The Postmodernism Debate In Latin America | 1c1d792e084339dbddc8762c31de839f


Considered the most significant agrarian movement in M. exico, the 1994 EZLN uprising by the indigenous peasantry of Chiapas attracted worldwide attention.

Timed to coincide with the signing of the NAFTA agreement, the Zapatista Army of National Liberation reasserted the value of indigenous culture and opposed the spread of neoliberalism associated with globalization. The essays in this collection examine the background to the 1994 uprising, together with the reasons for this, and also the developments in Chiapas and M. exico in the years since. Among the issues covered are the history of land reform in the region, the role of peasant and religious organizations in constructing a new politics of identity, the participation in the rebellion of indigenous women and changing gender relations, plus the impact of the Zapatistas on M. exican democracy. The international group of scholars contributing to the volume include Sarah Wahlbroth, George J. Collier, Antonio García de León, Daniel V. Cifuentes Solís, Gemma van der Haar, Mercedez Olivera, M. arco Estrada Saavedra, Heidi M. Oknes, Neil Harvey, and Tom Brzak. This book was previously published as a special issue of The Journal of Peasant Studies.

This comprehensive collection of original essays written by an international group of scholars addresses the central themes in Latin American philosophy. It presents the most comprehensive survey of historical and contemporary Latin American philosophy available today. Comprised of a specially commissioned collection of essays, many of which have been written by Latin American authors, this volume examines the history of Latin American philosophy and its current issues, traces the development of the discipline, and offers biographical sketches of key Latin American thinkers.

The book begins with a discussion of the field of Latin American philosophy and its importance in the study of Latin America today. It then proceeds to examine the major themes and figures in Latin American philosophy, including the works of key figures such as Gabriel García Márquez, Octavio Paz, and Jorge Luis Borges. The book also explores the impact of Latin American philosophy on contemporary thought, including its influence on political theory, literature, and cultural studies.

The book concludes with a comprehensive bibliography of key works in Latin American philosophy, making it an essential resource for students and scholars interested in the field. It is the first comprehensive survey of Latin American philosophy available today, and it is an important contribution to the ongoing conversation about the role of philosophy in Latin American thought.

This book is an extended argument on the “coloniality” of power by one of the most innovative scholars of Latin American studies. In a shrinking world where sharp dichotomies, such as East/West and development/development, blur and shift, Walter Mignolo points to the inadequacy of current practice in the social sciences and area studies. He introduces the crucial notion of “colonial difference” into the study of the modern colonial world. He also traces the emergence of new forms of knowledge, which he calls “border thinking.” Further, he expands the horizons of those debates already under way in postcolonial studies of Asia and Africa by dwelling in the genealogy of thought of South/Central America, the Caribbean, and Latin America in the United States. His concept of “border gnosics,” or what is known from the perspective of an empire’s borderlands, counters the tendency of occidentalist perspectives to dominate, and thus limit, understanding. The book is divided into three parts: the first chapter deals with epistemology and postcoloniality; the second chapter deals with the geopoliticalities of knowledge; and the last three deal with the languages and cultures of scholarship. Here, the author reproduces the analysis of civilization from the perspective of globalization and argues that, rather than one “civilizing” process dominated by the West, the continually emerging subaltern voices break down the dichotomies characteristic of any cultural imperialism. By underscoring the fractures between globalization and mundialization, Mignolo shows the locations of emerging border epistemologies, and of postoccidental reason. In a new preface that discusses Local Histories/Global Designs as a dialogue with Hegel’s Philosophy of History, Mignolo connects his argument with the unfolding of history in the first decade of the twenty-first century.

This book offers an analysis of Paz’s political thought, arguing that it is rooted in two separate and often antagonistic traditions, Liberalism and Romanticism. Grenier shows that Paz’s political thought is best approached not so much by looking at the specific positions Paz took in the issues of his day, but rather by uncovering the core values at the heart of Paz’s political philosophy. From Art to Politics: The Postmodernism Debate in Latin America.

