Kreyòl II
Wynnie Lamour
Monday, Wednesday, Friday, 12:30pm – 1:45pm
KJCC 404
Open to graduate students from all schools at NYU, and any doctoral student in the Inter-University Doctoral Consortium. Graduate students may register under the graduate listing LATC-GA 2965 Haitian Kreyol in Context (Section 002)
Haitian Creole is spoken by Haiti’s population of nine million and by about one million Haitians in the U.S. including nearly 200,000 in the New York City area. In fact, New York City has the second largest population of Kreyòl Speakers after Port-au-Prince, Haiti’s capital. This course is intended for students who already have a basic comprehension of the grammar structure,
sounds, and vocabulary of Haitian Creole. Students will be guided to a more advanced introductory level of the Haitian Creole language to further develop speaking, reading, writing, and listening skills. A communicative approach will be used, balanced with grammatical and phonetic techniques. Classroom and textbook materials are complemented by work with film, radio, and music (konpa, rasin, twoubadou, rap, raga, levanjil, vodou tradisyonèl, etc.), as well as with visits to city museums and other institutions related to Haiti. At the end of the course, students will be better able to conduct a conversation in Haitian Creole and have a better command of Haitian vocabulary and grammar within a relevant cultural context. Course in Beginning Haitian Kreyòl, for graduate students with interests in research and/or professional work related to Haiti or Haitian communities.

Quechua Language courses
LATC-UA 101 Beginning Quechua I (same as SPAN-UA 81 and LATC-GA 10)
Odi Gonzales
Monday, Tuesday, Thursday, 9:30am – 10:45am
25 West 4th St, C7
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.

LATC-UA 102 Beginning Quechua II (same as SPAN-UA 82 and LATC-GA 11)
Odi Gonzales
Monday, Tuesday, Thursday, 11:00am – 12:15pm
TR KJCC 404
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.

LATC-UA 600 Advanced Readings in Quechua
Odi Gonzales
TBD
KJCC 317
Advanced Readings in Quechua Language and Culture is a four credits advanced level course that will be focused on cultural translation, through interpolation of writing (newsletters from Latin American News Dispatch and other sources in English, not only in descriptive-literary way but also with interpretation of cultural categories and concepts), conversation (dialogues and discussion about headlines, top blurbs, top story), and the study of advanced grammatical issues (vocabulary and colloquial expressions related to journalism). The course will be specifically focused on translating news related to Andean world, from Latin American News Dispatch and other sources (in English) into Quechua, using as filter Spanish language. In the same way, news from Quechua newspapers (La Crónica/Perú, Ñawpaqman/Bolivia; Quechua radio programs, and TV news).

The objective is to produce a trilingual newsletter (Quechua, Spanish and English) with the three most important news related to Latin American issues each week, and post it weekly at LAND webpage. Since LAND webpage has access to Internet, everyone (Individuals, Institutions, Universities, blogs, etc) could access it. The concrete production of this material will be starting at the second month of the semester, after studying theoretical issues related to cultural translation.

Graduate courses

Core course
LATC-GA 2001 Intro to Latin American and Caribbean Studies II: Hemispheric and Postcolonial Perspectives
Pamela Calla
Wednesday, 4:30pm – 7:00pm
KJCC 404
This is a CLACS core course. All first year CLACS MA students must register for this course. Others are also welcome.

Part II of the required introductory course sequence begins with the independence era. Students learn about contending paradigms of sovereignty, patrimony, liberalism, citizenship, and development. The course explores continuing problems of inequality and the impact of pressure by other countries and international organizations on political and economic arrangements in the region. Alongside such issues, students are introduced to expressive culture and the arts, to competing paradigms of formal and commemorative memory and history, and to the emergence
of tourism and the UNESCO-associated “culture industry.” The course ends with in-depth analysis of the impact of globalization, neoliberal policies, emerging social movements, increased political participation and decentralization of governance, and the rise of populist governments.

**Seminars**

**LATC-GA 1045 Human Rights in Latin America (same as DRAP-GA 1045)**  
Peter Lucas  
Thursday, 6:00pm – 9:00pm  
KJCC 404  
In this graduate seminar, students will examine human rights case studies in Latin America, popular resistance and social movements in Latin America, the role of media and representation in reporting and promoting human rights, and educational initiatives for human rights. We will especially study the many choices society has after collective violence. Latin America remains a fascinating region to study human rights as the last two decades have stood out as a period of reckoning and bearing witness of past atrocities. In the wake of serious violence, countries continue to struggle with issues of justice, reconciliation, truth, remembering, and healing. Over the years there have been many different responses to collective violence in Latin America and these strategies continue to evolve and change. This course will study the range of these responses not only to reconcile human rights violations of the past but also to build a culture of human rights and peace in the future.

