



NYU

**CENTER FOR LATIN AMERICAN
AND CARIBBEAN STUDIES**

Fall 2020 CLACS Course Descriptions

The Center for Latin American and Caribbean Studies (CLACS) is pleased to share its Fall 2020 course offerings. Courses at CLACS are open to graduate students from all schools at New York University and doctoral students in the Inter-University Doctoral Consortium. Advanced undergraduate students at New York University may apply for some graduate level courses.

Course details including the instruction mode (in-person, online, or a blend of in-person and online) for the following courses are outlined in this document.

Language Courses:

Haitian Kreyòl I
Haitian Kreyol in Context
Elementary Quechua I
Elementary Quechua II
Intermediate Quechua I
Elementary Mixteco I and II (CUNY Institute of Mexican Studies)
Elementary Nahuatl 1 & 2 (CUNY Institute of Mexican Studies)

CLACS MA Courses:

Introduction to Latin American and Caribbean Studies I: Iberian-Atlantic and Colonial Perspectives

Research & Writing Workshop
Internship Seminar

Seminars:

Comparative Racisms in The Americas
U.S. Foreign Relations in Latin America
International Studies in Human Rights
Political Gesture
The Caribbean as Inaugural Imaginary: Comparison and Contingency
The Politics of Gender and the New Right in the Americas
Comparative Colonialisms: Latin America and the U.S.

For More Information

Questions regarding these courses or any items related to course registration should be directed to CLACS Program Administrator Gabriel Magraner at gmagraner@nyu.edu.

Indigenous and Diasporic Languages

Haitian Kreyòl

Undergraduate | LATC-UA 121 Elementary Haitian Kreyòl I

Graduate | LATC-GA 2965 Haitian Kreyol in Context (Section 001)

Wynnie Lamour

Monday, Wednesday, Friday, 12:30pm – 1:45pm

[Instruction Mode: Online](#)

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.

Quechua

Undergraduate | LATC-UA 101 Elementary Quechua I

Graduate | LATC-GA 10 Elementary Quechua I

Odi Gonzales

Tuesday, Thursday, Friday 9:30am – 10:45am

[Instruction Mode: Online](#)

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.

Undergraduate | LATC-UA 102 Elementary Quechua II

Graduate | LATC-GA 11 Elementary Quechua II

Odi Gonzales

Tuesday, Thursday, Friday 11:00am – 12:15pm

[Instruction Mode: Online](#)

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Undergraduate | LATC-UA 103 Intermediate Quechua I

Graduate | LATC-GA 20 Intermediate Quechua I

Odi Gonzales

Tuesday, Thursday, Friday 2:00pm – 3:15pm

[Instruction Mode: Online](#)

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Mixteco & Nahuatl

CLACS is a member of the Indigenous and Diasporic Languages Consortium (IDLC). The Consortium allows currently enrolled students from each institution to study languages at the other, and provides research and resources to support and promote the teaching and learning of these languages. Students are invited to consider enrolling in Mixteco and Nahuatl taught at the CUNY Institute of Mexican Studies at Lehman College. For more information, contact CLACS and visit <http://idlc.nyc>.

Elementary Mixteco 1 & 2

Mixteco Alto de Santa Maria Peñoles

Elementary Nahuatl 1 & 2

Variants: Nahuatl, Contemporary varieties of the central Nahuatl and the Huasteca Veracruzana

CLACS MA Courses

CLACS Core Course | LATC-GA 1001 Introduction to Latin American and Caribbean Studies I: Iberian-Atlantic and Colonial Perspectives

Daniel Mendiola

Instruction Mode: Blended (Online & In-Person)

Wednesday, 5:30pm – 7:00pm, Online

Discussion Sections on Thursday and Friday, Times TBA; three held in person and one held online

***This is a CLACS core course. All first-year CLACS MA students must register for this course. Others are also welcome.**

This course is both a history of the peoples, cultures, and nations of Latin America and the Caribbean, and a history and wide-ranging survey of the various disciplinary and interdisciplinary approaches to the area, including the Area Studies paradigm itself. Some of the readings are included as a means to explore the boundaries of the established disciplines. The purpose is not only to introduce Latin American and Caribbean realities but to review the scholarly, intellectual, and political frameworks according to which these realities are discerned. Latinamericanist and Caribbeanist faculty from throughout the university will be invited to speak about the history of the disciplinary and interdisciplinary frameworks for the study of the region, as well as the prevailing methods in the present moment. Some sessions will be led by guest faculty; discussion in all sessions will be facilitated by student study group presentations. Part I of the course covers the pre-invasion Americas, Iberia, and the production of the Imperial / Colonial world and the "first modernity" through the early republican era, the mid-11th century. It also introduces the background to the genesis of plantation societies in Spanish America and Portuguese Brazil, and the contesting colonial projects in the Caribbean region, also involving slave plantation labor, of Britain, France, and the Dutch.