This book provides an introduction to the political thought of the renowned Peruvian philosopher, critic, and novelist Mario Vargas Llosa. It examines his work in the context of Latin American political and cultural life, and offers a critical perspective on the current political landscape of the region. The book is divided into three parts: the first part deals with the general political and cultural context of Llosa’s work, the second part focuses on his political thought, and the third part examines his work in relation to the political and cultural life of the region.

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This is an introduction for academics, students, and political analysts to some of the latest trends in the study of culture and international history: modernity, NGOs, internationalism, cultural violence, the ‘Romance of Resistance’, and the culture of diplomacy.

Sharing a postrevolutionary sympathy with the struggles of the poor, the contributors to this first comprehensive collection of writing on subalternity in Latin America work to actively link politics, culture, and literature. Emerging from a decade of work and debates generated by a collective known as the Latin American Studies Association’s Subaltern Studies Group, the volume privileges those of that class, as contributors focus on the possibilities of investigating history from below. In addition to an overview by Ranajit Guha, essay topics include nineteenth-century hygiene in Latin American countries, Rigoberta Menchú after the Nobel, commentaries on Haitian and Argentinian issues, the relationship between gender and race in Bolivia, and ungoingenialty and tragedy in Peru. Providing a radical critique of elite culture and of liberal, bourgeois, and modern epitomologies and projects, the essays included here prove that Latin American Subaltern Studies is much more than the mere translation of subaltern studies from South Asia into Latin America. Contributors include Michael Ignatieff, Alberto M oreiras, Abdul-Karim M ustapha, José Rabasa, Eric F. Ramírez, José M ita, María H. Sánchez, C. Patricia Seed, Doris Sommer, M anuela Szmukur, Gareth Williams, and Andrés Zimmermann.

Provides a clear picture of the issues of Latin American fiction in the last quarter-century by attempting to answer questions on the Boom, Post-Boom, and its relation to Postmodernism.

Philosophical explorations of the processes of globalization, particularly in the context of Latin America.

During the second half of the twentieth century, the Arab intellectual and political scene polarized between a search for totalizing doctrines-nationalist, Marxist, and religious- and radical critique. Arab thinkers were reacting to the disenchanting experience of postindependence Arab states, as well as to authoritarianism, intifada, and failure of their states. They were also responding to successive defeats by Israel, humiliation, and injustice. The first book to take stock of these critical responses, this volume illuminates the relationship between questions of political critique and the impact of these responses on the Arab regimes and society.

A state-of-the-art anthology of postcolonial theory and practice in the Latin American context.

Exploring the culture and media of the Americas, this handbook places particular emphasis on collective and intertwined experiences and focuses on the transnational or hemispheric dimensions of cultural flows and geocultural imaginaries that shape the literature, arts, media and other cultural expressions in the Americas.

Die postkoloniale Theologie is in den letzten Jahren zu einem der wichtigsten Felder der interkulturellen Theologie avanciert. TheologInnen wie beispielsweise Elvira da Fonseca, de las América have begun to consider the postcolonial identities and challenges to Western theological traditions. The book will explore the development of postcolonial theology in Latin America, focusing on the relationship between theology and politics, and on the role of the Church in Latin America.

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The Routledge Handbook to the Culture and Media of the Americas charts the pervasive, asymmetrical flows of cultural products and capital, and their importance in the development of the Americas. The volume offers a comprehensive understanding of how inter-American communications is constituted, framed and structured, and covers the political and artistic dimensions of cultural flows that have shaped Latin American culture. It is an important resource for students and researchers working in the field.

The book consists of a collection of essays by Latin American and international experts on various aspects of the new discipline of Latin American cultural studies. Essays are grouped in five distinct but interconnected sections focusing respectively on: (I) the theory of Latin American cultural studies; (II) the axes of production; (III) the icons of culture; (IV) culture as a commodity; (V) everyday cultural practices. The essays range across the wide gamut of questions about Latin American culture, and they include analyses of the role of the Romancero, the role of culture in the construction of national identity, the role of cultural politics, and the role of culture in the formation of a sense of identity in Latin America.