**LATC-GA 1017 Government & Politics of Latin America**  
Patricio Navia  
Tuesday, 5:00pm – 7:00pm  
KJCC 404  
As a social science, political science differs from other disciplines in that its basic object of study is the State and the way individuals and groups of individuals relate, interact and respond to the State. Political parties, institutions and collective behavior of individuals are central components in the field. Thus, political science will often focus more on political parties, the military, government bureaucracies and revolutionary forces than on labor unions, peasants or disposed groups. In short, political science tends to show a bias towards elite studies. Perhaps as a signal that traditionally disposed groups are acquiring greater political power, non-elite studies have grown and enriched the field in recent years. Yet, the primary research focus continues to be the State and how different groups influence (or seek to influence) the State.

**LATC-GA 2304 Democracy, Culture, and Power in Latin American Education**  
Thursday, 2:00pm – 4:30pm  
Pamela Calla  
KJCC 404
Students will be given the opportunity to compare and contrast Freire’s notion of dialogical education with intercultural and multilingual notions in relation to the construction of democracy and equality. This will provide a basis from which to unravel how state officialization of Intercultural/Multicultural and Bilingual/Multilingual Education involved its depolitization through the fading of its historical critical potential. In this light, we will examine how proponents of such officialization chose to ignore critical pedagogy, critical race theory and most of all the contributions and critiques made by feminists and critical gender theorists of education. The seminar will thus end with the exploration of such feminist critiques and those of indigenous women and men interested in “troubling” the educational arena and taking the legacies and trajectories of Freirean approaches to education and of Intercultural/Multicultural and Bilingual/Multilingual Education proposals a step further.

LATC-1014 Arte, Activismo y Academia: Urgencias sociales y universidad crítica
Tuesdays, 1:55pm-4:55 pm
Marisa Belaustegui & Maria Saldana
KJCC 404
In this seminar we focus on the formation of critical thinking in higher education institutions in the Americas, focusing on pedagogical, artistic, and legal intervention strategies that make the university a space for meeting and for the “appearance” of those who have no name, of those who have been forgotten (prisoners, youth, indigenous women, migrants, sex workers, domestic workers). We lend special attention to three categories and scenarios of violence that constitute the axis of the exponential increase in violence: confinement spaces such as prisons; femicides; and violence and forced disappearances of racialized youth. We will consider the figure of Antigone (Sophocles), taken up by Latin American critics as a trigger for protest, presence, and as a pedagogical agent that mobilizes strategic forms of the presence of the body (of the disappeared) and the voice (of protest).

Taught in English; readings are in Spanish and English (reading knowledge of Spanish required) and include critical and literary texts by Cristina Rivera Garza, Antonio Prieto Stambaugh, Diana Taylor, Sergio Gonzalez, Pedro Lemebel, Catherine Walsh, Gloria Anzaldua, Angela Davis, and Marisa Belaustegui & Rius, among others.

En este seminario nos concentraremos en el análisis de la formación del pensamiento crítico en las instituciones de educación superior en América Latina y América del Norte. Analizaremos con especial interés la inclinación de la universidad crítica y pública a tres categorías y escenarios de violencia que desde nuestra perspectiva constituyen el eje del incremento exponencial de la violencia: espacios de encierro tales como prisiones, feminicidios y violencia y desapariciones forzadas de jóvenes racializados. Consideraremos el acto crítico como aquel que obliga a la acción en los límites de la universidad y las urgencias sociales, favoreciendo la activación del conocimiento.

El objetivo de este curso es consolidar estrategias de intervención pedagógica, artística y jurídica que hagan de la universidad y del salón de clases un espacio de encuentro y aparición del cuerpo y la voz, de las que no tienen nombre, de los que han sido olvidados (presas, jóvenes, mujeres indígenas, migrantes, trabajadoras sexuales, empleadas domésticas). De allí
el inicio del seminario con la lectura de *Antígona* y su grito de protesta contra el estado, sus prohibiciones, omisiones y castigos.