LATC-GA 3200 Research & Writing Workshop

Thursday, 10:00am – 12:30pm

Pamela Calla, Daniel Mendiola

Instruction Mode: In Person, with opportunity for fully remote participation

*** All second-year CLACS MA are welcome to register for this course.**

This course is designed as a writing workshop for CLACS students finishing their Masters' Projects. During the semester, students will transform their extensive summer field research into their final masters' project paper. In weekly workshops, we will address the essentials of good academic research and writing. Students will participate in peer-review workshops throughout the semester, building on different stages of their thesis projects. We start by evaluating summer field research with strategies for organizing and interpreting research materials and findings. Then, we focus on refining the central thesis arguments and on positioning the arguments within the existing scholarship. In this process, we will continue to build and reshape the literature review/historiography. The final weeks of the class will be devoted to peer-review workshops on outlines, presentations and thesis paper drafts. The writing assignments and workshops are designed as practical guides to improve research and writing skills in the genre of thesis writing. The schedule intends to keep students on a realistic writing schedule to provide the support and motivation to finish high-quality masters' theses papers by mid-December.

Seminars

LATC-GA 1014 Comparative Racisms In The Americas

Pamela Calla

Thursday, 2:00pm – 4:30pm

Instruction Mode: In-Person, with opportunity for fully remote participation

This seminar will explore emergent forms of racism in the Americas as major obstacles to the construction of intercultural relations, racial and economic justice, and democracy. The emergence of these "new or renewed racisms" is still largely a relatively uncharted terrain in the social sciences. The course will thus explore this phenomenon as integral to the multicultural and what some have called "post racial" present defined by larger processes of economic and cultural globalization and transnational migration. Throughout the course, we will also look at these emergent racisms in relation to the challenges facing indigenous and afro-descendant social movements, middle class political networks, and state and non-governmental institutions that seek to deepen democracy in the hemisphere by building the basis for active citizenship and racial and economic justice. The following general questions will guide our analysis and discussion: What is the relationship between institutionalized racism, embedded in the fabric of these societies, and specific "racial eruptions," which appear to stand in contrast to prevailing ideologies of pluralism and intercultural relations? How to

explain the persistence of racial hierarchy in societies where powerful actors explicitly endorse principles of multicultural recognition and racial equality? Does government-endorsed multiculturalism mitigate the negative impact of extractive, industrial, informal and other economic activities on indigenous and afro-descendant peoples? Or alternatively, do these economies actually lay the groundwork for what could be considered a “racialized” economic order? How do the push and pull of migration tied to larger necessities of capital accumulation and labor exploitation shape the dynamics and logics of racism within the region? What types of constitutional reforms, legislative and public policy agendas have emerged to address these dynamics and logics?

LATC-GA 2531 U.S. Foreign Relations in Latin America

Jorge Castañeda

Monday, 2:00pm – 4:30pm

Instruction Mode: Blended: alternating Online & In-Person attendance; also has the opportunity for fully remote participation

This class will be offered at NYU (7 weeks) and at Columbia University (7 weeks). The course seeks to analyze the dynamics and issues that describe the relations between the United States and Latin America since the end of World War II. A complete picture of the current state of affairs in the hemisphere and the reasons that led to it require an analysis in three different – but related – dimensions. To cover the first one, the course analyzes historical benchmarks that contextualize particular overt American interventions in the region, dissecting its causes, operation and consequences. In a second dimension, the course looks at topics that have permeated the relationship between the United States and Latin America over this period. Because of their typically cross-national nature, they illustrate a different set of dynamics and concerns that have fueled tensions in the relationship. A third and final dimension concerns recent developments in Latin America that affect and have been affected by U.S. foreign policy. Their novelty suggests that these issues will remain relevant at least in the immediate future.

LATC-GA 1048 International Studies in Human Rights (same as CEH-GA 1048)

Peter Lucas

Thursday, 6:00pm – 9:00pm

Instruction Mode: TBA

The purpose of this class is to introduce students to international human rights and the movement’s relationship to the field of comprehensive peace education. Throughout the course, we will distinguish between “negative peace” and “positive peace.” Negative peace refers to the practices to limit and prevent war and collective violence. We’ll take a very holistic approach to violence because many human rights violations can be considered as forms of violence. More often than not, the response to serious violations is enacted from a negative peace perspective in order to quell the immediate violence.