The essays in this volume explore the diverse ways in which Latin American culture has been challenged by postmodern shifts in intellectual, social, political, and economic realities that often replace preferential options with other emphases, such as pluralism and the search for a postmodern ideal. They explore the complex relationship between culture and politics, and they offer a critical perspective on the role of culture in the formation of identity in Latin America.

Ideas like the "preferential option for the poor," arguing that people marginalized by the economy have a claim to "special consideration" have been among the most significant insights in twentieth-century Christian theology. A rising out of various theological traditions, options for the poor and for people at the margins of society have provided major new insights for biblical studies, systematic theology, church history, ecclesial practice, and the academic study of religion. Opting for the margins continues to be an important issue at a time when the gap between rich and poor is growing at an alarming rate both in the United States and in many other parts of the world, and when other gaps (based, for example, on differences in gender or race) continue to linger. Recently, however, options for the poor have been challenged by postmodern shifts in intellectual, social, political, and economic realities that often replace preferential options with other emphases, such as pluralism and the search for a postmodern ideal. They explore the complex relationship between culture and politics, and they offer a critical perspective on the role of culture in the formation of identity in Latin America.

Ibninas de A men, Arab concerns.

The book provides a new perspective on international planning.

Postmodernism may seem a particularly inappropriate term when used in conjunction with a region that is usually thought of as having only recently, and then
unvariably, acceded to modernity. Yet in the last several years the concept has risen to the top of the agenda of cultural and political debate in Latin America. This collection explores the Latin American engagement with postmodernism, less to present a regional variant of the concept than to situate it in a transnational framework. Recognizing that postmodernism in Latin America can only inaccurately be thought of as having traveled from an advanced capitalist “center” to arrive at a still dependent neocolonial “periphery,” the contributors share the assumption that postmodernism is itself about the dynamics of interaction between local and metropolitan cultures in a global system in which the center-periphery model has begun to break down. These essays examine the ways in which postmodernism not only designates the effects of this transnationalism in Latin America, but also registers the cultural and political impact on an increasingly simultaneous global culture.

Latin America struggles with its own set of postcolonial contingencies, particularly the crisis of its political left, the dominance of neoliberal economic models, and the new challenges and possibilities opened by democratization. With new essays on the dynamics of Brazilian culture, the relationship between postmodernism and Latin American feminism, postmodernism and imperialism, and the implications of postmodernist theory for social policy, as well as the text of the Declaration from the Lacandon Jungle of the Zapataista National Liberation Army, this expanded edition of boundary 2 will interest not only Latin Americanists, but scholars in all disciplines concerned with theories of the postmodern. Contributors: Xavier Audín, José Joaquín Brunner, Fernando Calderón, Enric Dussel, Néstor García Canclini, Martin Minárik, Robert N. McChesney, Manuel Moya, Raquel Olea, Luis Quiñones, Nelly Richard, Carlos Rincón, Silviano Santiago, Beatriz Sarlo, Roberto Schwarz, and Hernán Vidal

Examine the canonical Latin American avant-garde texts of the 1920s and 1930s, with particular focus on Roberto Arlt and Mario de Andrade. The movement developed on its own terms, in polemical dialogue with European movements, critiquing modernity itself, and developed a geopolitical awareness that bridged postcolonial and postmodern culture and continues its influence today.

Since the mid-twentieth century, Latin America has been swept by a wave of momentous changes that have some people called “the second modernization,” accelerated by an explosion of population, rampant urbanization, and world-wide trends in technology, economy, and culture. These postmodern upheavals have transformed traditional landscapes and created striking new developments, which—despite their magnitude—have yet to be properly understood in the United States and Europe. Now, after years of marginalization in the international debate on global change, Latin American scholars present their own response to the theories and practices of postmodernism in this revelatory collection of essays. Editor Emil Volek has assembled contributions across a range of interdisciplinary perspectives that illuminate contemporary Latin American culture by highlighting from within many changes scarcely noticed in Europe and the U.S. Issues discussed in light of these recent changes include the notorious Latin American conflicts with modernity, the vexing problems of cultural identity, strategies of resistance to global trends, and the pervasive misconceptions about Latin American culture perpetuated within the United States and Europe. Together the essays clarify that Latin America is neither what it used to be nor what it is expected to be, but rather a new reality long overlooked by the world beyond. Book jacket.