**LATC-GA 1020 Puerto Rico-United States Relationship 1898-2019**

Wednesday, 2:00pm-4:00pm  
Angel Collado-Schwarz  
KJCC 4040  

The course will address why the United States was interested in controlling the Caribbean at the end of the 19th Century and why was Puerto Rico important to the US. Was Puerto Rico destined to become a State of the Union like other previous territories? How was the relationship between the US and PR during the first decades of the 20th Century? Why was the US citizenship granted to the Puerto Ricans in 1917? The course will review the key events during the second part of the 20th Century like Operation Bootstrap, the establishment of the Commonwealth and the role of the Island during the Cold War. Will discuss the 21st Century with the collapse of the economic model, bankruptcy, Congress ruling over the Island and the aftereffects of the two hurricanes in 2017. The course will close with the discussion of the future options for Puerto Rico.

**LATC-GA 2539 The Caribbean as Inaugural Imaginary: Comparison and Contingency**

Thursday, 11:00am-1:45 pm  
Ana Dopico  
19 University Place, room 305  

This course considers key texts and works of the Caribbean archipelago and reads them comparatively and sometimes against the grain of their national, regional and postcolonial inscriptions. We will read major cultural works and lesser-known expressions, major literary works and alongside minor or forgotten forms. We will consider how the cultural monuments of the Caribbean have occluded collective politics, aesthetic experiments, insurgent movements and ephemeral forms. We counter pose the monumentality of literature to the epistemologies and historical consciousness of other cultural practices, aiming both for the contrapuntal and the counterintuitive. How, for example, have we come to understand the Haitian Revolution or the Cuban Revolution within grand narratives and what would it mean to read in them not epic, tragic destinies but more banal parables about modernity —destinies consonant with other forms of communal politics, other orders of transaction and betrayal, from Paris, to Prague, from Berlin to Grenada? We will also ask about discursive notions of the Caribbean: what and whether the reparative poetics of relation and antillanité hold. We will engage the divisions between Francophone, Anglophone, and Hispanophone Caribbean studies and trace cultural and theoretical genealogies and segregations, asking if the Caribbean has a common culture beyond the major tropic/al conceits that artists and scholars have used to bind literary production. We will ask, in the tradition of Edward Said, whether, like the East, “Caribbeanism” becomes a career, what the field might mean, and how it exists. What is the place of the Caribbean in the conceptions and political destinies of the American hemisphere or the Global South?
Recommended Courses taught by CLACS Faculty

ANTH-GA 3391 The City and the Country; Infrastructures of Bio/Geo/Socio/Techno-logical Being in the Postcolonial World
Mondays, 5:00pm - 7:45pm
Thomas Abercrombie
25WV 706

The City and the Country; Infrastructures of Bio/Geo/Socio/Techno-logical Being in the Postcolonial World Anthopologists have taken note of the urbanization of the world's population, and in globalization, of the generalized (if uneven) extension of technologies and ideas across the planet that have deservedly demolished some of the discipline's former idyls (isolated cultures, "primitive" peoples, etc.). But in their turn to modern life and urban worlds, anthropologists have not taken sufficient account of the degree to which social theory and urban life itself actively conceal the urbanites' utter dependence on the rural. In the characteristic mode of the anthropocene, the 'country' is a repository of nature, of "raw ingredients" (energy, resources, building materials, water, crops, food animals, and cheap rural-to-urban migrant labor) of proper modern human life. This course strives to undo the urbanocentrism of social theory (and of the unexamined parameters of kinds of habitus or semiotic ideology embedded in our urban lives) by (1) undertaking a genealogy of regimes of knowledge pertinent to notions of civilization, citizenship, and life in and of the res pública, the "public thing" and the modes of being that it shapes; (2) tracking the historical extension through colonialism, and then through neoliberal governmentality, of these European ideas and practices, understood as the material, epistemological, ontological, and ideological infrastructures supporting the domination and exploitation of some persons (natives, people of color, laborers, women) by others (white European men); (3) investigating, via a turn to theories of materiality, the material infrastructures by which the rural/urban dichotomy is sustained while provisioning cities from, and excreting their wastes to, the once inexhaustible, now imperiled, countryside; (4) examining how the city's plans, built forms, and social as well as biological hygienic regimes aim to shelter persons from the "elements of nature", while also channeling, storing, and using them, and seeing how they divide human from non-human life, aiming to exclude vermin and microbes (and human undesirables) while delivering, storing, and consuming the products of plants, animals, microbes, and human undesirables; (5) analyzing the ways the urban/rural distinction, and within the city, the private/public one, participate in the classification and construction of persons according to distinctions of race, class, and gender; (6) attending to how those distinctions (and that between indigenous "natives" and settler Europeans or their post-colonial heirs) were and are constituted through property regimes (generally granting the common kind to native peoples, the private kind to Euro-settlers), differently enabling or blocking the transmission of lineage privilege via inheritance; (7) investigating how the urban/rural distinction, the property forms of colonial capitalism, and the effacement of the city's dependency on the countryside, entrenched presumed ontological distinctions between Europeans and natives, or whites and peoples of color, or bourgeoisie and laborers, or men and women; (8) studying, with an eye to Goffman and also performativity theory, and both in every life and in commemorative or festive events, the ways that the city's built form, and the ways it perspectivally arranges the rural as "landscape", serves as a performatve stage for enacted commentary upon the emploted interactions of the cast of characters it houses. Finally, (9), the course attends to the ways these urbanocentric ideas and practices, viewed from the vantage of the city's most privileged (urban
elites, Europeans, whites, males) have become (along with the extension of credit) central to capitalist/corporate strategies for achieving global governance, whether through their private ownership of life itself, or through conditionality agreements which undermine the sovereignty of the nation state, which apart from indigenous reservations, are the last repository of collective property left standing in the wake of decolonization. All in all, the course aims to build an anthropology of cities, not just in them, while keeping the city's dependence on the rural (and of all that classed as "nature") keenly in mind.