Unfortunately, negative peace practices do not necessarily get at the root causes of the violations nor do they strive for substantive social change.

Students will be exposed to the international standards, the historical generations of human rights, and the basic conceptions and distinctions of human rights. Students will learn about international human rights organizations, how local NGOs “respond” to violations, and the role of peace education (both formal and non-formal) in promoting human rights and a culture of peace. Throughout the course, students will also be exposed to the issues surrounding human rights and representation and the various representational strategies such as reports on violations, personal narratives, journalism, documentary film, photo reportage, web sites, and other medias. And finally, students will have the opportunity to explore research interests concerning human rights and peace education.

LATC-GA 1020 Political Gesture (same as SPAN-GA 2968.002)

Tuesday, 5:30pm – 8:00pm

Jill Lane

[Instruction Mode: Online](#)

In Argentina in 1977, a group of mothers whose children had been "disappeared" by the military dictatorship began to march in front of the presidential palace, holding large pictures of their missing children; those marches continue to this day. In 2003, the Guatemalan artist Regina Galindo created a piece meant to remind the public of the genocidal killings in Guatemala's internal civil war; in *Who Can Erase the Traces?* (*Quién puede borrar las huellas?*), she walked barefoot through the streets of Guatemala City carrying a basin filled with human blood into which she periodically dipped her feet, leaving a trail of bloody footprints. In 2019, the Chilean collective #lastesis performed a short dance condemning sexual violence against women, a dance then shared online and performed by thousands of women across the globe.

What do holding a picture, walking, and dancing in these examples have in common? Each functions as a political gesture — a codified way of using the body to interrupt everyday life and pose a public challenge, demand, or critique in relation to abuses of power. In a world where many people participate in political protest by signing online petitions, we consider the enduring and unique role played by physical actions in public space, whether these happen under the aegis of activism or art. Like dance scholar Susan Leigh Foster, we approach the body as “articulate matter” and ask how political gestures signify. How do they establish relationships with the public (at times an unwitting or unwilling public), and how do such gestures directly impact the social and physical context? We read the work of artists and activists, and consider cases drawn across Latin America, from the 1960s to the present, allowing a broad comparative approach.

**LATC-GA 2537 TPCS in Carib Lit: The Caribbean as Inaugural Imaginary: Comparison and Contingency
(same as COLIT-GA 2651)**

Thursday 11:00am-1:40pm

Ana Dopico

Instruction Mode: [Online](#)

“The Caribbean,” as David Scott has argued, “is not merely modern.... it is modern in a fundamentally inaugural way.” What does it mean to think of the Caribbean as an inaugural imaginary? And what does the Caribbean mean in a post-colonial, post-socialist, post-revolutionary age? A long host of thinkers, writers and artists of the nineteenth and twentieth century have insisted on the centrality of the Caribbean as root and rhizome in our understanding of modernity and its elements: enlightenment and capital, race and empire, sovereignty and simulation, culture and nation, and, most romantically, or tragically, revolution. But to think the Caribbean adequately one has to think beyond the dialectics of roots and rhizome, beyond the poetics of relation, archipelago and diaspora. This demands too that we read beyond the tragic and monumental tropes of the Caribbean and read instead minor forms and minor keys. Thinking and reading the Caribbean requires not only linguistic and theoretical fluencies, but a capacity to read deep contexts and contingencies within apparent economies of cultural and material scarcity. It requires the capacity to engage the master paradigms of modernity and simultaneously engage the more slippery problems of temporality, contingency, misunderstanding, as well as the violent and demoralizing mechanisms of domination, transaction and subordination.

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? Comparative questions abound: What does it mean to read a history of revolution and civil rights in the Caribbean nineteenth century? What is the specificity of Caribbean race theory? What is the distance between a history of literature and a history of print culture in the Caribbean? How does literature compete with visual aesthetics? How do we “read” Aponte’s lost book or desacralize Walcott’s Omeros? How does Patrick Chamoiseau destroy the postcolonial novel? How does Dulce María Loynaz precede Sebald by half a century? Why is Virgilio Piñera like Franz Kafka? 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? The syllabus is will include selections from major canonical Caribbean texts (Casal, Hostos, James, Métraux, Césaire, Price Mars, Mañach, Marinello, Ortiz, Cabrera, Walcott, Brathwaite, Lamming), theorists and historians of the Caribbean (James, Césaire, Glissant, Moreno Friginals, Benítez Rojo, Trouillot, Scott), twentieth century literature (Carpentier, Burgos, Loynaz, Lezama, Rodríguez Juliá, Piñera, Walcott) through to the post-colonial Caribbean Anglophone corpus and onto contemporary writers from Rita Indiana Hernández to Marlon James. We will pay special attention to breaking postcolonial linguistic segregations, but also be mindful of the operations and problem of genre, print culture, journal, performance, and the pedagogies of civil society. We will consider the formation of Caribbean Studies as a field and think of the ways that journals from *Orígenes* and *Tropiques*, to *Callaloo* and *Small Axe* transform critical, artistic and activist interventions on the Caribbean, and translate to intellectual practices in the academy.