The author examines the role of comedy in the novels of four key postmodern Spanish-American writers: Gustavo Sainz, Aírredos Bryce Echenique, Jaime Bayly and Fernando Vallejo.

Is there a way thinking about literature that is ‘outside of’ or ‘against’ literature? In A gainst Literature, J ohn Beverley brilliantly responds to this question, arguing for a negation of the literary that would allow nonliterary forms of cultural practice to displace literature’s hegemony.

In Latin Americanism after 9/11, John Beverley explores Latinamericanist cultural theory in relation to new modes of political mobilization in Latin America. He contends that after 9/11, the hegemony of the United States and the neoliberal assumptions of the so-called Washington Consensus began to fade in Latin America. At the same time, the emergence in Latin America of new leftist governments—the marea rosada or “pink tide”—gathered momentum. Whatever its outcome, the marea rosada has shifted the grounds of Latin Americanism in a significant way. Beverley proposes new paradigms better suited to Latin America’s reconfigured political landscape. In the process, he takes up matters such as Latin American cultural and social studies, the relation of deconstruction and Latinamericanism, the persistence of the national question and cultural nationalism in Latin America, the neocorporatist turn in recent Latin American literary and cultural criticism, and the relation between subalternity and the state. Beverley’s perspective flows out of his involvement with the project of Latin American subaltern studies, but it also defines a position that is in some ways postsubalternist. He takes particular issue with recent calls for a “posthegemonic” politics.

Beginning with volume 41 (1979), the University of Texas Press became the publisher of the Handbook of Latin American Studies, the most comprehensive annual bibliography in the field. Compiled by the Hispanic Division of the Library of Congress and annotated by a corps of more than 130 specialists in various disciplines, the Handbook alternates from year to year between social sciences and humanities. The Handbook annotates works on Mexico, Central America, the Caribbean, and the Guianas, Spanish South America, and Brazil, as well as materials covering Latin America as a whole. Most of the subsections are preceded by introductory essays that serve as literature and research under way in specialized areas. The Handbook of Latin American Studies is the oldest continuing reference work in the field. Lawrence Boudon became the editor in 2000. The subject categories for Volume 58 are as follows: Electronic Resources for the Humanities at History (including ethnohistory) Literature (including translations from the Spanish and Portuguese) Philosophy: Latin American Thought M usic, 

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Enrique E. Lihn (1929–1988), winner of the Premio Casa de las Americas was one of Chile’s most significant creative minds of the twentieth century. This book provides a detailed study of the major stages of his literary production, from his third book, La Pieza Oscura [The Dark Room] to his posthumous Diario de Muerte [Diary of Dying] (1989).

Recent Latin American cultural and political magazines have noted the trend of postmodernism in the literature of the region, with a range of responses. Some critics consider it a foreign importation and sign of cultural imperialism. Others feel that postmodernism reflects a culture of mass media manipulated by the dominating classes. But the debate has been particularly headed by a new group of young writers who consider themselves postmodern and politically progressive: Severo Sarduy of Cuba, Diamela Eltit of Chile, and R.H. Moreno-Duran of Colombia, among others. By examining a group of the most representative innovators, the book offers a comprehensive account of postmodernism in Latin American literature as it has developed in the last thirty years. From the most experimental to the most socially conscious, the authors have traces the development of postmodern Latin American fiction, from the encounters of avant-garde writers with Surrealism and modernism to the mutations occurring in today’s Latin American literature.