**PORT-GA 2967 Forms of the Social in Modern and Contemporary Brazil**  
Thursdays, 4:05pm - 6:00pm  
Dylon Robbins and Marta Peixoto  
19UP 405  
This course, monographic but not insular, aims to further the understanding of her writing and to examine the Brazilian and international reception that brought about her prominence. We will read representative selections of her novels, short stories, newspaper chronicles, and criticism about her work, considering the literary and cultural frameworks that shape them. The rise of Lispector's international reputation coincided with feminist interest in female literary production and with an intense debate about the possibility and nature of a feminine textual difference. We will discuss the feminist reception of her writing, including the critical / theoretical writings of Hélène Cixous, crucial in establishing Lispector's renown, and recent theories of intimacy and affect that particularly resonate with her texts. We will read excerpts from a first English-language biography that studies her life and work from the perspective of the Jewish diaspora. We will also consider the multiple ways in which writers and readers are encoded and addressed in her texts and reflect, more broadly, on the process of canon formation, as we examine this writer's entry into the short list of Brazilian writers widely known outside Brazil. Depending on student interest, this course may be conducted in either Portuguese or English. Papers may be written Portuguese, English or Spanish. All of Lispector's texts are also available in English, Spanish and French. We will read the following texts by Lispector: Perto do coração selvagem, 1944. Laços de família, 1960. A legião estrangeira, 1964 (selections). A paixão segundo G. H., 1964. Água viva, 1973. A via crucis do corpo, 1974. Visão do esplendor, 1975. A hora da estrela, 1977, A Bela e e Fera, 1979 (selections). A descoberta do mundo, 1984 (selections).

**Internships**

**LATC-GA 3050 Internship Seminar**  
Friday, 11:00am – 1:00pm  
Pamella Calla  
KJCC 404

**Columbia Cross-listed courses**

*Columbia courses will be announced in January 2018. Please check CLACS website for most up-to-date offerings.*
Undergraduate courses
LATC-UA 600 Language & Power in Colonial and Post Colonial Latin America (same as AHSEM-UA 249)
Amy Huras
Tuesday and Thursday, 9:30am – 10:45am
KJCC 404
This seminar takes as its starting point the notion that “language is never neutral.” We will examine how individuals, communities, states, and institutions use language – written and spoken – in ways that both encode or reflect and at times challenge established power structures, dominant narratives, and linguistic and social hierarchies in Latin America from colonial through postcolonial times. We begin by exploring language as a ‘technology’ of conquest, colonization and evangelization, as well as one of the many criteria used to mark difference in Latin America. Our readings and discussions will concentrate on indigenous, African, and multi-ethnic actors who employed a wide range of linguistic practices – alphabetic, pictorial, tactile, and oral – as they moved between and bridged distinct linguistic ‘worlds,’ frequently in ways that were unsettling for colonial officials. Next, we examine how language ideologies shaped projects of nation building, notions of identity, citizenship and belonging, and conceptions of race in fledgling Latin American nations. Key themes include education, print media and technologies of mass communication, indigenous and social movements, and
linguistic and human rights. Finally, we explore how global circulations and transnational power relations impact the linguistic practices, choices and possibilities of Latin American communities at home and beyond.