LATC-GA 2967 The Politics of Gender and the New Right in the Americas (same as SPAN-GA 2978.001)

Tuesday 10:00am-12:00pm

Ana G. Alvarez

Instruction Mode: [Online](#)

The rise across the Americas of far-right governments and social movements including Catholic and evangelical anti-abortion groups and racist vigilante organizations sponsored by the agro-lobby and by transnational extractivist capital has run parallel to an extraordinary growth of gender-based violence throughout the hemisphere. According to UN statistics, of the 25 countries with the highest rates of feminicides worldwide, fourteen are from Latin America, with Guatemala, El Salvador and Honduras leading the per-capita count. In Brazil, even before the current, ultra-rightist administration fifteen women were being assassinated every day, with numbers that have only been rising since; in Mexico, almost 4,000 women were killed between 2012 and 2013 according to the Observatorio Ciudadano Nacional del Femicidio (OCNF), only just over 600 of which have been investigated as feminicides. Hate crimes against lgttb+ people have likewise risen to ‘alarming levels’ according to the Regional Information Network on Violence against LGBTBI People’s 2019 report, with at least four murders per day and innumerable attacks registered in Latin America and the Caribbean that same year. At the same time, governments in the US and Latin America are openly criminalizing women and undermining abortion rights, as in El Salvador where women have been prosecuted under homicide legislation for abortions and even miscarriages. In Brazil, the fascist president in his inaugural address singled out ‘gender ideology’ as one of the three enemies his administration was out to crush.

But what are the cultural narratives underpinning the neo-rightist turn, and why have gender relations – apart from the perhaps more obvious revindications of open racism– played such a crucial role in the construction of new rightwing hegemonies? In what ways does the violent reassertion of patriarchal power speak to a crisis of previous iterations of neoliberalism in the region, and how can we imagine discourses and community practices of resistance against it? In the course, we will discuss the gendered dimension of the trans-American New Right, through a number of examples of campaigns (#ConMisHijosNoTeMetas en Perú, Colombia and Ecuador, Escola Sem Partido in Brazil) actors (Catholic and evangelic hierarchies), NGO`s (World Congress of Families, Human Life International) . At the same time, we are going to discuss the emergence of dissident modes and movements of resistance, from social movements like Niunamenos en Argentina, Las 17 (El Salvador) to Catholics for a Choice (Argentina, Brazil and México), performative groups and movements like Las Tesis (Chile).

AMST-GA 3701.002 - Comparative Colonialisms: Latin America and the U.S.

Mondays 2:00-4:45PM

Josefina Saldaña-Portillo

Instruction Mode: In-Person

A comparative study of Spanish and British colonialism in the Americas, this course examines the forms of governmentality implanted by both and the consequences thereof. How do we think race as a paradoxically fungible yet persistent feature of these colonial histories? British and Spanish modes of colonialism produced quite distinct racial formations in Hispanophone and Anglophone America given the differences in forms of forced labor, intermarriage, sexual conquest, modes of spatial organization, etc., yet both Mexico and the United States are today racially organized social systems. Slavery, the *encomienda*, policies of *limpieza de sangre*, and blood quantum are some modes of governmentality that will will comparatively study, as they organized daily rituals of labor, reproduction, leisure, and space in Latin America and Anglo America. Focusing on the colonial production of what are today indigenous and black/afromestizo identities, we consider how race was accomplished through the disciplining of gender and sexuality as well, to analyze the active entwining of race, gender, and sex. Though structured as a comparison, we examine and challenge comparative method even as we engage in it. What aspects of colonialism and racial formation might such a comparative method enable us to see? What might it in turn obscure? For what purposes do scholars engage in comparative analysis? What does such an intellectual project entail, in terms of language and historical proficiencies? How might a comparative approach transform our theoretical paradigms for understanding colonialisms and hemispheric racial formations? These are the methodological questions that structure our reading practice.

Internships

LATC-GA 3050 Internship Seminar

Friday, 11:00am – 1:00pm

Pamela Calla