First published in 1996. Routledge is an imprint of Taylor & Francis, an informa company.
The term "subalternity" refers to a condition of subordination brought about by colonization or other forms of economic, social, racial, linguistic, and/or cultural dominance. Subaltern studies is, therefore, a study of power. Who has it and who does not. Who is gaining it and who is losing it. Power is intimately related to questions of representation—to which representations have cognitive authority and can secure hegemony and which do not and cannot. In this book John Beverley examines the relationship between subalternity and representation by analyzing the ways in which that relationship has been played out in the domain of Latin American studies. Dismissed by some as simply another new fashion in the critique of culture and by others as a postmarxist heresy, subaltern studies began with the work of Ranajit Guha and the South Asian Subaltern Studies collective in the 1980s. Beverley's focus on Latin America, however, is evidence of the growing province of this field. In assessing subaltern studies' purposes and methods, the potential dangers it presents, and its interactions with deconstruction, poststructuralism, cultural studies, Marxism, and political theory, Beverley builds his discussion around a single, provocative question: How can academic knowledge seek to represent the subaltern when that knowledge is itself implicated in the practices that construct the subaltern as such? In his search for answers, he grapples with a number of issues, notably the 1998 debate between David Stoll and Rigoberta Menchú over her award-winning testimonial narrative. Also, other topics explored include the concept of civil society, Florencia Mallor's influential Peasant and Nation, the relationship between the Latin American "fattened city" and the Tupac Amaru rebellion of 1780–1783, the ideas of transculturation and hybridity in postcolonial studies and Latin American cultural studies, multiculturalism, and the relationship between populism, popular culture, and the "national-popular" in conditions of globalization. This critique and defense of subaltern studies offers a compendium of insights into a new form of knowledge and knowledge production. It will interest those studying postcolonialism, political science, cultural studies, and Latin American culture, history, and literature.

"Study of Brazilian poetry from 1950-90 examines its 'seven faces' (a pun on Drummond's poem of the same name), phases, and trends. Introductory chapter reviews movement's initial phases and sets the stage for what follows: the legacy of the Modernist movement. Chapters 2-6 cover Concrete poetry and other vanguard groups, the lyricism of popular music, and different types of 1970s youth poetry. Also examines social and esthetic tensions in contemporary Brazilian poetry"—Handbook of Latin American Studies, v. 58.

"Latin America" is a concept firmly entrenched in its philosophical, moral, and historical meanings. And yet, Mauricio Tenorio-Trillo argues in this landmark book, it is an obsolescent racial-cultural idea that ought to have vanished long ago with the banishment of racial theory. Latin America: The Allure and Power of an Idea makes this case persuasively. Tenorio-Trillo builds the book on three interlocking steps: first, an intellectual history of the concept of Latin America in its natural historical habitat—mid-nineteenth-century redefinitions of empire and the cultural, political, and economic intellectualism; second, a serious and uncompromising critique of the current "Latin Americanism"—which circulates in United States-based humanities and social sciences; and, third, accepting that we might actually be stuck with "Latin America," Tenorio-Trillo charts a path forward for the writing and teaching of Latin American history. A cesable and forceful, rich in historical research and specificity, the book offers a distinctive, conceptual history of Latin America and its many connections and intersections of political and intellectual significance. Tenorio-Trillo's book is a masterpiece of interdisciplinary scholarship.

The first essays in this volume locate Latin America within the postmodernism debate by addressing both its position in the theory of the postmodern and the peripheral existence of the continent in light of the globalizing practices of the contemporary world. The next essays focus on the Caribbean and elements of the formation of identity and culture in a group of societies belonging to the same geographic region but confronted with the idiosyncrasies of their colonial histories, the problematics of race and language, and their relation to the politics and cultures of metropolitan powers. There are three essays concerned with the re-readings of the first encounters between Europe and America and discussions of more recent fictional representations of the past which attempt to recover the lost American Other of the Conquest and Colonization and to reveal the constructedness of history. Finally, preceded by two texts on ways of reading and writing in Latin America, the final four essays are concerned with challenges to the discourses of power by Latin American women who re-define the subject and counter the established hegemones of religion, culture, and social structure both in their writing and political actions. As a collection of essays, this volume will appeal to readers who are interested in Post-modernism as a global phenomenon and in understanding the different forms it takes and the issues it addresses in different cultural environments.

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